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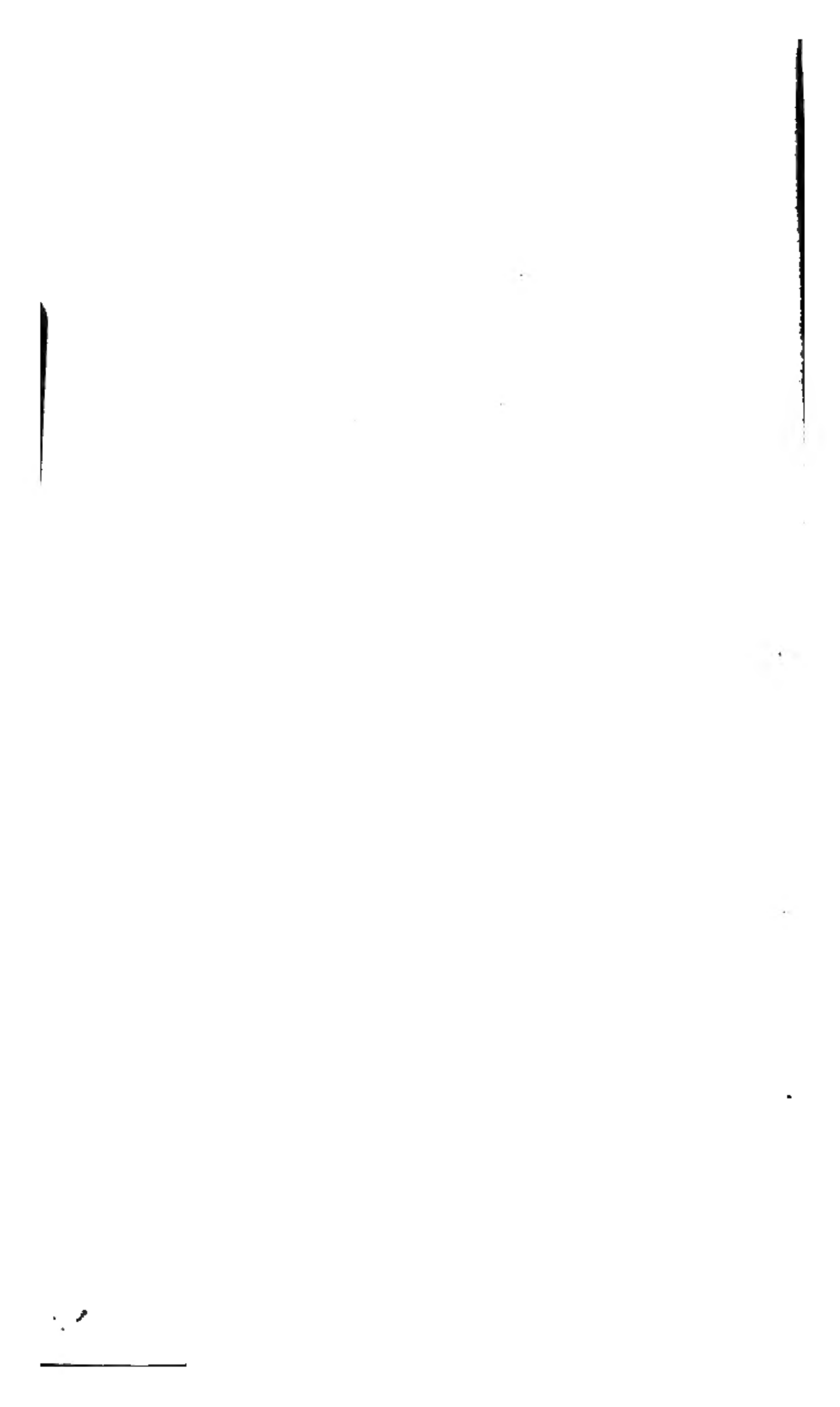
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THE  
ANALYTICAL REVIEW,

OR  
HISTORY OF LITERATURE,  
DOMESTIC AND FOREIGN.

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,  
WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more. in laude et  
“ censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, iudicium  
“ *parcius* interponatur.” BACON *de historia literaria conſcribenda.*

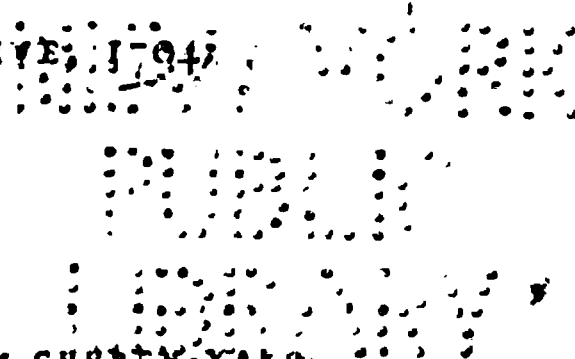
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FROM JANUARY TO APRIL INCLUSIVE, 1794.

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T H E

# ANALYTICAL REVIEW,

For JANUARY, 1794.

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## TRAVELS. HISTORY.

**ART. I.** *A Journal during a Residence in France, from the Beginning of August, to the Middle of December, 1792. To which is added, an Account of the most remarkable Events that happened at Paris from that Time to the Death of the late King of France.* By John Moore, M.D. Vol. II. 8vo. 617 pages, with a Map of General Dumourier's Campaign. Price 8s. 6d. in boards. Robinsons. 1793.

WELL known as Dr. Moore is to the public, as an entertaining and elegant writer, it is wholly useless for us to add any thing to the account we have already given of this work in our review of the first volume, farther than to inform our readers, that the present volume contains a connected retrospect of the principal debates and proceedings of the french convention, and of the people of Paris, from the beginning of october, 1792, to the death of the late king, frequently interspersed with observations and reflections, in which the author expresses his detestation of the present ruling powers of France, as well as his disapprobation of the republican form of government. The accuracy and impartiality of his representation of persons and events, as well as the justice of his remarks, it must be the work of a future period to appreciate: all that we can attempt is, to select a few passages, which either relate striking incidents detached from the general narrative, or may serve to show under what aspect the affairs of France are viewed by the author of this work. As Dr. M. was walking in the public square at Arras, an incident happened, which he thus relates:

P. 6. " Another person accosted me soon after, as I was looking at the tree of liberty which is planted in the market place; it was hung round with garlands of flowers, with emblems of freedom, and various inscriptions. He informed me that it was not yet certainly known whether the Austrians had entirely relinquished their attack on Lille; that at the worst they could only destroy the houses, but would never be able to take the town. On my asking if he thought we should be allowed to enter the town, in case we were to proceed by that route, he answered, that the town had never been entirely blockaded, and that even during the bombardment, which was made on the opposite side, the gate towards Bethune had been kept open for several hours every day; that as we were provided with passports we would be admitted as soon as we arrived, but, he added, that the roads were



very much cut and destroyed, and he questioned whether we should find horses at the post-houses between Bethune and Lille. On the whole, he said, we must expect to meet with many obstacles, and therefore advised us to go to Paris by Arras.—We determined to follow his advice. He then explained the allegoric figures that had been placed round the tree of liberty two days before on account of some public feast or rejoicing: this led him on to speak of the revolution, to which he appeared to be a zealous friend. He professed a great esteem for the english, because they are the friends of freedom; and added, that although some of his acquaintance had a strong persuasion that the british cabinet was watching for an opportunity of declaring against France, when she was attacked and menaced by so many other powers, yet he, for his part, could not believe that so cowardly a policy would be adopted by so brave a nation. The conduct of the french court towards Great Britain during the contest with America occurred to me, but I did not think it expedient to remind him of it. He continued to observe, that France being now unanimous for a republic, all the efforts of their enemies to conquer the country, or dictate a government to the inhabitants, would prove vain; they would be exterminated, rather than submit to foreign powers, or to their old oppressors.—“We have been,” added he with great warmth, “too long oppressed by a race of weak luxurious princes, and trod upon by an insolent yet slavish noblesse; it is difficult to get rid *de toutes ces vermines*, but as they are now mostly gone, it will be our faults if we ever allow them to return.”—Here I could not help reminding him, that many of the nobility had distinguished themselves as the friends of liberty, and some were actually at the head of the armies of the republic at that moment; I mentioned Custine, Biron, and Montesquieu. He acknowledged the merit of those I had named, and of some others; “but as for the greater part of the rest,” added he, “the only service they ever rendered their country was by running away from it: if they had all remained, the democrates would not have such an easy game, and heaven knows what might have happened; but they are gone, and it is our business to keep them off: let them go and crouch to other kings, and domineer over other slaves, none are to be found in France.—This is the land of liberty and equality.—A camp is already formed at Douay, another is forming near Lille; if thirty thousand more men are required, they will be raised in this neighbourhood without difficulty: hardly a peasant or tradesman in France, but is zealous in the cause of freedom, and ready to shed his blood for his country.”—The man talked with such animation of voice and gesture as drew a croud around us, who all seemed to sympathise with what he said: this was not unobserved by the speaker, who by the looks he threw on the surrounding circle, and by the elevation of voice, showed that he was as solicitous to be heard by it as by me.

The incidents related in the following extract are singular, and furnish matter for moral reflection and inquiry,

P. 265. ‘I was present when Ruhl of Strasbourg, whom I formerly mentioned, informed the convention, that being in the commission for examining certain letters in the german language, which had been intercepted, he had found one from a corporal in the prussian army to his wife in Silesia. In this letter he said there were many expres-



expressions of conjugal love and parental affection, while in the same letter the french were painted in the blackest colours. "This poor corporal," continued Ruhl, "has had the perseverance and generosity to save two ducats out of his pay, which he inclosed in the letter to his wife, who, it appears, was then in child-bed. I desire to be authorized to transmit the money, with what addition I please, to this honest corporal's wife, with a letter assuring her that the french do not deserve all the ill names which her husband gives them."

"Ruhl is a man about seventy years of age; there is a great appearance of naïveté in his manner. I happened to mention this story of the corporal to a frenchman of my acquaintance:—"Le conte est beau," said he, "et ne manque que la vraisemblance pour le rendre intéressant \*."

"He had the letter in his hand," said I; "how can you doubt it?"

"If he had twenty letters," replied the frenchman, "I must doubt it, because a prussian corporal is generous in nothing but in *coups de batons*; and it is not in the nature of a man who is distributing these from morning to night, to have tender affections of any kind.—Such opposite and discordant qualities cannot inhabit the same breast."

The incredulity of my french acquaintance I think unreasonable; and I will here insert an anecdote, although it is much more exposed to his criticism, because it comes from a quarter which leaves no doubt on my mind of its truth.

"Monsieur de Bertrand, chevalier de Malte, and brother to monsieur de Bertrand de Moleville late minister of the marine; was arrested and confined in the prison of the abbaye, soon after the 10th of august. This gentleman was brought at midnight on the third of september before the dreadful tribunal in that prison. He is a man of great coolness and firmness of mind, which was of infinite service to him in this emergency; for although the symptoms of fear ought not on such occasions to have been considered as a presumption of guilt, yet that construction was put on them by the judges, and, without any other presumption, they sometimes proved fatal to the prisoner.

"When Mr. Bertrand was questioned, he answered with an undisturbed voice and countenance, "that he had not the least idea of what he had been arrested for, that those who arrested him could not inform him, that nobody had informed him since, and that he was convinced he had been taken up by mistake."

"Struck with the cool and undaunted manner in which he addressed them, and having no particular accusation nor proof of any kind against him, the judges ordered him to be released.

"Two men covered with blood, who had been employed in killing the prisoners, and attended in the expectation of the signal for dispatching Mr. Bertrand, seemed surprised but not displeased at the unusual order. They conducted him through the court of the abbaye, and on the way asked if he had any relation to whose house he wished to go.

"He answered, that he had a sister-in-law to whom he intended to go directly.

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\* "The tale is agreeable, and only needs probability to make it interesting."



"How very much surprised and delighted must she be to see you!" said they.

"I am persuaded she will," replied Mr. Bertrand.

One of the men then asked the other if he should not be glad to be present at this meeting; to which he eagerly said he should; and both declared they had a curiosity to be witnesses to the joyful meeting between Mr. Bertrand and his sister-in-law.

The gentleman was astonished and embarrassed: he represented, that his relation being a delicate woman, their appearance might very much alarm her, particularly at such an unseasonable hour; that he could not think of giving them such unnecessary trouble: and added whatever he thought would divert them from so unexpected a proposal.

They urged that they would wait in the parlour till he had advertised the lady of their being in the house, to prevent her being alarmed: that so far from being a trouble, it would give them great pleasure to accompany him: that they wished to have a relaxation from the work in which they had been so long employed, and they hoped he would not deny them the satisfaction of seeing the meeting between him and his friends.

Mr. Bertrand did not think it prudent to refuse such petitioners any longer; he therefore assented—they accompanied him to the house. He sent the servant, who opened the door at the sound of his voice, to advertise the lady that he was arrived, and well. He afterwards went himself and informed her of the strange fancy of the two men, who waited in another room. The lady had arisen and dressed herself hastily on her first hearing of his arrival: every body in the family had done the same, and had flocked around him with expressions of joy. The two men were admitted, and were witnesses to the happiness that all manifested: they seemed much gratified and affected at the sight; it formed the strongest contrast with those they had so lately seen. Mr. Bertrand offered them money, which they would on no account accept, declaring that they were already paid for accompanying him in the only way they desired. After remaining a considerable time, they took their leave, wishing the lady all happiness, and thanking Mr. Bertrand for allowing them the pleasure of being witnesses to so pleasing a meeting.

Nobody can be more aware than I am of the inconsistency which from this narrative appears in the dispositions of the same individuals. That two men so unfeeling as to be actively engaged in the remorseless scenes at the prison should have the sensibility to wish to be witnesses of the meeting between Mr. Bertrand and his friends, and behave on the whole as those two men did, is what no person, who has studied the usual analogies and combinations of the human dispositions, would have expected. The first turn of mind seems incompatible with the second: I know no theory by which they can be reconciled; I attempt no explanation: I repeat the facts as I have them from authority to which I cannot refuse my belief, and because they form a new instance of the astonishing variety, and even opposition of character to be found in that wonderful creature, MAN.

The present spirit of the parisian populace may be seen in the following anecdote.

P. 322. On coming to the barrier, immediately before we entered Paris, a waggon stood across the road, which stopped our carriage:



riage: the coachman had some words with the waggoner, who was drinking with some *sans culottes*. He seemed in no hurry to move his waggon out of the way, notwithstanding the repeated requests of our coachman, who, after a little altercation, lost his temper so far as to make use of the term *canaille*, which has such an aristocratic sound, that it alarmed me. I instantly and very loudly rebuked the coachman; which pleased the audience so much, that they removed the waggon, and we passed unmolested to Paris.

I was the more alarmed at this expression, on account of a scene which I had been witness to in the gallery of the national assembly. A man dressed like a gentleman had a dispute with two persons of a poor appearance: he called them *canaille*, which drew the severest of all repartees from one of them, namely, that he was an aristocrat. The people around took part against the accused person, who tried in vain to refute the charge; they would not listen, but obliged him to leave the gallery.

A gentleman who had entered with him was very near being reduced to the same necessity. One addressed him in an angry tone, saying, "The people are not to be treated in the insolent manner your friend did, Sir."

To which the other answered with mildness, "Il n'est pas probable, monsieur, que j'aie la moindre intention d'insulter le peuple, puisque j'ai l'honneur d'en faire partie \*."

Dr. Moore gives the following account of the present state of the french theatre.

P. 392. "There are eight or ten theatres for dramatic entertainments of one kind or other at present in Paris: most of them are open four times a week. The pieces represented are generally new, and adapted to the spirit of the times, and to fortify the minds of the audience in sentiments favourable to the revolution. Kings and princes are represented as rapacious, voluptuous, and tyrannical; nobility as frivolous and unfeeling, fawning to the sovereign, and insolent to their fellow subjects; priests as hypocritical, artful, and wicked. To inspire a hatred to monarchical government, and a love of republicanism, is one great object of almost every new piece—even in those comic pieces whole plots turn on an amorous intrigue, or some object equally remote from politics or forms of government, sentiments of the same tendency occur, and however awkwardly introduced they are sure of being received with applause. A strict adherence to the unities of time and place, and other critical rules, for which the french theatre was formerly distinguished, is now little attended to.

The dramatic writers hate fetters, as much as the *sans culottes*, and sometimes despise decorum as much.

I was lately at the theatre de la variété: the piece was entitled *La Mort de Beaurepaire*.

The hero, on hearing that the magistrates of Verdun have delivered a gate of the town to the prussians, shoots himself on the stage. The duke of Brunswick, surrounded by his guards, enters, and finds

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\* "It is not probable that I should have any intention to insult the people, since I have the honour to be one of them."



a french soldier lamenting over the body of his commander: while the duke is questioning him, another french soldier is brought in, who has just shot a prussian officer in the street. The duke asks, who bribed him to commit this assassination? The soldier replies, "That he needed no bribe to determine him to destroy the enemies of his country; that he had no part in the infamous capitulation, by which the prussians were permitted to enter Verdun; that he had mistaken the officer he had killed, for the duke himself, and highly regrets the mistake."—The soldier in his turn demands of the duke, "who had bribed *him* to invade a country which had renounced conquest, and to make war on a people, who wished only to be governed by laws of their own making, under a form agreeable to their own taste?" The duke makes some reply to this, and the dispute becomes warm: but although the soldier is represented as having by much the best of the argument, he is ordered to immediate execution. It appears soon after, that on his way he has leaped over a bridge, and by that means escaped a more painful death. The first soldier concludes the piece, by assuring the duke, that he will make nothing of his present enterprise, which he had best relinquish in time; for *the shortest follies are the soonest remedied.*

Many little dramas are daily exhibited on the boulevards, to the same tendency, and ballads are sung in the streets and publick walks; one is entitled, Comparaison du Régime Ancien avec le Nouveau; the last stanza is as follows:

Jadis, quand pour l'armée un fils partoît,  
Sa bonne mere tout aussi-tot pleuroit,  
Et le retirer elle ne pouvoit;  
C'étoit régime despote.

Aujourd'hui, l'on voit toutes les mamans  
Faire le paquet, armer leurs enfans,  
Et les envoyer servir dans les camps;  
Vive un régime patriote.

The two following stanzas are from another, which is much relished by the people:

Savez-vous la belle histoire  
De ces fameux prussiens?  
Ils marchoient à la victoire  
Avec les autrichiens;  
Au lieu de palme de gloire  
Ils ont cueilli des—raisins.

Le grand Frédéric s'échappe,  
Prenant le plus court chemin;  
Mais Dumourier le rattrappe,  
Et lui chante ce refrain:  
N'allez plus mordre à la grappe  
Dans la vigne du voisin.

A writer in one of the journals observes, that small springs are capable of moving great machines; and that popular ballads have had considerable influence in the revolutions of nations; he adds, "La chanson des Marseillois éclaire, inspire, et réjouit à la fois. Je conclus à ce que l'on attache quatre chanteurs à chacune de nos armées.

Faire



Faire notre révolution en chantant, est un moyen presque sûr de l'empêcher de finir par de chansons \*."

'What truth is in this observation, is not worth examining; but, if the termination of the french revolution depends on the good humour and humanity with which it has of late been carried on, it will have a dismal ending.'

The present effects of the prevailing notion of equality are thus related:

P. 404. 'It was natural to suppose, that the imprudent introduction of the term *égalité* would produce an universal insolence among the lower classes of people in France towards their superiors: and I am still convinced it will in process of time be the case; but I confess I have not hitherto remarked any disagreeable instance of this nature. No person, indeed, of whatever rank, is allowed to dress his footmen in livery, but every one is allowed to have as many footmen as he pleases; and when L. L's carriage was driving, a day or two since, in at the gate of the *louvre*, it was stopped by the sentinel, who had observed that the hammercloth had fringes of a different colour; and informed his lordship, that such a kind of distinction was no longer permitted in France, being contrary to that *égalité* which every frenchman had sworn to. The coachman had been ordered never to use any but a plain cloth; but, having a fringed one in his possession of which he was very vain, he had ventured to adorn his coach-box with it on this unfortunate day. As the poor fellow was taking it off with a very mortified air, the valet de place reproached him for having put it on; which the sentinel overhearing, said angrily to the coachman, "Il sied bien à un gueux comme toi d'être aristocrate †."

'A few days since I saw a man dressed in the uniform of a general officer come up to a poor fellow, who, with a pike in his hand, stood sentinel at a gate, and, addressing him by the name of "*citoyen soldat*," asked him the way to a particular street.

'The pike-men were formerly considered as of a rank inferior to the national guards, who are armed with muskets: but of late they are put on a footing, and do duty together; but still it might have been expected, that this gentleman's rank in the army would have commanded the strongest marks of respect from a common soldier, if his laced coat failed to produce them in a poor fellow almost in rags.

"Tenez, mon camarade," said the pike-man: "you will first turn to the right, and then walk straight on until, &c."

'The officer having heard the directions returned thanks to the *citoyen soldat*, and, moving his hat, walked away.'

In order further to show the effects which the late events have had on the manners and sentiments of the french, Dr. M. mentions the following circumstance, which occurred to an english gentleman and lady of his acquaintance.

\* 'The song of the Marseillois at once enlightens, inspires, and rejoices. I therefore move, that four good singers shall be appointed to each of our armies. To accomplish our revolution with gaiety and good humour, is one sure way to prevent its ending in a song.'

† 'It well becomes a beggar like you to give yourself the airs of an aristocrate.'



P. 413. 'Hearing there was to be a debate on an important subject in the convention, the gentleman hired two persons to go early and keep places for them in the front of the gallery opposite to the president. The gentleman and lady went themselves an hour after. A sentinel who was placed within the gallery, told them there was no room. They said that two persons in the front would yield them their places, and the two persons rose accordingly and offered to withdraw; but the people in the gallery objected to the new comers taking their places, which, they said, naturally belonged to those who sat nearest. The englishman appealed to the sentinel: "Ma foi, citoyen," said the sentinel, "l'affaire est un peu épineuse; you must let it be judged by the company."

'This is the usual way on all disputes in the galleries; a jury is immediately formed of the people nearest, who decide by the plurality of votes, and their verdict is always obeyed.

'The englishman then asked of the company, whether the two persons whom he had sent to the gallery had not a right to keep their places. 'It was unanimously agreed that they had; but that, if they retired, the two who sat nearest them had a right to the places they left; and so every couple might advance in succession, but those who came last must be content with the worst places, till new vacancies occurred. "But," resumed the englishman, "I have paid those two men for keeping places for this lady and me, and that we should have them is founded on justice."—"Mais non pas sur l'égalité," said one of the jury; to which opinion all the rest adhered.

"You see, citizen," resumed the sentinel, "that the cause is given against you, and there is no more to be said."

We add the following remarks on the present french taste respecting dress, &c.

P. 430. 'There is however in Paris at present, a great affectation of that plainness in dress, and simplicity of expression, which are supposed to belong to republicans. I have sometimes been in company, since I came last to Paris, with a young man, of one of the first families in France, who, contrary to the wishes and example of his relations, is a violent democrat. He came into the box where I was last night at the play-house; he was in boots, his hair cropt, and his whole dress slovenly: on this being taken notice of, he said, "That he was accustoming himself to appear like a republican." It reminded me of a lady, who being reproached with having a very ugly man for her lover, said, *C'est pour m'accoutumer à la laideur de mon mari*\*.

'They begin to *tutoyer* each other, that is, to use in conversation the singular pronoun *tu*, instead of the plural *vous*, as the romans did, and the quakers do. They have substituted the name *citoyen*, for *mon-sieur*, when talking to or of any person; but more frequently, particularly in the national assembly, they pronounce the name simply, as Buzot, Guadet, Vergniaud. It has even been proposed in some of the journals, that the custom of taking off the hat and bowing the head should be abolished, as remains of the ancient slavery, and unbecoming the independent spirit of free men; instead of which they

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\* 'It is to accustom myself to the ugliness of my husband.'



are desired, on meeting their acquaintance in the street, to place their right hand to their heart as a sign of cordiality.

All this appears a little premature. If the republic is permanent, new manners will gradually be introduced, and a new national character will of course be formed; but so very sudden a change of decoration is too much in the style of a harlequin entertainment to be durable. The example of the greeks and romans is, in my opinion, too often held out; and when I hear the names of Lycurgus and Brutus and Cato repeated in the convention, it raises recollections which are not favourable to those legislators and patriots to whose debates I am listening. One of the best observations I have seen in any of Marat's journals, is the following: After sneering at some of the deputies, on account of their high pretensions to patriotism, he adds, "These are the men, who are on every slight occasion telling us, 'Souvenez-vous que nous sommes républicains, que tout ce qui n'est pas grand et sublime n'est pas digne de nous.'—Messieurs, soyez d'abord honnêtes gens: après cela, vous serez des Camille, des Regulus, des Catons, si vous le pouvez\*."

David, the celebrated painter, who is a member of the convention and a zealous republican, has sketched some designs for a republican dress, which he seems eager to have introduced; it resembles the old Spanish dress, consisting of a jacket with tight trowsers, a coat without sleeves above the jacket, a short cloak, which may either hang loose from the left shoulder or be drawn over both: a belt to which two pistols and a sword may be attached, a round hat and feather, are also part of this dress, according to the sketches of David; in which full as much attention is paid to picturesque effect as to convenience. This artist is using all his influence, I understand, to engage his friends to adopt it, and is in hopes that the municipality of Paris will appear in it at a public feast, or rejoicing, which is expected soon. I said to the person who gave me this account, "that I was surprized that David, who was so great a patriot, should be so anxious about an object of this kind."

He answered, "that David had been a painter before he was a patriot."

Part of this dress is already adopted by many; but I have only seen one person in public completely equipped with the whole; and as he had managed it, his appearance was rather fantastical. His jacket and trowsers were blue; his coat, through which the blue sleeves appeared, was white with a scarlet cape; his round hat was amply supplied with plumage; he had two pistols stuck in his belt, and a very formidable sabre at his side: he is a tall man, and of a very warlike figure; I took him for a major of dragoons at least: on enquiry I find he is a miniature painter.

We conclude this article by copying the following general reflections upon the revolution,

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\* "Remember that we are republicans, that nothing but what is great and sublime is worthy of us.—Pray, gentlemen, try in the first place to be honest men: after that, each of you may become a Camillus, a Regulus, or a Cato, if he can.



P. 449. • The most deplorable circumstance which distinguishes this revolution from others, is, that when its original object was in a great measure obtained, order, tranquillity, and submission to law did not return. One revolution has been grafted on another; new alterations have been imagined, and executed by men more violent, and means more bloody, than the former; the populace, stimulated by unprincipled leaders, have committed all the excesses of revolted negroes, or of slaves who have burst from the galleys. At this moment, four years after the first insurrection, instead of the blessings of freedom, the unhappy people of France are, under the name of a republic, suffering more intolerable oppression than they ever did under the most despotic of their monarchs; and are at the same time exposed to the attacks of external enemies, whose number is daily increasing by the imprudent conduct of their new governors.

• Of all the evils which have attended this extraordinary revolution, the most important to mankind in general, perhaps, is, that it weakens the indignation which every liberal mind naturally feels for despotism, and inclines them to submit to the awful tranquillity of methodised oppression, rather than risk such scenes of anarchy and carnage as have been of late exhibited in this country.

• Yet it ought to be remembered, that despotism, though less savage, is more hopeless than anarchy, which contains within itself the seeds of its own destruction; whereas, the pillars of despotism, being artfully arranged for the support of each other, as well as of that of the general fabric, may stand for ages. Were it not for this circumstance, and if there were no choice but to live under arbitrary government, or to be exposed to the unrestrained ravages and cruelties of a frantic populace, perhaps the former would be preferred as the lesser evil.—For, in spite of the vitiating tendency of unlimited power on the human heart, history affords instances of perhaps one in a dozen of princes whose power was unlimited, and who yet preserved the virtues of humanity; whereas a mob is always furious, brutal, and cruel.

• But heaven has not confined mankind to this miserable alternative; nor is every nation possessed of the impetuosity of the french, which, at the first sensation of freedom, has hurried them headlong into excesses without any rational object—like the lunatic, who having spoken the language of moderation, and announced a peaceable disposition, makes use of his liberty in attacking every body around, and fighting furiously, till, his strength being exhausted, he is again brought back to his fetters.

Perhaps the simile, which closes the preceding quotation, might, with equal probability of a pertinent application, have finished thus; “—till, his phrensy being subdued, he again returns to the free use, and discrete exercise, of his reason.”

Dr. M., in the course of this journal, introduces frequent panegyrics on the late king and queen of France, and concludes it with an interesting and affecting account of the trial and execution of the king.

O. S.

ART. II. *Fragmens de Politique et d'Histoire*: Political and Historical Fragments, by M. Mercier. 3 vols. 8vo. About 400 pages each. Imported by J. Boffe. 1792.

THE name and writings of Mercier are known in every nation of Europe. In his early works, he predicted the revolution since achieved.



achieved by his countrymen; and as a legislator, he has strenuously asserted those principles of liberty, which have been cherished and inculcated by him from his youth.

At the time when these detached pieces were written, the french declaration of rights had not seen the light; and when they were published, Lewis XVI yet sat on a throne, supported and upheld by the laws; happy had it been for his subjects, thrice happy for himself, had he been content with the power assigned him by the constitution; had he cherished the friends of freedom; chased the minions of despotism from his bosom and his councils; abjured all ties but those that connected him with his country; and reigned in the hearts of a free and independent people!

The work before us, as it's title imports, is of a miscellaneous nature. Law, history, religion, philosophy, are the subjects on which Mr. M. treats; some of his disquisitions are written with spirit and ability, and some are unworthy of his pen; as they seem to have been composed with hurry, and published in an incorrect state. As it is utterly impossible to give an analysis of each discourse separately, we shall endeavour to select a few passages, from such parts of the work, as are most likely to interest the reader at the present moment:

No. 1. Of society, Vol. 1. p. 1. — 'Aristotle terms man a political animal, that is to say, a creature living in society, reproducing the gifts of nature, possessing a certain degree of perfection, and consequently formed so as to be susceptible of the social virtues.

'Nature adopts the idea of society, and even converts it into an almost universal law. Far from degenerating in consequence of society, man becomes stronger, and lives longer, in this state, than in a state of nature. If some individuals be crushed because they happen to be at the bottom of the pyramid, the many enjoy a more commodious, and less disagreeable life.

'Society is neither an arbitrary, nor a fortuitous institution; it is formed by the natural ties, which bind man to his equals. It has been remarked, that the happiest animals are those of a gregarious disposition: thus the bee, the ant, the beaver, seem to possess a superiour degree of enjoyment. The beaver, when separated from it's own species, loses it's cunning and address: it is exactly the same with man.'

After this exordium our author proceeds to examine whether large or small states possess the greatest advantages; he allows, that the immense force of a vast empire, when confided to the direction of a single person, is likely to produce despotism, yet he is of opinion, that it possesses a decided superiority over a multiplicity of little governments.

'Great states then,' adds he, 'are, in nearly all points of view, preferable to small ones. In extensive dominions, there is still to be found the greatest portion of liberty: the name of subject becomes tolerable, when it is participated in common with twenty-four millions of men. If there were only two or three nations in Europe, peace would be incomparably more durable than it now is;

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at present divided into an infinite number of rival states, wars become inevitable.'

The following disquisition is rather unpalatable to our national vanity, which teaches us to believe, that every thing we possess is the very *maximum* of perfection. We translate it the more willingly, as, to make use of the language of Oliver Cromwell, we are conscious, that a government doomed to last 'is not to be battered down with such paper shot as this.'

No. 43. Of the English constitution. Vol. II. p. 246.—' The chaos which still reigns in most systems of legislation sufficiently announces their origin.

' It is ridiculous enough to boast of the pretended wisdom which presided at the formation of the english government: it is entirely composed of the wreck of the ancient saxon legislation, of the remnant of the feudal system, of the despotism of the Tudors, and of the principles of liberty disclosed during the sixteenth and seventeenth centuries. How absurd were the ideas entertained by the nation, relative to the royal prerogative, even so late as the expulsion of James II? and as to the famous bill of rights, is it any thing else than a compact between despotism and liberty?

' In England, the majority of the peers are *royalists* by education, and attached to the absurd idea of a power inherent in the person of the monarch. Intimidated by the antiquity of their prejudices, the greater part of the people dare not acknowledge, that the sovereign power resides solely and essentially in the body of the nation; in short, they have vaunted as the perfection of the social order, that state of half liberty which has been produced by the revolution. Surrounded every where, until of late, by the hideous spectacle of slavery, they have thought, that the british isles afforded the sole asylum for liberty.

' Montesquieu wrote an eulogium on their constitution, and his genius, which deceived even himself, subdued the opinions of politicians; it now appears incontestable to the english, that their government is the *ne plus ultra* of the efforts of human sagacity.

' But if we decide on their legislation, according to the immutable principles of social right, the illusion will soon vanish. If the interest of the people be the sole permanent aim of every true social system, have the English any right to prefer their own to the ancient governments? We never perceived among them an individual will ridiculously counterbalancing the general will, or the force of the state divided between two opposite motions, or the common interest rendered feeble by every thing acquired by the particular interest of the monarch; we never beheld the weight of this last interest, reinforced with all the mass of executive power concentrated in his own person, possessing the extravagant claim of convoking, or proroguing at his pleasure, that body with which he participates the power of legislation!

' The institution of monarchical power, or royal magistracy, originates in the necessity of secrecy and dispatch: for it must be allowed, that there is more safety and celerity in this species of authority,



authority, than in that of an assembly whose proceedings are necessarily delayed, and rendered public by the slowness of deliberation. But is it impossible to create an executive power for the conservation of public order, which, although deposited in several hands, shall be rapid in respect to it's execution?

‘ It is a great error to think, that monarchy ought to be tempered by a mixture of aristocracy; this is fortifying one political vice by another.

‘ If the royal volition, that is to say, the power which in the last resort directs all the movements of the political machine, be susceptible of deviating from the grand end of it's institution, what is to bring it back to it's essential tendency towards the public interest?

‘ The most scandalous venality is displayed in that house, which ought to contain the representatives of the people, and the whole is under the direction of a ministerial government, that is to say, a government the most likely to corrupt, by the prodigality of it's donations and promises, and thus procure the augmentation of the royal prerogative.

‘ Men of understanding have never been able to conceive how the sovereignty of the people, *which is one and indivisible*, can be divided, since the delegation is not; or how one branch of the legislative body can have the power to resolve, what the other has the authority to prohibit. They cannot perceive any thing in the upper chamber, but the asylum of an aristocratical nobility, and the eternal refuge of a privileged cast, which may unite in a strict alliance with the king, and thus prepare the slavery of the nation.

‘ Ah! are not civil and political equality totally overturned by the principles of selfishness, and personal interest, which concentrate the aristocracy of riches in this upper chamber? Does it not present the spectacle, the unhappy spectacle, of broken equality, and of a marked division between the classes of citizens? Need we be astonished after this, that the majority of the nation daily beholds it's wishes either scorned or repulsed? For is it not too apparent, that the fate of a law is always at the disposal of a minority?

‘ Let us suppose for instance, that there are an equal number of representatives in the two Chambers, now, if the one unanimously agree to a bill, a single casting voice in the other, is sufficient, to annihilate the general will. The *unity* of the legislative body is far preferable to this mode, as it represents the expression of the majority in a manner infinitely less unequivocal.

‘ The aristocracy of the nobles, engrafted on the aristocracy of riches, will prove the ruin of England; there every species of oppression becomes legitimate, provided the first link of the chain be attached to the monarch; the delegates of the nation will soon be insusceptible of any thing but their private interests; a foolish and ridiculous vanity, the consequence of stupidity and immorality, will demolish all the bases of the social order: in short, as the nobility have found means to incorporate themselves as an essential and inseparable portion of the government, it is my  
opinion,



opinion, that a revolution may soon be expected. It will take place when the richer class shall unite in the humiliation of the poorer class of the citizens, and when they shall dare to pronounce this oath, equally barbarous and audacious: "we will separate ourselves from the people."

What then is the best constitution for nations jealous of their liberty? A mixed government, in which royalty and democracy are united together by those weights which give a right direction to the balance of power, whenever it inclines towards either of these forms. More sage, more sagacious than the english, let us abominate the idea of two chambers; for they would bring us to two chambers to-day, to-morrow to an order of nobility, the day after to-morrow to despotism—after this we should behold new *bastilles* erected, and, if the government but desired it, we should also enjoy all the pleasures of the inquisition!

No. 22. Of China. Vol. III. p. 157 — "The emperor of China possesses an unlimited authority; all power resides in him; and in him alone; his dominions are the largest in the universe; they require an authority equal to their immensity, and fully adequate to the maintenance of public order. The emperor alone disposes of all employments in the state, and he has a right to choose his successor, while in other monarchies the presumptive heir is always considered as a kind of sovereign.

This plenitude of power presents the idea of despotism in its full extent: but here follows the *reaction*.

The lettered mandarins participate with the sovereign in the veneration of the people. They have a decided preference over the military mandarins, because China stands much more in need of laws and instruction, than of soldiers. The interior administration depends upon them; and they obtain the homage of the public, morals being the basis of the politics of the chinese. This system of government has given a great preponderance to learning.

These men of letters form a tribunal, which inspects the whole empire, and which presents remonstrances to the emperor, which are not only forcible in themselves, but listened to with attention. If the monarch punish one, he punishes all; their voice is re-echoed from one end of the state to the other, and never becomes still, until he has obeyed the laws. The tribunal of history takes possession of the heir to the throne, and, with an incorruptible fidelity, intimidates the sovereign, by means of the inflexible pen of truth; so that he is obliged to respect the laws, for every infraction of them is recorded, even the persecution with which he endeavours to prevent them from fulfilling their noble employment. This government then, is far from being a shameful despotism, as I shall now demonstrate.

In China, the greater part of the imposts is collected from the produce of the soil: two hundred millions of men do not pay more than a *million* of our money [about 41 millions and half sterling]. In France, more than half of this sum is levied upon a population of twenty-five millions of inhabitants. A register of lands has existed for a long time in China, notwithstanding the prodigious extent



vent of that empire. The public treasury is not at the disposal of the emperor; it is confided to the care of a sovereign tribunal. It may be easily supposed, how great a difference this makes in respect to his authority: take away from the monarchs of Europe the power of disposing of the public revenue, and they will no longer have any soldiers for the purposes of oppression.

‘The emperor of China lives on the produce of his patrimonial estates; for he cannot touch the income of the empire, which is deposited in the public treasury, for the regular payment of the troops, &c. There is much wisdom in this very judicious separation!’

‘The emperor possesses prodigious herds of cattle. China must be preserved from the scourge of famine—the emperor is a farmer, and attaches himself to agriculture,—there the cultivation of the earth is deemed honourable, for it is necessary that two hundred millions of inhabitants should be fed. It is for this reason, that the emperor is obliged annually to give an example of labour, by conducting the plough with his own hand, and tracing the direction of the furrow. The Chinese cultivate the very bottoms of their springs and lakes; and the public gardens abound with aquatic plants, to which our industry has not hitherto paid any attention.’

We shall close this article with one more quotation:

No. 50. Vol. III. An historical passage, which displeased Maria Theresa — ‘The house of Austria, as it is well known, claims its descent from Hasbourg, who, previous to his election as emperor, in 1273, had been, according to Voltaire, the champion of the abbot of Saint Gall, against the bishop of Basle, during a little trifling contest about a few tons of wine. His fortune, at that period, was so disproportionate to his courage, that he was for some time steward of the household of Ottocarius, king of Bohemia, who, being afterwards required to do homage to him, replied, *that he did not owe him any thing, as he had already paid him his wages.*

‘But what all the world does not know, is, that this passage gave such offence to Maria Theresa, that she made her son promise, on his setting out for France, that he would not visit Voltaire. The vanity of the poet was affected by this circumstance in a very peevish manner.

‘How came it to pass,’ adds Mr. M., ‘that Voltaire did not perceive, that his name was more respectable than that of Joseph! Every nation will one day be able to act independently of certain magic terms: it belonged to a philosopher to have foreseen this, and to have anticipated the approaching authority of reason, whose respected voice will soon govern the greater part of Europe: the descendants of the steward of the household of Ottocarius will be unable to resist her influence.’

ART. III. *Vindication of the Character and Conduct of Sir William Waller, Knight; Commander in Chief of the Parliament Forces in the West; explanatory of his Conduct in taking up Arms against King Charles the First. Written by himself, and now first published*



*lished from the original Manuscript. With an Introduction by the Editor. Embellished with Portraits of Sir William Waller, and of J. Lenthall, Esq. Speaker of Cromwell's Parliament. 8vo. pr. 6s. Debrett. 1793.*

As it is much easier to appeal to precedent than to deliberate upon principles, nothing is more common than for men to save themselves the trouble of examining the merits of a cause, by referring to facts which may determine it's success. Thus, instead of a cool discussion of the great question concerning the best form of government, the point is at once decided by an appeal to the history of the civil war in England in the last century; and every plea, in favour of modern plans of reformation or improvement, is at once refuted, by asking what good was done by the zealots for liberty and republicanism, in the days of Cromwell.

It is in the light of an appeal to precedent that we consider the publication of Sir William Waller's Vindication of himself at the present period, after it had been suffered to lie dormant for more than a century. The editor is of opinion, that many things in this work will be found not inapplicable to the circumstances of the present day. He thinks it necessary, indeed, to apologize for that part of the Vindication, which deduces monarchical authority from a divine origin, by urging that, when faction has overstepped the boundaries of allegiance, every argument, which ingenuity can devise, may be lawfully used to stop it's career; that logic may be assisted by sophistry, and *splendid fallacies* called in to the support of plain truth. But he gives the thinking reader encouragement to expect, that the general reflections, which he will draw from this vindication, are such only as every man must suggest to himself, who knows the event of those unhappy times, and the measures which have but too successfully been pursued in another country, and are now attempted to be practised in this.

Of the vindicator's, as well as of his editor's reflections, different readers will judge differently, according to their general principles, and their respective connexions; and each will, doubtless, draw conclusions, which appear to him favourable to his own political system. The narrative part of the work, as far as it can be relied upon as a fair and impartial statement of facts, will be a valuable addition to the collection of pieces relative to the history of England at that interesting period.

Sir William Waller was descended from the ancient family of the Wallers, of Speldhurst, in the county of Kent, and left behind him a daughter, married to sir Philip Harcourt, from which marriage the present earl of Harcourt was descended. He was a member of the long parliament for Andover; and, having suffered under the severity of the star chamber, on the occasion of a private quarrel with one of his wife's relations; having also been early attached to the presbyterian discipline; he became a decided opponent of the court, and was employed in the army of the parliament under the earl of Essex. After having been engaged in several successful expeditions, from which he acquired  
the



the brilliant title of William the Conqueror, when the independents gained the ascendancy in the army, he became particularly obnoxious to the leaders of that army, and was one of the eleven members impeached by them of high treason. Upon this he was forced to withdraw for some time; but after the storm subsided he returned to his seat in parliament, till, with fifty others, he was expelled from the house of commons.

This work was written by sir William Waller to vindicate himself from the general charge of having abandoned his principles, and acted as an enemy to the army, the parliament, and the kingdom; of having, after these designs failed, withdrawn beyond sea, taking with him large sums of money which he had gotten in the war; and of having, during his residence in Holland, taken a commission from the prince of Wales, and been concerned in the revolt of the ships, and in drawing the scottish army into England.

We must refer the reader to the volume itself for the particulars of the vindication, which chiefly turn upon facts, respecting those contests between the army and the parliament, in which the vindicator bore a part; the force of which, as a defence of his conduct, can only appear in the detail.

A specimen, however, both of the spirit and the style of this vindication, it may be some gratification to our readers to see: we shall therefore extract a portion of the narrative, commencing at the period when the army was first gaining the ascendancy over the parliament. P. 141.

‘The parliament was now (if I may speak it with reverence) something in the condition of Balaam, intranced with their eyes open: they saw, with a sad astonishment, that all their retractions and compliances had served to no other end, but to give the souldiers knowledge of their weakness; and that this knowledge (instead of a better edification) had but puff’d them up in their demands, and given them the presumption to put the sword into the scales, with a *Quid nisi dolor victis?* In those perplexities, as in troubled waters, the more we stirr, the less we see,

——— *Obscuraq; moto*  
*Reddita forma lacu est.*

The more the houses troubled themselves with thinking, the less they knew what to think. But it was truly said, Once out, and ever out. *Semel turbatis consiliis, multi deinceps sequuntur errores.* They had been already diverted out of the way of honour by dough-bak’d counsails, and now they were engaged in a low way (which is commonly the dirtiest) they must plunge through it as well as they could. To help themselves out of the mire, they agree to send new commissioners to addulce, and sweeten the army, and to charme it, as much as might be, into the circle of obedience. The persons employ’d were the earle of Nottingham, the lord de la Ware, sir Henry Vane the younger, the field marshal Skippon, Mr. Scawen, and Mr. Pory; (some of these intimate cabalists with the superior officers of the army). Their instructions were to publish the forementioned votes in the head



of the army, and to persuade disbanding; this to be done at a general rendezvous appointed upon Newmarket heath.

But before they could come thither, the army (upon this intelligence) had saved them so much labour, and was advanced to a rendezvous at Triplo, five miles from Cambridge, and nearer London, towards which they now began to cast a squinting eye. By the way, at Cambridge, they kept a fast, *ad contentiorem & jurgium*. Is it such a fast that God hath chosen? Is it not rather *jejunium Diabolicum*, to fast from meat (the devils eat nothing) to ruminate on mischief? Can there be a greater wickedness, then to make God an accessory to wickedness, as if he were such a one as themselves? But the commissioners from the parliament mett them there, and saw their pious impieties; and they had their reward. The next day the army was drawn up in a large meadow ground, within four miles of Royston; where the votes were publicly read, and seconded by the field marshal with a short speech, to make them go down the better. Answer was made by an officer of the generall's regiment of horse, that it was desired they might have liberty to peruse the votes, and return their sense by some of the officers and agitators deputed to that purpose; whereunto some of the souldiers, to signify their concurrence, acclaimed, All, All; and after (according to their lesson), Justice, Justice! And this was the no-end of that day's work, the army from thence marching to their quarters in and about Royston.

Upon this advance the city of London began to take alarm, and to fret at the voisinage of such a distemper'd multitude, likely (besides other mischiefs) to lick up all provisions round about them, as an oxe licketh up the grass of the field; which unto so vast a populacy, so divided in itself, and in a dead time of trade, was extremely considerable. To prevent all inconveniencies, it was ordered by the houses upon a petition from the city, that the army should approach no nearer to London then forty miles; and letters were directed to the generall, to that effect. But whilst these things were under deliberation, the generall had dispatch'd up a summons to the city, (it was no other in effect), dated from Royston, the 10th of June 1647, and signed by himself, and twelve field officers; wherein they represented themselves under a double notion, as souldiers and as Englishmen; as souldiers, they confessed they were limited to their former demands; but as englishmen, they claimed a further latitude to inquire into the government of the state, and the liberties of the subject (as if the parliament had been out of office, and not habilitated to take cognisance of such matters. This distinction was never coined by Scotus nor Aquinas; but ow's itself to lieutenant generall Cromwell, who made good use of it to the agitators, as an engine to screw them up to heighten their demands, and who offer'd it to the king as a ground of persuasion, to induce him to hearken to the desires of the army, and to entertain a treaty with them upon their proposals. But by the way, it puts me in mind of a story of a country fellow in Germany,



Germany, who being the lord of the town where he lived, shew himself in the field, in arms, in the morning, and in the church in his pontificals in the evening, demanded the reason, and being told that it was to signify his double capacity, the one as a temporal lord, the other as an ecclesiastick or churchman, he desired to know whether the ecclesiastick could be a saint, when the temporal lord was a devil; and whether in one capacity he could find the way to heaven, when he should be sent to hell in the other. I do not know, but a man might have ask'd those gentlemen, that profess'd themselves soldiers and englishmen, and made themselves lords and churchmen, whether the englishman can preserve his honour, when the souldier hath forfeited his faith? Whether the englishman can avow the usurpation of mastership over the parliament, when the souldier is a servant to it? As to the fortune of those gentlemen in the next world, who held this opinion, I say nothing but that it is well if they come to have good quarters there.

‘ But to go on with the letter. They made great professions, that they desired to alter nothing in the civil government, nor to interrupt the settlement of the presbyterian discipline, nor to open a way to any unbridled liberty of conscience; though they could wish that every man of a peaceable and blameless conversation, and that were beneficial to the commonwealth, might have liberty and encouragement, (which is no other in plain english) but that any man might hold any opinion, though never so impious, as long as he used a good trade, and kept the peace: by which rule the church would come to be governed, like Fryer John's Colledge in Rabelias, by one general statute, Do what you list.

—— *Ridentem dicere verum.*

*Quid vetat?*

Those, they said, were their modest desires, for the obtaining whereof they were drawing near the city, without any intention to do hurt to it, and rather then any evil should befall it, they would be their bulwark, and the souldiers should make their way through their blood. The conclusion was a flat menace of ruine, and destruction, if they should offer to take up arms in opposition to, or hindrance of those their just undertakings.

‘ This letter being presented to the parliament by the citizens, was instead of a revêille, to rouse them up to look about them, and to prepare for action, letting them plainly see there was nothing to be gained by stooping to the army, but to be trampled under foot by it; and that now they must resolve either to do, or suffer. Whereupon, that they might be in a fitting posture, either to repel force with force; or otherwise to fall, like that Roman senate, with honour, and to sett clear in their lowest condition, they ordered, that there should be a committee of safety appointed to be joyned with the citizens, for advice concerning their common preservation.’

If the quaintness and pedantry, observable in several parts of the above extract, and which run more or less through the work, are to be excused, as the common features of language at the time when this vindication was written, and may even be thought fully atoned for, by the variety of pertinent and smart allu-



sions, classical and scriptural, which will be found in the course of these pages; it will not be easy to overlook the strong marks which they bear of a violent party spirit, and of a bigotted hostility to liberty of conscience. The author's concluding reflections, in which he expatiates concerning his religious and political principles and opinions, are admirably calculated to revive the dying spirit of intolerance, and the exploded doctrine of passive obedience and non-resistance. In religion, like some modern zealots, he distinguishes between fundamentals and circumstantials: and whatever indulgence he might be disposed to allow to difference of opinion respecting the latter, to those who differ in the former, he will permit no place to be given, no not for an hour; not so much as the civility of *God speed* is to be allowed them, but as enemies to the cross of Christ they are to be prosecuted with anathema maranatha. In politics, his doctrine is, that it is a truth as clear as the sun, and *within two days as old*, that the original donation of government is from God; and as to precedent, that it is not altogether improbable, that from the first planting of this kingdom after the flood, by the children of Gomer, the monarchical form of government may have been in use here.

O. S.

## METAPHYSICS.

ART. IV. *An Essay on philosophical Necessity.* By Alexander Crombie, A. M. 8vo. 508 p. price 7s. in boards. Johnson. 1793.

If a sublimity of character, and elevation of views, unattainable by other beings, be placed within the grasp of human exertion; if our present existence may be considered as the season for acquiring those elements of knowledge, by which the character is to be formed, and the future discoveries of the mind extended, it is obvious, that the time we devote to the pursuit of any branch of knowledge, should exactly correspond with its relation to the designs for which we were created. The philosophy of mind may be considered in two distinct points of view: as a subject on which to exercise the powers of reason and the invention of genius, or as a *practical* science, by the operation of which the character is formed, and the happiness or misery of man, as consequent to it, necessarily determined. Regarded as a subject of speculation, its tendency to exalt our conceptions of the divine character is apparent. For, if by the wisdom of the Deity we understand his knowledge of contriving, and by his power his means of executing the greatest effects, by causes *few* in number, and *simple* in their operation, how must our ideas of the divine perfections be enlarged, when we contemplate the mind of man as a machine, set in motion by the energy of the Deity, and regulated by the simplest principles; a machine, the powers of which admit of calculation, and of which the laws are as definite and invariable as the active principles of attraction and repulsion! How perfect must that power be, which, by a certain



certain combination of matter, can produce thought, and which, by the operation of a single cause, can give birth to all the pleasures and pains of the human mind! Again, the attainment of happiness is the object for which man was created, and virtue alone can ensure it's possession. But virtue is not instinctive: it is the effect of habits, generated by education. If, then, as all will allow, the present and future happiness of man depend on a virtuous character; if a character be a composition of habits; if a habit be generated by the frequent repetition of an action, and if that action be performed in consequence, of having been originally associated with a pleasurable idea; in short, if the human character may be considered as a group of associations, and these produced by the differences of situation in which human beings are placed, a knowledge of the mind, and it's powers, must be of intrinsic importance, as enabling us to acquire that dignity of character, which nature designed us to attain.

Of all the subjects of metaphysical disquisition, none, perhaps, has been more fully investigated than the doctrine of philosophical necessity; a doctrine, which, from the importance of it's consequences, is entitled to the strictest attention, and most severe inquiry. In the essay under our consideration, Mr. C. has presented us with an elaborate defence of this doctrine, in which he endeavours to establish it on sound principles, and rescue it from the imputation of those pernicious consequences with which it has been charged. To those, whose attention has not been much exercised on inquiries of this nature, we would particularly recommend it, as a work containing a variety of illustration, and replying minutely to the objections which have been urged against the truth of philosophical necessity.

Mr. C. has distributed his essay into four chapters. The first two and the last include the grand divisions of his subject into the arguments for the truth of necessity—the objections which have been made to it, with suitable answers—and a general view of the systems of liberty and necessity, considered with regard to their speculative principles, and practical effects. The third chapter is employed in an analysis and refutation of Dr. Gregory's *Essay in Defence of philosophical Liberty*. [See our Rev. Vol. xiii, p. 241 and 489.]

The first chapter begins with defining the terms used in the controversy, and illustrating the state of the question. This is followed by an inquiry into the causes of our actions, whether they be necessarily subject to the influence of motives. To prove the absolute connexion between an action, and a motive as it's cause, Mr. C. has recourse to the arguments from human experience, which points out the uniformity of characters when subject to similar impressions—from our desire of happiness, to the attainment of which all our actions have an immediate view—from the nature of virtue and vice, the essential difference of which arises from the very nature of the action, as originating in a benevolent or criminal intention—and, lastly, from the principles of moral culture, which proceeds on this supposition, that



the state of the heart and mind has a necessary influence in determining the conduct \*.

Next to the argument for necessity, drawn from the influence of motives, follows that which is deduced from the divine prescience; which Mr. C. justly considers as an attribute essential to the perfection of the character of the Deity; an attribute, the existence of which, he maintains, is irreconcilable with the freedom of the will. His mode of reasoning on the subject is as follows: Libertarians either reject or believe in the divine foreknowledge. In the first case, 'the divine Being acts from the exigency of the moment; his moral creation is governed by causes, to whose probable effects he is himself a stranger; his providence is a mere non-entity, and his business is to correct and remedy such evils as his wisdom was unqualified to foresee.' p. 66. In the second, 'the divine prescience being admitted, the argument for necessity is short and conclusive. It proceeds thus: the Deity foresees future events.—If he foresees them, they must take place. But what *must be*, and what is *necessary*, are convertible terms. Ergo, prescience implies necessity.' p. 74.

The divine foreknowledge is, likewise, in a separate section, which concludes this chapter, deduced from the language of scripture.

The second chapter occupies more than two hundred pages. On this it will be sufficient to observe, that the principal objections which have been advanced by Dr. Price, Mr. Palmer, and Dr. Reid, as chiefly founded on experience, which proves that we can act when motives are equal—on consciousness—and on the consequences of necessity, as annihilating the nature and obligations of virtue, are stated, and their insufficiency to overturn the necessitarian hypothesis strongly maintained.

The third chapter is employed in answering an essay lately published by Dr. Gregory, in defence of philosophical liberty. The great object of this chapter is to expose the absurdity of Dr. G.'s remark, that the relation of motive and action, if it imply a constant conjunction, must be similar to that of cause and effect in physics: whence, considering causation solely in one of its modes, that of impulse, the doctor proceeds to point out certain absurdities and contradictions, with which he supposes necessity chargeable. Mr. C., in reply, denies that such an idea ever existed in his mind; and remarks, that the effect resulting from the physical cause, and the action from the internal motive, are widely different in their mode of operation; and that the physical

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\* Might not Mr. C. have quoted, as a farther illustration of the effect of motives on human conduct, the criminal code of this country, which regulates the punishment according to the *quo animo*, or motive with which an action is performed. Upon this principle the law condemns to death the person who *maliciously* deprives a fellow being of existence, while it exempts from punishment the man who, by accident, or momentary irritation of mind, has committed a similar act.



and moral causes agree only in the certainty of the effects they respectively produce.

In the fourth chapter is exhibited a general view of the systems of liberty and necessity, with regard to their speculative and practical tendencies. Freedom of action implies the absurdity of an effect unconnected with any cause; whilst necessity supposes every volition, and it's correspondent action, invariably to originate from definite previous circumstances. The libertarian believes in the divine prescience, and consequently maintains, that whatever the Deity foresees *must* take place: yet he asserts, that our actions are not *necessary*; or diminishes the perfection of the divine character, by robbing him of his foreknowledge. The necessitarian considers *prescience* as nothing less than *predetermination*; and therefore believes, that no change can arise in the universe, which the supreme Being did not foresee. Liberty, by annihilating motives as incentives to action, subverts the foundation of virtue; whereas necessity, by referring actions to intentions as characteristic of their nature, preserves an invariable distinction between virtue and vice. Philosophical liberty, adopted as a principle of action, would be attended with pernicious consequences. For, since it would be impossible to infer what man *might* be, from what he *has* been, experience would be fruitless, confidence must cease, and moral irregularity and confusion be the inevitable consequences. The necessitarian, on the contrary, so far as the springs of human conduct are the subjects of his knowledge, can infer, with *certainty*, the future actions of man, and regulates his own views agreeably to them. Lastly, liberty renders the calamities of life peculiarly distressing, by denying, even to infinite power, the means of effecting their removal; and it tends also to inspire men with pride and resentment: whereas, a conviction of the universal agency of God throws a brightness over all the clouds of human misery, suppresses a spirit of revenge, by leading us to consider our enemies as acted upon by the Deity, and annihilates every idea of merit, by referring every action to divine appointment.

Having thus analyzed Mr. C.'s able defence of necessity, we shall conclude this article with a few extracts. One grand objection to the doctrine is combated as follows. P. 318.

'The hypothesis of necessity has been still more loudly condemned, as removing every incentive to virtue, and every restraint from vice. This charge is ridiculously false, and not supported by even the semblance of proof. Were the doctrine of necessity either *repugnant* or *unfriendly* to the belief of a future state—had it the least tendency to weaken the evidence on which that important article of our faith is built—did it either cloud the prospects of good men, or flatter the vicious with the hope of impunity—or did it maintain the superiority of vice over virtue, with respect to present enjoyment—nay, did it even assert their equality; I say, were *all* or *any* of these circumstances true, it must be acknowledged, there would be then some ground for the charge. But the principles of our hypothesis are directly the reverse. We believe in the existence of a future retribution.



We believe that God will reward the righteous, and punish the wicked. We believe that "glory, honour, and immortality, will be the certain portion" of every good man. Nay, where is the necessarian who has pretended to dispute the subserviency of virtue, even to our present comfort and satisfaction? Where is the necessarian who has ever denied that piety, temperance, and integrity of conduct, are immediately our truest interest, and our highest happiness? Do we not affirm, that vice is the road to misery; that it is, in a certain degree, it's own punishment in the present state, and will infallibly lead to remorse and wretchedness in another world? In short, do we not maintain, that there is a connection established by the Deity, between virtue and felicity, vice and suffering; and that we may as reasonably expect the constitution of things to be subverted, and the divine nature itself reversed, as that we can be truly happy and vicious at the same time? In what respect, then, does the doctrine of necessity lessen the incentives to virtue, or the deterrences from guilt?

"But, says the sinner, it matters not how vicious I am, or what atrocities I commit; I am only what the Deity has made me, and I cannot be accountable for actions not virtually my own. If I should perpetrate the blackest crimes—if I should even imbrue my hands in human blood, it must have been preordained; and to punish me for actions which were predestinated and unavoidable, would be extreme iniquity. I will, therefore, run the career of pleasure, without either remorse for the past, or any apprehension for futurity." To this I should answer:

"You may, indeed, persist in vice and folly; you may add crime to crime, till your character shall become inveterately depraved. But know, that every act of criminality will increase your punishment, and aggravate your misery in a future state. A soul long inured to iniquity, and hardened in guilt, must, in the nature of things, suffer more, before it's habits can be reformed, and it's vices corrected, than one that has been less atrociously criminal. Remember then, that your punishment hereafter will be proportioned to your depravity, and that by multiplying your crimes, you will exasperate your sufferings. I call it *punishment*, not that I suppose that the Deity will inflict it from any principle of resentment, but because, in popular language, the future effects of vice are so denominated. He has established a connection between guilt and misery, which connection you cannot destroy. If you imagine that the hypothesis of necessity dissolves this connection, you mistake it much. This system maintains, that all causes operate necessarily, and that guilt, as a cause, must be productive of pain, and agony of mind. It maintains also, that the effect is always proportioned to the cause; hence that greater misery must result from greater guilt."

\* If he should reply, that he cannot believe that the Deity will punish a man hereafter for crimes which he could not have avoided, or, that he will connect his present conduct with future suffering, when that conduct was predetermined by himself, I would answer thus:

"You



“ You must believe, because you daily see, that in this world we often suffer for trespasses, which we ourselves did not commit ; and that individuals are frequently involved in calamities, in the production of which they had no share, either immediately or remotely. A son is doomed to inherit those diseases and pains, which a distempered father, by his vices, has generated in his constitution. A wife and innocent family are reduced to beggary and wretchedness, by the profligacy of the man, who is bound by nature to be their friend and protector. Nations are plunged into all the miseries of war by the ambition of princes. Earthquakes, volcanoes, and other convulsions of nature, are evils not arising from any guilt of ours : yet they involve good and bad in one common ruin. Is not this to suffer without having any concern in the creation of that suffering ? Is it not to be punished for trespasses we never committed ? I ask how is this to be reconciled with the justice and benevolence of the divine Being ? ”

‘ If you answer, that there is a period approaching when all these disorders shall be rectified, and the justice of the Deity fully vindicated, I reply, that the same answer likewise removes the difficulty, as objected to necessity. For, though this hypothesis implies, that the sufferings of the wicked are to extend to another state, it does not affirm, that they are to be perpetuated through eternity ; on the contrary, almost every necessarian believes, that all mankind will be ultimately happy. And, if the present infliction of pain and suffering for actions, in which we had no concern, be reconcileable with the goodness of God, on the principle of a future state, it can be no just objection to the doctrine of necessity, that it supposes, we shall also suffer for a limited time in that future state, for actions not truly and virtually our own. For, if I am persuaded that the Deity, consistently with his benevolence, may involve me in the punishment of another’s guilt for thirty or forty years in this world, I may as easily believe it compatible with his goodness, to make me suffer for a conduct not primarily mine, for any definite term of years in a future state of existence. In both cases the sufferings are merely temporary, and will be forgotten for ever, in the infinite happiness, which will finally succeed them. They are to be regarded as ordinations of a supremely wise and benevolent being, for the production of great and universal felicity !

The pernicious tendency of the freedom of the will, regarded as a principle of action, is thus represented. P. 445.

‘ The doctrine of liberty, by exalting the will above all rule, and all government, and by destroying the connection between motives and actions, would introduce into society confusion, discord, and unceasing perplexity. And, were a libertarian to act agreeably to his own hypothesis, he would be involved in a thousand absurdities and embarrassments, from which it would be impossible to extricate himself. Has he discovered a person to be just and benevolent ? He cannot repose in him the smallest confidence ; for honesty of principle has no necessary connection with integrity of conduct ; and benevolence itself may be productive of malice. Has he learned that another is artful, avaricious, and



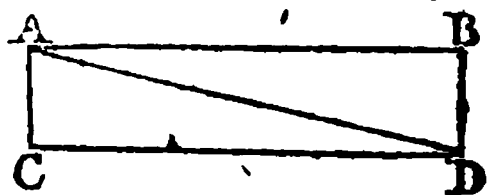
and unjust—destitute of every sense of duty, a stranger to every sentiment of honour, and unawed by the fear of punishment, neither revering God, nor regarding man? It matters not—a libertarian may safely entrust him with his property; for the depravity of his heart cannot, in the least degree, affect his conduct; and he may act honestly, not only without a motive, but in opposition to the strongest temptations to dishonesty. Has he discovered, that a third is violent and irascible? He may, notwithstanding, boldly insult him; for irascibility of temper has no necessary connection with retaliation of injury. Is he engaged in trade, manufactures, or any undertaking to which the assistance of others is requisite? To enquire, before he employs them, what are their abilities, their principles, their usual behaviour, is totally unnecessary. Their temper and dispositions, whether good or bad, afford no criterion by which he can judge of their future conduct; and from what they *have done*, there cannot be even a probable inference to what they *will* do. Is he employed in agriculture? Does he plow and sow his fields, and, when harvest is over, carry his grain to market? To presume thus, on meeting with purchasers, is extreme folly. For in what is his dependence founded? Not in past experience: for the same previous circumstances have no necessary connection with the same effect. Not in the motives which men have to purchase it; for the will is not governed by motives, but by itself. Not in the necessity of food for the support of life; for this is a motive, and the will is superior to all motives—the claims of appetite, and the cravings of hunger. In short, the libertarian who forms plans, in which he anticipates the actions of others, who inquires into their state of mind, with a view to ascertain their conduct, and who reasons from the behaviour to the temper, and conversely, acts in a manner diametrically repugnant to his own principles, and consistently with the necessarian hypothesis only. Were he to act agreeably to his own system, he would be involved in a state of endless embarrassment, and become at once an object of derision to others, and the dupe of his own folly. In a word, his whole conduct would be truly a *comedy of errors*, and a scene of perplexity.

Dr. Gregory, in order to prove that the relation of motive and action must be identical with that of cause and effect in physics, has recourse to (p. 351) ‘the well known proposition of Newton, that a body, impelled or acted upon by two other bodies, acting in the direction of the two contiguous sides of a parallelogram, will move neither in the one direction, nor in the other, but in the diagonal of the parallelogram. He says, that motives, if they operate necessarily, must operate exactly as causes in physics; and that the same, or corresponding effects, will follow, from the concurrence, opposition, or indirect repugnance of motives, as from the same circumstances of physical causes; and that, if this is not the case, the doctrine of necessity cannot be true. That it is not so, he appeals to the following test as a proof. He supposes (section ix), that a porter is offered a guinea for carrying a letter in the direction of A B, and that no other motive



motive opposes his desire of obtaining the reward. In this case he observes, the porter will obey the motive, and move in that direction. Here, therefore, the laws of motives, and physical causes, in their mode of operation, precisely coincide.

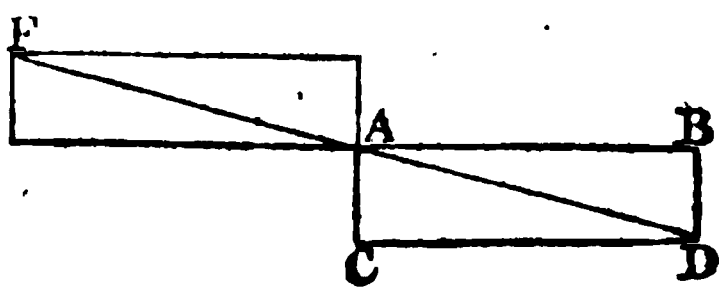
‘He supposes next, that he has the same uncontrolled motive to carry it in the direction A C. In this case, likewise, he will obey the motive, and travel in that direction. Here also, motives, and physical causes, are productive of similar effects.



“But,” says he, “if a guinea should be offered to him for carrying it in the direction of A B, and half a guinea for carrying it in the direction of A C, and let him be assured, that if he earn the guinea, he cannot earn the half guinea; and that, if he earn the half guinea, he cannot earn the guinea, will he go in the direction of A B, or A C, or remain at rest in A?” He answers, that, if the principle, in which necessity is founded, be true, he must move in the diagonal A D, and can move in no other direction. “But, as it must be acknowledged, that the porter will not move in that direction, experience proving the fact, then it follows, that the law of physical causes, and that of motives, do not coincide; and that the relation between motives and actions is not necessary, as between physical causes and their effects.”

To this Mr. C. replies, after noticing, that Dr. G.’s demonstration, proceeding on the supposition, that the two motives are not directly, but indirectly repugnant, is founded in error, p. 355: ‘It is obvious to observe, that the operating causes are different in kind, and that his reasoning, therefore, from the effect of the one, to an identity of result from the operation of the other, is totally inconclusive, even though it were admitted, that the motives are not adverse, as they evidently are. The two physical powers act on a brute material substance, incapable of either perception or volition. The two motives, on the contrary, are addressed to a being, endowed with a capacity of thinking, judging, and willing; and who feels, at the same time, a desire to obtain a proffered good. The causes, which operate on the one, are all *ab extra*; those, which operate on the other, are both external and internal. In the case of the former, both contending forces may act at one time, and their strength may be so combined, as to operate conjointly, though not in the same direction. But in the case of the latter, the motives cannot be reconciled; and there exists no inducement to adopt an intermediate conduct.

‘Necessarians maintain, that for every action there must be a motive; it involves, therefore, an equal absurdity, and betrays as gross ignorance of the necessarian system, to affirm, that according to our principles, the letter-carrier must move in the diagonal A D, to which course he has no motive, as it would, to assert, that, consistently with the laws of motion, a physical body must describe, circumstances being the same, the diagonal A F, to which direction it has no impulse.



The



The agent perceives, that, by travelling in the diagonal A D, he shall gain nothing, and lose his labour; as a being, therefore, whose volitions are not uncaused, but generated and governed by certain views of good and evil, he cannot act without a motive. He is precisely in the same state with the physical body I have now mentioned, having not only no inducement to take the intermediate road, but even powerful motives to the contrary—namely, the loss of time, which might be advantageously employed, with the fatigue attending the journey.

3dly. The essayist's argument obviously involves the absurd hypothesis, that all causes, of whatever kind they are, and in whatever circumstances they operate, must produce the same effects; and that, because motives and physical causes both act necessarily, and are, in this respect, similar, their effects; in every instance, should be, not only similar, but even identic. I might as well believe, that gravity should produce a volition, or that anger should attract iron. I might as well assert, that because the physical body describes A D in the same time in which it would describe either A B or A C, the letter-carrier, under the influence of two contending motives, should run from A to D in the same space of time as he would take to travel from A to C. If a person should contend, that, because cold necessarily congeals water, and heat necessarily dissolves ice, cold, therefore, should dissolve the latter, or heat congeal the former, we should be apt to charge him with insanity, or idiotism. But ridiculous as such an argument would appear, it is not more irrational than to suppose, that, because all causes act necessarily, they must therefore produce the same effects, whatever the causes may be, and in whatever circumstances they may operate.'

After observing, that Dr. G. is chargeable with inaccuracy in the statement of his third supposition, our author adds, p. 360. 'These arguments appear to me sufficient to overturn the reasoning of the essayist, and to evince the inapplicability of Newton's corollary, to the conduct of an agent, situated as he has supposed. I would beg leave to add, that the very fact which the essayist has adduced to disprove the hypothesis of necessity, in my apprehension, serves to establish it. The agent, or letter-carrier, he acknowledges, will not move in the direction A D. Why? Is it because he has no will—no inclination to take that road? Be this granted—the question recurs, Why has he no will to travel in that direction? If any other answer can be given but this, namely, that he has no motive, I frankly own my incapacity to conceive it. But to believe, that we cannot act without a motive, is to assent to one of the leading principles of necessity.'

We shall close our extracts from this interesting performance, by presenting our readers with Mr. C.'s concluding remarks on the consequences of necessity. p. 491.

'I conclude this essay, in defence of philosophical necessity, with observing, that of all systems of opinion, this, in my apprehension, is the most friendly to every pious and benevolent sentiment, most consolatory in the hour of distress, and best calculated



lated to reconcile us to our condition; communicating, at the same time, the most exalted ideas of the supreme Being, and of that system of things, to which we belong. It is likewise supported by such strength of argument, as I conceive it impossible to overturn. When I look abroad into the world, and behold the numberless evils prevalent around me; when I see disease, and sorrow, and sin, and death, preying on the happiness of the human race; when I behold the passions of mankind giving birth to events which the ear tingles to listen to; and when I consider these as evils, which the Deity himself could not avoid permitting, without producing still greater ones, I feel a dissatisfaction with my state of being, and am prompted to think irreverently of the perfections of that God, whose creature I am, and under whose government I live. I feel, too, some emotions of indignation and resentment against the immediate authors of these evils; and am tempted to withhold from them those offices of kindness and humanity which our relation to one another should incline me to perform. But when I view every irregularity as the appointment of infinite wisdom and unlimited benevolence; when I consider the various evils, moral and physical, which exist in the present state, not merely as permitted, because unavoidable, but as preordained by an almighty Being, for the production of great and universal happiness; I feel my heart expand within me—creation assumes a different aspect—and I look up with contentment, gratitude, and confidence to the almighty Parent and Guardian of the universe, in whom I live, and move, and have my being. And, when in the course of Providence it comes to my lot to suffer any of the evils common to humanity, if I am either confined to a bed of languishing, or if death has robbed me of the friend of my bosom, and the joy of my heart, I have not the merely negative consolation to think, that the Deity has permitted the evil to befall me, because unavoidable, which is a sorry comfort indeed in the hour of suffering, but the positive conviction, that he has ordained it for my good, and that it will infallibly terminate in my improvement and happiness. This animates my spirit, and rouses my fortitude. I bear the affliction with dignity and resignation, persuaded, that the author of my being, and the gracious arbiter of my fate, has inflicted it solely for my benefit and advantage.

‘ The unhappy children of vice and folly, whose tempers and characters are adverse to their own, as well as to the happiness of others, I am inclined to regard, not with sentiments of hatred, but those of sympathy and commiseration. While I attribute to them, immediately, depravity of heart, and perversity of inclination, and guard against these, as far as I can, so as not to suffer from their folly or malignity, I view them, at the same time, as instruments like myself, in the hand of God, for the accomplishment of his great and benevolent purposes. I feel for them when I think that they are at present excluded from that happiness, which accompanies conscious rectitude, that they are destined to suffer a larger portion of the unhappy effects of moral evil, and that it is *their* lot to be sent into the world by divine providence,



providence, for effectuating good by their present sufferings. But I am persuaded, at the same time, that even by such characters not only the advantage of the whole, but also their own individual happiness is consulted; and I anticipate, with exultation, the glorious period, when they and I shall be happy together, in a fellowship with our common parent, in whose presence is fullness of joy, and at whose right hand are pleasures for evermore. In the mean time I strive to reform them by every method in my power, confiding in Providence to bless my endeavours.

‘Such views of the system, to which I belong, render me at once grateful to my Maker, contented with my condition, and benevolent and compassionate to my fellow-creatures. They inspire such sentiments as cheer the spirits and gladden the heart. They exalt the mind above every inferior and secondary object, and unite the soul to God. Sweet, as Dr. Priestley observes, and has, I am persuaded, often feelingly experienced, sweet are the moments in which these great and just views of the divine government, and of that system to which we pertain, can be fully indulged. He, whose mind is habitually impressed with them, if such perfection belongs to humanity, may be justly said to be elevated above this sublunary region of clouds and darkness, and to dwell in the presence of the Most High. Regarding every event with the same eye as he who ordains it, evil vanishes from before him, and he beholds nothing but good.’

We were somewhat surprized to find, that Mr. C. has not pointed out the connexion of necessity with the truth of christianity. For, if the doctrine he has defended be true, it follows, that an action of a moral being, which can be ascribed to no motive as it's cause, is properly *miraculous*; consequently, if the resurrection of Christ from the dead be denied, we must believe, that a set of illiterate, unaspiring men, renouncing all the comforts of life, sealed, with their blood, their attestation to a falsehood, which they had no motive to propagate; in other words, that a *real* and *proper* miracle must have taken place, in the minds of *all* those who asserted, as witnesses, the resurrection of Christ: a proof, which has been forcibly urged by a german divine, in his notes on Hartley (see the new edition of Hartley on Man, with notes by Pistorius). We now take leave of this essay, with expressing our obligations to Mr. Crombie, for the pleasure and improvement he has afforded us, and submitting to our readers the importance of the subject, and the interesting manner in which it is treated, as an apology for the particular attention to which we have thought it entitled.

A. A. A.

M E D I C I N E.

**ART. V.** *A Treatise on the Structure, Economy, and Diseases of the Liver; together with an Enquiry into the Properties and component Parts of the Bile and biliary Concretions: being the Substance of the Gulsonian Lectures, read at the College of Physicians in 1792.* By William Saunders, M. D. 8vo. 232 pages. Price 4s. sewed. Robinsons, 1793.

·WHEN



WHEN men of eminence, who have been for a considerable length of time engaged in teaching and practising a profession, venture to submit their opinions to the consideration of the public, curiosity is generally excited in a particular manner, and an anxious wish naturally arises to inquire concerning their nature, the particular grounds upon which they are maintained, and how far they are conformable or repugnant to those that have generally been held upon the subject by others: with this kind of curiosity we took up the volume now before us.

The subject is introduced by some very general observations respecting secretions, and the usual advantages that the animal machine derives from secreted fluids.

The anatomical description of the liver, so far as it goes, seems to be accurate; but it is perhaps too general. The vessels of the liver are however well described, and the remarks concerning them mostly useful.

From the general description of the vessels supplying the liver, Dr. S. is led to inquire into the nature of their contents. He thinks it exceedingly desirable, but at the same time acknowledges it difficult, to determine the peculiar characters of the blood, after having circulated through the different chylopoietic viscera, previous to its passage into the liver by the vena portarum; as well as to assign a satisfactory reason for its seeming to be better fitted for the secretion of bile than common arterial blood, from which other secretions are supplied. The fact, however, of venous blood being more adapted to the purpose of the secretion of bile is certain, whatever may be the nature of the changes that it undergoes, after having circulated through the stomach, pancreas, and intestines, and having afforded the gastric fluid, the pancreatic juice, and the intestinal mucus. The spleen has by many physiologists been considered as having the chief share in promoting this important change; and indeed by some it has been supposed to be its only function; but Dr. S., though he allows that it may assist very materially with the other viscera in this change, thinks, that we should be extremely cautious in admitting this to be the principal, or only end, that it serves.

From the great respectability of those physiologists who have maintained the spleen to be an auxiliary organ to the liver, our author has thought it proper only to oppose them by experiments and careful inductions from them. After instituting a few experiments to disprove the assistance of the spleen to the liver, either in the way of dilution, or by affording a putrescent tendency to the blood, the author, in order to render his conclusions more satisfactory, makes a comparison between the bile taken from an animal in which the spleen had been previously removed, and one in which that viscus was still remaining. These trials were made upon dogs, and the results were, that the colour of the bile of both exactly corresponded, and was that of a bottle green. The tenacity in both was the same, being just sufficient to prevent its coming from a phial in drops. Each had a slightly pungent and intensely bitter taste. In the smell there was no perceptible difference. Portions of each upon being mixed with *litmus*, turmeric, and syrup of violets, showed no difference of colour. Equal portions of the different specimens of bile, when mixed with equal portions of concentrated vitriolic acid, exhibited a brown colour;



colour; but with a very dilute vitriolic acid, a straw colour. They both effervesced with concentrated nitrous acid, and gave a brown colour. With alkohol, a flocculent appearance was evident. The *residuum*, on evaporation, was highly inflammable.

From these experiments, the author thinks it highly probable, that bile secreted after the loss of the spleen, differs in no respect from common bile; and that the liver, in the performance of it's function, is intirely independent on that *viscus*.

If upon repetition (for it does not appear that the author has himself repeated them) these experiments shall be found to have been made with due care and attention, they will go some way in overturning an opinion that has long prevailed, of the spleen being in a certain degree necessary to the proper secretion of bile by the liver. Notwithstanding the opinion of many physiologists, that some particular properties are imparted to venous blood during it's circulation through the peritoneal viscera, the author thinks nothing very conclusive on this point has been contributed, either by experiment or observation. This position he supports on the following grounds. P. 45<sup>1</sup>

‘ The peculiar œconomy of the biliary organ in the *fœtus*, is particularly deserving our consideration, as the blood from which the secreted fluid is made, cannot be considered as strictly venous, but partaking in some measure of the arterial character; and this intermediate condition of blood appears to produce a correspondent state of the bile: for it is matter of notoriety, that foetal bile is less active and concentrated, abounding more in the watery principle than that of the adult. This being granted, it necessarily follows, that whatever changes are induced on the blood in passing from the arterial to the venous condition, those changes furnish the principles which adapt the blood more completely to this purpose. But as physiologists are not agreed respecting the essential difference of arterial and venous blood, what properties the one possesses of which the other is destitute, any reasoning instituted on such an uncertain basis must necessarily be unmeaning and inconclusive.

‘ But to revert to the œconomy of the liver in the *fœtus*, it may be observed, that besides the blood which is sent to it by the hepatic artery and *vena portarum*, it receives a large portion by the umbilical vein.

‘ To understand this we should advert to some of the peculiarities of the *fœtus in utero*. It is very generally admitted, that the *placenta* is to the *fœtus* what the lungs are after birth; that by both a change is induced on the blood, by which it loses the venous character and assumes the arterial one, in such proportion as the exigencies of each may require. As soon as the change is wrought in the blood of the *placenta*, it is conveyed by the umbilical vein to the liver of the *fœtus*; part of this blood mixes with the common blood of the *vena portarum*, and with it concurs in furnishing the secretion of the bile; the remainder is carried into the *vena cava inferior* by the *canalis venosus*.

‘ In the *fœtus*, then, it seems that the blood in the *vena portarum* has more of the arterial condition than that of the adult, and seems to produce a bile of less activity.’

In inquiring concerning the purposes that the blood conveyed by the hepatic artery serves, the author enters into an examination of the  
merits



merits of the two opinions that have generally been held on the matter, viz. whether the blood carried by this artery to the liver serve only for it's nourishment; or whether, in addition to this function, it do not also concur with the *vena portarum* in the secretion of the bile. In support of the first opinion we have the greatest number of physiologists, and to this side our author seems also to incline, after having examined the different arguments that have been urged in favour of the contrary supposition. Several pertinent observations occur in this part of the work, after which the doctor thinks we must admit, 'that the exertion of a secreting organ necessarily implies a considerable supply of vital energy, as it consists in changing the blood into a fluid different in all it's properties from the blood itself, so that it may assume a new mode of existence.' In other glands arterial blood answers 'the double purpose of being the *pabulum* of the secretions, and of supplying the organ with vital energy sufficient to effect it's purpose.' In the liver, however, the secretion being performed from venous blood, which is improper for supplying it with vital energy, the necessity for a large quantity of arterial blood is particularly evident. If we admit the *vena portarum* to be alone the secreting vessel, and that the hepatic artery only affords blood for giving a proper degree of energy, the nature of the communication between these two vessels still however remains a *desideratum*, the solution of which Dr. S. has not even attempted. That bile is secreted from the blood circulating through the branches of the *vena portarum*, cannot be doubted; but in what particular part of this system the change begins, and what is the peculiar structure of parts necessary for the accomplishment of this end, are circumstances that do not admit of so easy a decision. Nor do we find that Dr. S. has extended the limits of our knowledge on this curious subject; he appears to have merely related the opinions of Malpighi and Ruysch, without offering any thing from his own observation.

In pointing out the course of the bile, Dr. S. seems to entertain an opinion that that fluid, in being conveyed through the different passages from the *pori biliarii*, undergoes a change from a state of dilution to that of concentration. His reasoning with respect to this point is founded upon the number of absorbents with which the liver is constantly supplied, and which arise from it's internal parts. By these he supposes the more aqueous particles to be removed, and carried into the circulation, the remaining fluid being left in a more active state.

Respecting the course of the bile, and it's passage into the *duodenum*, the author's observations are useful and necessary. There are various causes which obstruct the passage of the bile into the *duodenum*. Gall stones very often form obstructions both in the hepatic and common duct: in the latter however they are probably more frequent, since biliary *calculi* are more readily formed in the gall bladder where the bile is quiescent, than in the branches of the hepatic duct, where it is in greater motion. In opposition to an opinion that has been pretty generally received, that a spasmodic stricture of the common duct, unconnected with any derangement of the organization of the part, was a cause of obstruction, the author contends, that the biliary ducts of a living animal possess no marks of irritability when acted upon by *stimuli*. The only part therefore in which the common



duct can be spasmodically affected, he asserts to be in the part which is inserted into the *duodenum*; and that there it happens from the muscular fibres of the intestine. Some other sources of obstruction are pointed out, but they are such as have been mentioned by other writers, and do not deserve particular notice. The causes of jaundice have generally been supposed to be obstructions somewhere in the biliary ducts; from particular cases, however, Dr. S. seems inclined to believe, that the disease may be present, though the biliary canals be pervious and perfectly free. He finds an instance of this kind in the yellow fever of the West Indies, in which he refers the jaundiced appearance to a redundant secretion. In the present improved state of physiology, the idea of jaundice being the effect of a suspended secretion, in consequence of which the blood retains a bilious character, and imparts a yellowness to the skin, is too absurd to be believed, though sanctioned by Boerhaave and Morgagni. The author has therefore properly paid little attention to it. In every instance of jaundice, bile must be secreted and conveyed into the blood vessels; but whether this take place by means of regurgitation or absorption, has been a disputed point. The experiments of Dr. S. seem to prove, that it may be conveyed in both these ways.

From our author's analysis of the constituent parts of bile, it appears to be composed of the following elementary principles. P. 108.

- First, Water, impregnated with the odorous principle.
  - Secondly, A mucilaginous substance resembling the *albumen ovi*.
  - Thirdly, A resinous substance containing the colouring principle and bitter taste. And
  - Fourthly, The mild mineral alkali.
- With respect to their combination, it seems that the saponaceous matter consists of the bitter resin in union with the alkali: this admits of a ready union with a mucilage, and with this again the aqueous matter very easily combines, so that the whole forms a mass apparently homogeneous.

Further trials with bile, and blood, seem also to prove that the first possesses the greater power of resisting putrefaction.

On biliary *calculi*, the author, after giving a minute description of their general appearances, observes, that their great variety in this last respect seems to evince, that they are not merely inspissations of bile, but that there is a material difference either in the component parts themselves, or in the proportion of them; and that in our chemical examinations of them, we should therefore make experiments on different specimens. In order to determine the nature of the principles of these *calculi*, and the manner in which they are combined, the author's experiments were made on a *calculus* of a chocolate colour on it's external surface, and of a lamellated structure internally. It was easily rubbed into powder, and of a moderately bitter taste. By heat it was fusible, and, when ignited, burned in the manner of a resinous substance. Oil of turpentine, without the assistance of heat, dissolved a large portion of it; but alcohol only a very small part. By the application of heat, however, alcohol was made to dissolve the greater part of it. The small portion of *calculus* that resisted the solvent power of this menstruum, when aided by heat, Dr. S. found to be earthy matter. This he therefore concludes to be one point in which a biliary *calculus* differs from fluid bile. From different trials  
made



made upon this kind of *calculus*, the author thinks, that it chiefly consists of a resinous matter, with a small proportion of apparently calcareous earth, in combination with the mineral and volatile alkali.

These experiments, though probably sufficient with respect to this single specimen of biliary *calculus*, are much too confined to afford any satisfactory conclusion concerning the general constituent principles of the different kinds of biliary *calculi*.

From green and bitter bile being found only in animals with red blood, it seems probable, that some connexion exists between it and the colouring matter of the blood. And the digested food not assuming a chylous form until it gets below that part of the intestine where the biliary and pancreatic ducts enter, has afforded a presumption, that all, or some, of the constituent parts of the bile, assist in the process of chylification, by mixing with the digested matter contained in the *duodenum*. In order to determine whether this opinion were well founded or not, the author subjected it to the test of experiment, by opening the *abdomen* of a dog that had been fed with animal food three hours before, and then making an incision of considerable length in a portion of the *duodenum* and *jejunum*, so that their contents could be perceived. In this way portions of food of a pultaceous consistence were discovered oozing through the *pylorus*; and the bile also passing slowly out of its duct, which on careful inspection seemed to flow over the surface of the digested matter, adhering to the intestine. But upon removing the bile from the surface of this digested matter, it did not appear to have combined with it in an evident manner.

P. 122. Hence it seems somewhat doubtful, whether the bile really forms one of the constituent parts of the chyle, as has been imagined, or not. If, however, all, or any of the elements of bile do contribute to chylification, no traces of their presence can be discovered from the sensible properties of the chyle.

Another difficulty in admitting this as one use of the bile, is, from the circumstances of jaundice. In this complaint, the passage of that fluid into the intestine is either completely obstructed, or very much impeded; but there are no symptoms which clearly manifest a defect of chylification.

One important use of the bile is unquestionably that of stimulating the intestine, and performing the office of a purgative; for when the excretion is impeded, as in the jaundice, the intestines being deprived of their natural *stimulus*, become torpid, and costiveness ensues. This torpor is diffused by sympathy over every part of the system, and languor and lassitude prevail.

It is probable therefore, that even admitting the bile to contribute somewhat to the digestion and assimilation of our food, its principal office is that of a natural and habitual *stimulus* to the intestines, keeping up their energy and peristaltic motion, which may be affected either by an increase of its quantity, or a change in its quality, produced by disease.

It frequently occurs that bile is secreted in too small a quantity, as in hypochondriacal complaints, and in chlorosis; in which diseases an unusual degree of torpor takes place, expressed in the one case by dejection and despair; in the other by inactivity and languor; the stools are generally of a light clay colour, and the body is *cachectic*.



‘ Bile therefore is a stimulus by which tone and energy are communicated from the intestines to the whole body, the defect of which on the *primæ viæ* is more productive of disease, than its excess. In the latter case, if it be healthy in its nature, it only proves a salutary purgative, but if in a diseased state, it deranges the animal œconomy like any other foreign stimulus which may be applied to the intestines.—It is not improbable, but that from its bitterness it possesses antiseptic powers, which are peculiarly useful in the intestinal canal.’

Here our author terminates his anatomical and physiological inquiries respecting the liver. How far he has successfully combated the opinions of others, and whether the doctrines he has himself advanced be generally tenable or not, we shall not take upon us to determine; we are however persuaded, that by some the reasonings contained in this part of the work will not always be considered as perfectly satisfactory, or the experiments sufficiently numerous to support many of the conclusions.

We come in the next place to the consideration of the diseases of the liver; and the author first inquires concerning those which depend on an increased secretion of bile. The observations we have met with on this class of diseases are in general useful and important. We cannot however quite agree with the doctor in his very copious administrations of warm water under these circumstances. Yet, when advantage is derived from this practice, we think with him, that it depends more upon dilution than any thing else; and that, notwithstanding the great celebrity of different kinds of springs, in such cases as these at least, pure water is probably as good, if not better, than water impregnated with either saline, earthy, or metallic matter. On this curious subject, we shall, however, let the author speak for himself. P. 134.

‘ The chemical analysis of mineral waters has been of considerable advantage, since, besides the discoveries which it has made with respect to the solid contents of many of them, it has also proved, with respect to others, which contain but little solid matter, that it is the quantity of water, and not the impregnating substance, which does good.

‘ I believe the experiment of drinking good pump water at home, of the temperature of Bath, Buxton, or Bristol water, has seldom been tried. I have frequently, with much success, recommended the use of warm water in dyspeptic cases; and in anomalous gout it seems to allay the irritation of the stomach, to promote and diffuse a generous warmth in the extreme parts, and, if taken at night, will generally produce sleep. Perhaps it acts upon the principle of tepid bathing, with this difference, that any action on the stomach has a more extensive influence on the system, than the same action would have on the surface of the body.

‘ Water heated to a certain degree, when taken into the stomach, will produce giddiness of the head, while the same water, of a lower temperature, will produce no such effect: this is the reason why patients at Bath are directed to drink the water of different springs, though not differently impregnated, and it gives rise to a refinement in practice, which has for its foundation only the different effects of temperature. It is not improbable, but that more benefit will arise when



when the temperature is carried to that degree which produces some sensible effects upon the head ; it is impossible to lay down any general rule on this subject ; it is trial alone on the individual that can determine the point of action.

‘ I consider the waters of Bath, Bristol, and Buxton, as not having any powers superior to common pump water heated to the same temperature. The steadiness and uniformity, however, of their several temperatures, entitle them to some preference, and render them proper to be drank by persons whose stomachs are irritable and impatient of their contents, and perhaps weakened in their digestive powers by long habits of ingurgitation and gluttony, or from intense application to study, accompanied with a sedentary life.’

Though an increased secretion of bile be a frequent cause of disease, a great diminution of the quantity usually secreted is also well known not to be less so ; the author therefore properly goes on to the examination of the disorders arising from this source. A deficiency in the secretion of bile frequently originates from derangements in the structure of the liver, as is evident from dissections. Chronic inflammation is also another cause of deficient secretion in this organ. The symptoms attending this state of the liver are well described, but we cannot think with Dr. S., that the mischief first proceeds from the stomach and duodenum ; to us it seems evident, that the primary seat of disease is in the liver itself ; and that the derangement of the stomach takes place in consequence of it. Some other causes tending to produce a deficiency in the secretion of bile are pointed out, and judicious regulations respecting the diet and medicines are properly enforced.

On the causes, history, and cure of jaundice, our author’s observations deserve the attention of the medical practitioner ; but they are much too extensive for us to notice in a particular manner.

In the last chapter we come to the diseases which affect the liver in common with other organs of a glandular structure. It is well known, that the liver may be affected with both acute and chronic inflammation ; and our author supposes the former to be more immediately connected with it’s arterial or nutrient, and the latter with it’s venous or secretory system.

The history of the symptoms denoting the presence of hepatitis, or an acute inflammation of the liver, is given with clearness and accuracy ; and the observations on the different terminations of this complaint are such as show Dr. S. to have paid particular attention to the progress and event of this harassing disorder.

The author’s reflections and discriminations of chronic inflammation of this organ, are too important to be passed over. P. 191.

‘ From repeated observation I am induced to believe that the chronic inflammation of the liver is frequently mistaken for a dyspeptic state of the stomach. And I have seen many cases of this kind which have been supposed to arise from indigestion. The patient generally complains of pain, which he falsely attributes to the stomach ; and its continuance is so short, and the degree of it frequently so inconsiderable, that no alarm respecting the future health of the patient is produced. The relief obtained by eructation and discharge of air tends to confirm the opinion that the seat of the disease is in the stomach ; but this relief may be explained on the principle of removing



moving the distention of the stomach, and so taking off the pressure of this organ from that which we believe to be the seat of the disease. I believe from experience that an attention to the following circumstances will enable us with some certainty to distinguish the disease.

‘ In those cases where the liver is affected, considerable pain is felt in the parts near the scrobiculus cordis and epigastric region, upon any degree of pressure; and as the disease advances, an increase of heat, a quickness of pulse, and other symptoms of fever, are observed, especially towards night. The patient will sometimes derive relief from bleeding at the arm, and the blood, when drawn, will put on those appearances which are common to febrile complaints and disorders of an inflammatory nature.’

On this, as well as the scirrhus state of the liver, we are under the necessity of passing by many useful observations, and practical conclusions.

The author's reasoning on the proximate cause of inflammation of the liver is not equally satisfactory. We are not fond of resting much upon distant analogies, since in medicine, as well as other sciences, analogical reasoning has certainly led to many false conclusions. For this reason, we hardly think, that Dr. S.'s observations respecting the inflammation of so delicate an organ as the eye can with strict propriety be applied in explanation of a state, somewhat similar, occurring in an organ possessing such a difference of structure as the liver, and in which so many different circumstances are to be considered. The substance of the liver being frequently found on dissection in a tubercular state opposed some difficulty to the author's conclusion; he had recourse, therefore, to actual experiment in its support, by introducing two drachms of crude mercury into the crural vein of an apparently healthy dog. At first, its effects were not obvious; but, after some time, the action of the arterial system was evidently increased, with quick and hard pulse. Having continued in this state two or three days, the animal died, seemingly consumptive. His lungs were found in a tuberculated state, and, on a minute examination of the tubercles, each of them contained a globule of mercury, forming a sort of nucleus to the circumscribed inflammation or tubercle. This experiment is, without doubt, directly in proof of the opinion that Dr. S. has formed; but we should not place too much upon a single experiment, and we do not find that it has been repeated by the author.

The practical remarks seem, however, in general, judicious and important, P. 215.

‘ In the active and acute inflammation of the liver, as well as that of other organs, the antiphlogistic practice should be adopted; and as the attention of the practitioner should be directed to the prevention of suppuration, he must be guided by the circumstances of each individual case in forming his judgment to what extent that practice may be pursued. Here much depends on his discernment, as well respecting the extent of the antiphlogistic practice, as in determining the precise period when it is likely to be most useful: for it must be obvious, that if any considerable advantage is to be expected from this practice, it must be looked for in an early stage of the disease, when the inflammation has not advanced beyond the probability of resolution.’

• After



After some farther observations on hepatic abscesses, the use of mercury in this disease is inquired into, and the author, in our opinion, very properly recommends it to be employed only after the violence of the inflammatory action has been overcome by bleeding, and the antisthenic method of treatment. He thinks, that the transition of the acute inflammation to a state of resolution is not directly followed by a healthy condition of the part, but that it remains for some time debilitated and disposed to a chronic state. Mercury given at this moment operates, he thinks, as a spur on the vascular system; and, by its gentle stimulus, causes a degree of action, which protracted properly terminates in health.

This work, which was read as the Gullstonian lecture at the College of physicians, upon the whole contains much useful and important matter, and many practical directions, from which the medical practitioner may derive advantage.

ART. VI. *Thoughts on the Effects of the Application and Abstraction of Stimuli on the human Body; with a particular View to explain the Nature and Cure of Typhus.* By J. Wood, M. D. &c. 8vo. 78 p. pr. 2s. 6d. Murray. 1793.

In an advertisement prefixed to the work, we are informed, that these thoughts were read in a more condensed form before the Philosophical and Medical Society of Newcastle; and that we are indebted to the persuasions of friends, and the great success of the practice recommended, for their present appearance. In a very inflated preface, the author gives his reasons for attempting this theory; and thinks, that the efforts of any one, to illustrate the nature of a disease so common, and so frequently fatal, must be desirable; and that, from repeated attempts, its theory may be improved, and its fatality diminished. To obtain these ends, we are advised 'more closely to pursue the path of simple nature.' The present attempt we are, afterwards led to understand, is only to be considered as the *outline* of a theory, which may receive the improvement of time, and be corrected by farther experience. In this way the author means to rear his hypothetical fabric. The following reasons seem to have impelled Dr. W. to the present undertaking. *Introd. p. 7.*

'It may not perhaps be deemed superfluous to relate the origin of the following thoughts. Having, in repeated instances, exhibited the *bark* in *typhus* unsuccessfully, and it having been taken, in many of those instances, in the most advantageous manner, I naturally began to doubt of the efficacy of this medicine in *typhus*, and to feel the impossibility of my ever again relying on its powers alone. I therefore took into consideration the circumstances attending those who recovered, and the whole of the symptoms of the incipient and advanced stage of the fever; and I perceived, that those, who recovered, enjoyed, in a great degree, the means of preventing, and correcting the tendency to a putrescent state; and that those, who died, exhibited that state, in a great degree, and during the course of the fever, discovered a particular anxiety, and oppression, in the act of respiration,



and daily exhibited new symptoms of exhausted energy and strength.

‘ At this time, a coincidence of ideas forced themselves on my mind. I recollected the symptoms of accumulated *carbone* in *typhus*; I recollected that *carbone* was continually accumulating in the system, in a state of health, and was carried off, in the form of *carbonic acid*, by its combination with *oxygen* in the lungs; and it occurred to me, that the oppression, and anxiety in respiration, common in *typhus*, might proceed from the deficiency of *oxygen*, to carry off the accumulated *carbone*; I therefore concluded, that if *oxygen* could be exhibited, by any means, into the system in sufficient quantity, to combine with the superfluous morbid *carbone*, that the tendency to putrefaction would be checked, and the fever diminished.’

In forming this theory, the author appears, therefore, to have been chiefly aided by the chemistry of monsieur Lavoisier, and some physiological hints thrown out by the late Dr. J. Brown.

It will now be necessary to examine the arguments, facts, and observations, by which the author's opinions are to be supported. Dr. W. sets out with considering the living human body as composed of three distinct kinds of solid matter; one having only the properties of inanimate matter, termed *simple solid*; another known by the power of contraction, called *living solid*, or the *muscular fibre*; and the third, having a capability of receiving impressions and sensations, denominated *medullary fibres*, or the *nervous system*. In this place our author only considers the properties which each of the last two kinds of matter possess, when acted upon by stimulant powers. That of sensation in the medullary fibre he calls *excitability*; and that of contraction in the muscular fibre he terms *irritability*. These two separate powers he supposes to be coeval, and to exist in an equal proportion in each. From different degrees of stimulant power being requisite to excite the same force of contraction, at different times, in a muscular fibre, he concludes, that there is a *state* of accumulated as well as of exhausted *irritability*, &c. He next proceeds on Brunonian principles to the position, that life only exists by the continued application of stimulant powers to the body. Having assumed these principles, the author goes to the consideration of stimulant powers, which he thus concludes. P. 21.

‘ From the whole, this conclusion may be drawn, that it is the *oxygen* of the atmospheric air, which is necessary to life; that “in this immense magazine of *oxygen gas*, all animals live and grow,” and that the general abstraction of it, for a few minutes, would render all animal nature a lifeless mass. The chemical powers of *oxygen*, therefore, are obvious; and its stimulant powers will easily be admitted, when we consider, that without it, the action of the heart instantly ceases; yet, at the same time, it appears to be the mildest stimulus, with which we are acquainted, as its action is never followed by any exhaustion of the irritability of the muscular fibre; but it rather seems to be the power which restores the irritability, whether accumulated or exhausted, to that state, known by the state of health and waking.’

Having



Having given a general view of the different stimulant powers that constantly act upon the human body, and of those to which it is occasionally exposed, the author divides them into five kinds or classes, as they chemically affect the system, afford nutriment, or act upon the irritability. After this view of the different solids of the human body, and the various stimulant powers acting upon them, he attempts to prove, that different states of irritability, &c. take place at different periods of life, from that of infancy to old age, and that these various states are induced by the application and action of stimulant powers. On sleep, the author's observations are curious and interesting. He thinks that, P. 35,

‘ At every period of life, sleep seems to be the effect, either of the exhaustion, or accumulation, of the excitability of the nervous, and of the irritability of the muscular fibre, produced by the application, or abstraction, of stimuli. Of sleep, the effect of the application of stimuli, there appears to be two different states; the one healthy, the other morbid; healthy sleep is the natural effect of the application of mild and moderate stimuli; morbid sleep, the effect of very violent stimuli, long, or suddenly, applied; it seems also a law in the animal œconomy, that the state of sleep does not take place, when the irritability is *much* exhausted by violent stimuli, whether applied to the body, or to the mind. Opium in large doses is an instance of the one, and violent passions of the other, as well as the contagion of *pestis*, *typhus*, and other diseases, which latterly produce watchfulness and delirium.’

Hence he concludes, ‘ ordinary sleep, produced by the application and action of stimuli, to be a state the result of a law of the animal œconomy, which takes place in order to remove the effects of stimuli applied, and to restore, as much as possible, the healthy state of the irritability and excitability of the system; as, during that state, all stimuli cease to act, all objects cease to make any impressions.’ But sleep, both healthy and morbid, beside being the effect of irritability and excitability exhausted to a certain degree, may also be, in the author's opinion, the effect of *accumulated* irritability. The whole reasoning on this subject is ingenious, though, perhaps, not always well supported by facts. With respect to the application of different stimuli, our author's observations are mostly sensible.

The states of irritability of the muscular fibre, and the excitability of the nervous power, as produced by the application and abstraction of stimulant powers, having been pointed out, the author proceeds to the chemical part of his doctrine. Here he supposes, that different quantities of *carbone* and *hydrogen*, corresponding with the different states of irritability, exist in the system. It also appears probable to him that *oxygen* is necessary to the healthy state of the living body; but that it is in a certain degree absent, whenever a putrescent state commences; and that this state begins when the healthy equilibrium of *oxygen* with *carbone* and *hydrogen* is destroyed. Facts, however, appear to be wanting in support of these opinions; for neither the analysis  
of



of animal matter, nor the presence of animal fat in bodies, after interment, is a sufficient ground for the conclusions in question.

Let us now examine Dr. W.'s reasoning with respect to the proximate cause, and the means by which *typhus* fever is to be cured. After considering *typhus* as a distinct genus of fever, we find the remote causes of it to be such as predispose the body to the disease, and such as excite it. Contagion he supposes to be of the last kind; and that it may produce the disease by being generated in the body by the concurrence of certain predisposing and exciting causes, independent of foreign contagion. p. 60.

‘Whether then we take a view of the effects, which these exciting causes, or which the contagion, when already generated and applied, produces on the body, we cannot hesitate to pronounce all of them to be highly stimulant, and that they will quickly exhaust the irritability of the system. The knowledge which we now possess of the powers of *hydrogen* and *carbone*, entirely leaves the result beyond all doubt whatever. From these views, the proximate cause of *typhus* will be easily understood; an over-proportion or accumulation of *carbone* and *hydrogen*, and an exhausted state of irritability.’

From this view of the subject, the author readily determines the indications of cure in *typhus* to be the following.

1. To avoid the remote causes.
2. To remove the proximate cause. And,
3. To restore the healthy state of the irritability of the system.

The proximate cause is to be removed by the application of *oxygen*, in sufficient quantity, to correct the morbid accumulation of *carbone* and *hydrogen*. In this view, *nitre*, the author finds the most proper form, as well as the most effectual method of introducing it into the system. Dr. W. rejects the use of wine, brandy, and opium, as tending to exhaust the irritability of the system; and depends upon such powers as have a chemical effect upon the body, and the action of which is not followed by any violent exhaustion of irritability or excitability; and such as, at the same time, afford a degree of nourishment to the body. Of the first kind is *oxygen*; and of the last, the juices of animal matter procured by decoction in water. To the whole, the author has added two scales, representing the different states mentioned in the preceding parts of the publication.

The theory here presented to the public, is by no means destitute of ingenuity; but seems to want the support of facts. It is evidently the effort of a young mind, that has not yet relinquished those opinions and hypotheses which predominate too much in schools of medical education.

A. R.

## NATURAL PHILOSOPHY.

ART. VII. *A Summary View of the Spontaneous Electricity of the Earth and Atmosphere; wherein the Causes of Lightning and Thunder, as well as the constant Electrification of the Clouds and Vapours, suspended in the Air,*  
are



are explained. *With some new Experiments and Observations, tending to illustrate the Subject of Atmospheric Electricity; to which is subjoined the Atmospheric-Electrical Journal, kept during Two Years, as presented to and published by the Royal Society of London.* By John Read. 8vo. 170 pages: 1 Plate. Price 3s. 6d. Elmsley. 1793.

‘EVERY effort,’ says the author in his preface, p. vii. ‘towards the elucidation of an important phenomenon, carries its apology along with it; otherwise I should be fearful of offending that critical nicety, which in our age lays so much stress upon words more than matter. Pursuits in electricity have of late been more languid than formerly—not that the subject is exhausted, but that other matters have engaged the philosophic world. If I presume to renew the enquiry, and add a few plain facts in a *plain way*, I hope it will be forgiven.’

‘Atmospherical electricity has, in my opinion, been much less an object of philosophic enquiry than it deserves; but more particularly so, as it relates to botanical meteorology. Though we have been tolerably instructed in the identity of lightning and electricity, and exhibit in our experiments, many striking analogies; yet the perpetuity of atmospherical electricity, has not to my knowledge been ascertained by any writer on electricity before. Observations on this property have been my study and amusement for some years; and, I hope the simple narrative I have given of them in the following work, will have novelty in it at least.’

‘The electrical experiments on combustion, I also presume to think are new: they have to me thrown considerable light on that controverted subject, the rise of vapour, as well as on the supposed affinity between electricity and culinary fire.’

‘The doubler of electricity has made its appearance in the philosophical transactions; it is an instrument of great curiosity. I have taken some pains to improve this instrument, but considerably more with a view to ascertain its real powers and properties, and have applied them successfully in explaining various phenomena respecting atmospherical electricity.’

‘Spontaneous electricity is no new discovery; many eminent electricians have in their works just touched upon it, without forming any definite opinion, or applying their observations to elucidate the phenomenon of lightning. I have called in its aid, or rather fixed it as a basis, whereon to establish the following theory on lightning; and which, I trust, will afford some relief, especially with respect to the vast quantity of it.’

Here the author’s plan is very sufficiently delineated. The merit of its execution rests wholly upon a series of experiments, of which any thing more than a general account will not be expected of us. On the main subject, namely, spontaneous electricity, or that occasioned without the aid of friction, we are furnished with experiments which prove, that it may be produced, 1st, ‘By warming the electric body,’ instanced in the stone called tourmalin, which emits and absorbs the electric fluid only by the increase or diminution of its heat, 2dly, ‘By the liquefaction of electric substances,’ as melted sulphur. 3dly, ‘By the evaporation of water,’ 4thly, ‘By combustion.’ Lastly, it is proved, that ‘hot air is not a conductor’ of the electrical fluid.

We



We have next, 'experiments and observations on heat, tending to prove, that heat, simply considered, acts on the electricity, both naturally and artificially applied.'

To these succeed several chapters containing matter highly interesting and curious. We shall however confine ourselves to that on the phenomena of lightning, which we think more particularly so. Our author rejects the opinion which some philosophers have entertained of the existence of two distinct *kinds* of electrical fluid, and adopts the more natural theory of '*one* electric fluid,' which, he says, 'is simple and easily conceived, and every way sufficient to explain effects and appearances.'

His theory of lightning is conveyed in the following words:

¶. 40. 'I conceive that this globe of earth and water, with its plants, animals, and buildings, have diffused throughout their substance a certain quantity of the electric fluid, which is termed their natural quantity: and while this equable distribution continues undisturbed, their electricity is in all respects invisible. But if the balance of this diffusion, be by any means destroyed, either in the earth or atmosphere, then it becomes visible in proportion to that disturbance. Hence the terms positive and negative, density and rarity, redundancy and deficiency, &c. are only applicable to the electric fluid during its disturbed state.

'This being premised, we will now suppose a thunder cloud coming already highly charged with the electric fluid, which cloud, in its passage through the atmosphere, seems to hover over a high tree. The tree, and the earth to a limited distance around it, will become thereby electrified; but of an opposite kind of electricity to that in the cloud\*. The electricities of the earth and cloud, being thus circumstanced, and their atmospheres approaching nearer and nearer, must necessarily act with very great attractive force on each other. One body being highly positive, and the other of course as highly negative, will urge their way with great violence through the resisting air, which intervenes between them. Now should the atmospheric conducting matter, which lies between the two powers, be equally disposed and in some small degree able to conduct the electricity of the earth above the tree, the explosive flash of lightning, will take place in the air, over the tree, at the striking distance between the two powers; and at the same time restore the equilibrium of the electric fluid, to the earth and cloud.

'Now any person, perceiving the flash of lightning, and judging by the appearance, would no doubt readily conclude, that it all issued from that black cloud; whereas one half of such flash of lightning, must immediately ascend out of the earth, and the other descend from the cloud.

'If the intervening air which lies between the two powers, should happen to be dry, and therefore not able to elevate the electricity of the earth above the tree, the explosion must in this case, take place in

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\* It is dangerous, therefore, to take shelter under a tree during a thunder storm. It has been fatal to many, both men and beasts. It is safer to be in the open field, because wet clothes tend to prevent harm from a flash of lightning.'



or near the tree, which it is very probable, would be shattered to pieces, by the force or impetuosity, whereby the two electricities unite. But in the former case, the tree might sustain no injury. The same reasoning will hold good if the mast of a ship, or lofty building, were to be a part of the conducting medium between the two electricities."

The author proceeds to describe a number of experiments, the object of which is to demonstrate, 'that the main force of lightning must happen nearly in the middle of all resisting mediums, which lie between the two electricities, and that when the explosion takes place, the light seen is made up of positive and negative, in one appearance of light.'

His ideas will be partly illustrated by an instance of the effects of lightning, related thus:

P. 45. 'Dr. Franklin, in his account of the effects of lightning, on the church of Newbury, in New England, observes "that a wire, not bigger than a common knitting needle, did in fact conduct a flash of lightning, without injuring any part of the building as far as it went; though the force of it was so great that, from the termination of the wire down to the ground, the steeple was exceedingly rent and damaged; some of the stones, even in the foundation, being torn out, and thrown to the distance of twenty feet. No part of the wire, however, could be found, except about two inches at each extremity, the rest being exploded."

From the circumstance of two inches of the wire being found to remain intire, at each extremity, I infer, that the positive and negative electricities must have met at about midway between the two extremities, and there the restoration of the electrical equilibrium, must have taken place between the earth and cloud. If the wire had been extended to the earth, possibly no damage might have happened to the building. These inferences seem to be just, from the circumstances of the case; and are also confirmed by the well-known effects of large electrical batteries; for when the charge of a battery is made to pass through, or meet in a very small wire, which on account of its smallness must occasion some resistance to the reunion of the two powers, yet in all cases, whether the wire be melted or exploded, the electrical equilibrium of the battery is always, without exception, found restored by the explosion.'

Mr. R. concludes his doctrine of lightning, by declaring his conviction that, in this way, all the phenomena of it, as well as of artificial electricity, are capable of being explained. The difficulty of accounting for the immense *quantity* of the matter of lightning in a thunder-storm; he also thinks in a great measure obviated, by considering that, 'the earth does actually supply *one* moiety of every flash of lightning, at the moment that the clouds and vapours supply the other.'

Some ingenious conjectures on the same subject are given us in the succeeding chapter, to which, however, we must refer our readers. A considerable portion of the work is taken up with Mr. R.'s meteorological journal, which having appeared already, in the transactions of the Royal Society, need not be farther noticed in this place. We regret upon the whole, the inaccuracy and want of perspicuity in the language of this otherwise ingenious publication; yet we have no doubt,



doubt, it will promote the science, towards which, the author has so industriously turned his attention, and furnish hints that may hereafter be very important in their consequences.

**ART. VIII.** *Experiments on the Generation of Air from Water; to which are prefixed, Experiments relating to the Decomposition of Dephlogisticated and Inflammable Air, from the Philosophical Transactions, Vol. LXXXI.* By Joseph Priestley, LL. D. F. R. S. &c. 8vo. 39 pages. Price 1s. Johnson. 1793.

THE progress of arts and sciences has ever been interrupted by *civil commotions*, for the obvious reason, that, under such circumstances, men are compelled to quit their philosophical pursuits from the motive of self-preservation. The conduct of the late Birmingham mob in modern times is rivalled only by some of the most savage riots of the Parisians. How much Dr. Priestley suffered with respect to his person and property is well known, and liberal men of every religious sect and political party execrated the proceedings which drove him from his habitation, friends, and nearest relatives. Like the illiterate and barbarous goths and vandals, the populace of Birmingham, towards the close of the eighteenth century, without a single instance of provocation, forcibly entered the house of the first philosophical luminary of the age, which they demolished, together with his library and apparatus!

Dr. P.'s experiments and inquiries by this accident were discontinued for above two years, but having been able to renew them, he like a *general benefactor* presents his first fruits to the public.

The Royal Society having rejected some of Dr. P.'s friends, eminent for their talents, strongly recommended, and unexceptionable in point of character, solely therefore he presumes for their political principles, he supposes his own *scientific* labours would be rendered unwelcome to that learned body by the same favour of heresy, and means in future to publish them separately. 'To the article that is now laid before the public,' says the author, 'I prefix my last communication to the Royal Society, printed in their eighty-first volume of Philosophical Transactions, entitled *Further Experiments relating to the Decomposition of dephlogisticated and inflammable Air*, as I wish this publication to contain all my papers relating to philosophy not contained in the last edition of my philosophical works in three volumes octavo, or in my *History of Electricity*, and whatever I may hereafter publish of this kind, I propose to give in the same form, that the different articles may in time make another volume.' Dr. P. considers his experiments in both these papers to be unfavourable to the new system of chemistry, which excludes the doctrine of phlogiston. He observes, that no answer has been given to the paper published two years ago; and that he can explain the result of all the experiments for the new doctrine on the principle of phlogiston, but his adversaries cannot explain all his experiments without the aid of the phlogistic doctrine.

With regard to the first paper from the Philosophical Transactions, an account has been given of it already in our Review. It may be useful just to remind our readers, that from the experiments in that paper Dr. P. contends, that nitrous air is composed of the acidifying principle of dephlogisticated air and the phlogiston of inflammable air,  
and



and that water is precipitated from these *two* airs when they unite; whereas, according to the antiphlogistic doctrine, oxygen gas (dephlogisticated air) united to azotic gas (phlogisticated air) composes nitrous acid, and oxygen gas and hydrogen gas (inflammable air) composes water. Dr. P. argues, that nitrous acid is formed by the combustion of 'inflammable and dephlogisticated air,' although not a vestige of 'phlogisticated air' be present; and that although 'phlogisticated air' be present this acid is frequently not produced. In answer to Dr. P., it has been said, that he was mistaken in affirming that no 'phlogisticated air' was present when acid was formed, and that when acid was not produced, although phlogisticated air was present, it was because the combustion was either not sufficiently rapid, or because the hydrogen gas (inflammable air) was in sufficient quantity to unite with the whole of the oxygen (dephlogisticated air), and consequently no nitrous acid could be produced.

In the second paper of this pamphlet, which is now for the first time laid before the public, Dr. P. endeavours to prove, that water becomes atmospheric air, or indeed of a better quality than atmospheric air, by means of heat, by which he thinks he has accounted for the formation of the atmosphere, and explained the constitutional difference between *vapour* of water, and air. Water passed through a red hot copper tube, or steam through a glass one, afforded a great deal of permanent air, of a better quality than that of the atmosphere. Steam passed under mercury also afforded permanent air. The quantity of air was so great, that it could not be imputed, Dr. P. thinks, to the air contained in the water; and water, which had been boiled ever so long, or ever so often, still yielded air. Still however there was a communication between the water and the atmosphere, and the air might be supposed to be derived from that source; therefore the water was boiled in a tube over mercury; so that the air formed was taken out without letting the water communicate with the atmosphere. The water in this situation still afforded air, and that day after day, and week after week, so that it appeared, that the whole of the water might be changed into air.

With regard to our opinion of the conclusion of Dr. P., that water is compounded of phlogisticated and dephlogisticated air, we confess the experiments do not seem to justify it, for the whole of the air obtained might pre-exist in the water.

T. T.

#### THEOLOGY.

ART. IX. *Dissertations on the Prophecies of the Old Testament. In Two Parts. Part I. contains all such Prophecies as are applicable to the coming of the Messiah, the Restoration of the Jews, and the Resurrection of the Dead: whether so applied by Jews or Christians. Part II. contains all such Prophecies as are applied to the Messiah by Christians only, but which are shewn not to be applicable to the Messiah.* By David Levi, Author of *Lingua Sacra, the Ceremonies of the Jews, &c. &c. &c.* Vol. I. 8vo. 310 pages. Price 6s. in boards. Johnson. 1793.

An intelligent and laborious jew, in hopes of rendering an essential service to the religious world, by establishing the truth of divine revelation, here undertakes to explain at large what he understands

to



to be the true meaning of the sacred prophecies of the Old Testament. From his former writings, as well as from the account which he gives of his own views, in the preface to this work, Mr. Levi appears to have been a diligent and liberal inquirer after truth. He declares, that he thinks it no merit to be a jew, merely because he was so born, without being fully convinced of the truth of judaism. He has always, he says, been of opinion, that every person, endowed with ratiocination, ought to have a clear idea of the truth of revelation, and a true ground for his faith, as far as human wisdom can go; being convinced, that he who hath searched and found just grounds for his belief, will serve God with more fervour and true devotion, than he who receives his religion as an inheritance. In order to satisfy his conscience in regard to the truth of revelation, and the religion of his ancestors, he, upwards of twenty-five years ago, entered upon the task of examining the prophecies of the Old Testament. The result of his long continued research, he now, in part, presents to the public.

Though there may be little probability, that any thing will be offered sufficiently new and convincing, to make many proselytes from christianity to judaism, yet impartiality requires, that this writer's explanations and arguments be allowed a fair and candid hearing. We shall therefore, according to our usual plan, lay before our readers, brief heads of the contents of the several volumes as they are published.

*Introduction.* The great proof of the truth of the divine dispensation of Moses arises from the exact accomplishment of clear and unequivocal predictions. The truth of the predictions in Lev. xxvi, and Deut. xxviii, has been attested by the whole series of the jewish history. And particularly, the denunciations relating to the dispersion of the jews among all nations, and their remaining a separate people, (see Lev. xxvi, 44, Jer. xxv, 11, Amos x, 8,) are fully verified at this day; an event which Moses could not possibly have foreseen without divine inspiration. If the particulars of these denunciations be compared with the siege of Jerusalem, and the subsequent sufferings and persecutions of the jews, the agreement of the prediction with the event will be wonderfully confirmed. *Particular predictions* delivered above three thousand years ago we plainly see fulfilled at this very time: and what stronger proof can we desire of the divine legation of Moses? Among a nation, whom modern philosophers represent as ignorant, stupid, and barbarous, we find doctrines far superior to any thing of the kind, that we find in the most improved nations. How came the jews, in the midst of idolatrous neighbours, possessed of those sublime conceptions of Deity, and that exalted idea of his pure Unity, which are inculcated in the writings of Moses? or where could they have learned such rational worship, but from divine revelation?

*Dissertation I. On the prophecies of Balaam, Numb. xxiv, 15.* In these prophecies Balaam informs Balak of the entire subjection of the whole world, included in the general term, the children of Sheth, to the israelites. They clearly point out the future redemption of Israel, and the destruction of its enemies, which is to take place at the coming of the Messiah. But nothing of this kind happened at the coming of Jesus. Edom did not at that time become the possession of



of Israel; neither were the jews then redeemed, nor their enemies punished.

Diff. II. *The prophecies of Moses.* 1. Deut. xxx, 1, &c. Here the prophet assures the Israelites, that after their sufferings for disobedience, and their return to the Lord, their redemption would follow. The prophecy teaches, that God himself would turn their captivity; that the restoration would be general to all the tribes of Israel, scattered in the four corners of the earth; that it would include *all* the posterity of Jacob; that at the future restoration they would enjoy a more splendid state than during the first temple; that the shechinah, or divine presence in the temple would be restored; that they should never afterwards go again into captivity; and that all their enemies would be exemplarily punished. These things were not effected at their return from Babylon, and therefore remain to be fulfilled at the coming of the Messiah. 2. Deut. xxxii. 34, &c. The predictions, verses 37, 38, are now fulfilled in the reproach which is cast upon the jews, of having no God, because they worship the one supreme God, and are ignorant of the doctrine of the trinity. The former parts of this prophecy having been already fulfilled, in the prosperity of the israelites under David and Solomon, in their idolatry, captivity, subsequent punishments, and preservation as a distinct nation; this may be considered as a pledge of the future accomplishment of the remaining parts, respecting the redemption of the nation.

Diff. III. *The prophecies of Isaiah.* 1. Chap. iv, 1—4, is a prediction of the future restoration of the jews. It foretels, that the temple shall be rebuilt to be destroyed no more; that all nations shall acknowledge the true unity of God, and that religious disputes shall then be finally terminated. None of these events have yet been fulfilled. 2. Chap. x, 33, to xii. *last verse*, points out the great events of the day of the true Messiah and his peculiar characteristics; namely, that he is to be the lineal descendant of David; that he will possess, in a high degree, the prophetic spirit; that he will be endowed with superiour wisdom; that, through extraordinary purity, he will abstain from every corporeal pleasure; that he will administer equal and perfect justice; that he shall destroy his enemies by his miraculous power; that universal peace shall take place in his day; that the nations will all submit to his authority; that he will collect the dispersed of Judah; and that at the coming of the Messiah a miracle will be wrought, resembling the division of the red sea by Moses; all of which yet remain to be accomplished. From the persecution, and dissensions which have always prevailed among christians, it is plain that christianity cannot be the peaceable kingdom of the Messiah. The kingdom of the Messiah being temporal, it's predicted prosperity has never yet taken place; nor is there any foundation for the expectation of a Millennium, or second reign of Jesus on earth. 3. Chap. xviii, 1, &c. This prophecy predicts the resurrection of the dead, which is to take place at the coming of the Messiah, which shall be attended with the entire destruction of the wicked, and the restoration of the children of Israel to mount Zion.—4. Ch. xxiv, 16, &c. to xxvi, 6, foretels the future restoration of the jews, the punishment of their enemies, the total subversion of all false worship, and the subsequent happiness of the jewish nation.—5. Chap. xxix, 1, &c.



to xxvii, last verse. The subjects of this prophecy are the resurrection of the dead, and the restoration of the-jewish nation. The prophet elegantly and emphatically describes the patient perseverance of the jews in the true faith, notwithstanding their grievous calamities; and receives a consolatory answer from the Lord, in which, the resurrection of the dead, at the appearance of the Messiah, is clearly predicted; a doctrine with which the jews were acquainted long before christianity, and which is by no means irrational or incredible.—6. Ch. xxxiv, xxxv, contain a denunciation of the punishment of all the nations who had persecuted the jews, and a prediction of the total destruction of their ecclesiastic and civil polity. *Babylon* denotes Rome, as appears from the description, ver. 12, &c. The prophecy concludes with a beautiful description of the great and lasting happiness which the nation will enjoy at it's restoration.—7. Ch. xl, to xli, 16. The prophet predicts the restoration of the jews at a far distant period, when, after numberless sufferings, the spirit of prophecy shall return; in a plain and undisguised manner characterizes the Messiah, in terms which cannot be applied to any person or character that has hitherto appeared; represents the restoration of Israel by the Messiah, as a new creation; and assures the israelites of the perfect accomplishment of his prophecy.—8. Ch. xlix, 7, to the *last verse*, further predicts the return of the whole nation of the jews, from all parts of the world, to Jerusalem. The description does not accord in any one feature with the return from Babylon, and therefore cannot have been yet accomplished.—9. Ch. li, to lii, 12. This prophecy is intended to remove sundry doubts, which might arise in the minds of the jews, concerning the impediments that obstruct, and might prevent their future redemption; gives them animating promises of continual protection and final deliverance and prosperity; and describes, in sublime language, the sudden appearance of a messenger, bringing the good news of their restoration. From the language of this whole prophecy, it plainly appears, that it has never been fulfilled.

To the above outline of this volume, we shall add a short specimen of the author's critical talents.

P. 248. Isaiah xl, 27, "I first (say) to Zion, behold they are here: and to Jerusalem will I give the messenger of glad tidings." This sentence, I find, has greatly perplexed the generality of christian commentators; who not being able to enter into the true spirit of the language, its ideoms, and phraseology; have totally mistaken the sense of the passage: for it is not the reading of hebrew superficially, or collating of incorrect and faulty manuscripts, how numerous soever, that forms the true hebraist, and enables him to understand perfectly, the prophetic language, so as to know for a certainty, where an ellipsis, emendation, or transposition is necessary: No: these will not effect it: on the contrary, it requires a profound knowledge in the language, which is scarcely attainable, but by many years intense study, and application; especially an early acquaintance with it in ones youth, so as to become habituated to it, as to a mother tongue. It therefore, is no wonder, that inferior judges often imagine that to be obscure, which had they been thoroughly acquainted with the language, (so different in the boldness of its style: but above all, in the sudden transitions of person, time, and place) would have appeared exceeding clear. Of this, we have an instance, in the passage now under consideration;



consideration: for Dr. Lowth, late bishop of London, in his notes on Isaiah, observes, "this verse is somewhat obscure, by the transposition of the parts of the sentence, and the peculiar manner in which it is divided into parallel lines." He then attempts to explain the form and sense of it by a paraphrase, which is far from the real sense and meaning of the prophet, as will be shewn presently. And a late writer observes, "The meaning of this verse is doubtful. I follow the LXX and arabic, who seem to have had the word *יִתְּנֶה* in the first sentence, and not in the last." But both these opinions, are so far from truth, that on the contrary, the verb *יִתְּנֶה* *I will give*: has no connexion whatever with the first part of the sentence; the real meaning of which, I shall also explain by way of paraphrase: but must first premise, that the prophet having shown the captivity of the ten tribes, as also their restoration at the coming of the Messiah; and having challenged the idols as above mentioned, observes in confirmation of the truth of divine revelation, "of the first (i. e. their captivity) I say to Zion, behold they are here;" behold it is already come to pass; so that ye may plainly see, that this prophecy is exactly fulfilled; and therefore, ye ought to believe the truth of the second prediction, viz. "that to Jerusalem I will give the messenger of glad tidings." This is the real sense of the prophecy, in which, there is not the least obscurity, but the whole is thus rendered plain and connected.

The author proposes to complete his work in six volumes.

ART. X. *A Reply to the Rev. F. Randolph's "Scriptural Revision of Socinian Arguments vindicated."* By Benjamin Hobhouse, Barrister at Law, and A. M. of Brazen Nose College, Oxford. 8vo. 147 pages. Price 2s. Cadell. 1793.

ALTHOUGH we do not consider it as a part of our office, to undertake the solution of every question, which becomes a subject of public controversy, we think ourselves ordinarily bound to lay before our readers such accounts both of the leading arguments advanced by disputants, and of the manner in which they are supported, as may give them a tolerably correct idea of the degree of satisfaction they may be likely to receive from argumentative publications. After the numerous tracts which have of late appeared, concerning the person of Christ, it cannot, however, be necessary, in order to discharge our duty to the public, to enter into minute details of such discussions, as are less adapted to cast new light upon the general question, than to refute the supposed mistakes or misrepresentations of an antagonist. Of this kind are most of the observations in these letters, in which the writer first vindicates himself from the personal censures of Mr. Randolph, and next endeavours to show, that neither Polycarp, nor Barnabas, nor Justin Martyr, nor Tertullian, can with propriety be adduced as authorities in defence of the doctrine of the trinity; and that the interpretations, which Mr. Randolph has given of the texts of scripture adduced in this controversy, are less agreeable to the rules of sound criticism than those adopted by humanitarians. Without intending, in the smallest degree, to detract from the merit of Mr. H.'s ingenious and able defence of himself and his cause; we shall therefore decline a more particular notice of his arguments and criticisms; and shall only add, by way of extract, some sensible and seasonable observations,



which we meet with in the introductory letter, in support of the assertion, that publications against church and state not only bring no additional evils upon a nation, but may frequently be productive of the greatest advantages.

P. 23. 'If your ecclesiastical constitution and civil government be so perfect as you think, mere ill-founded invective can deceive but few; and the antidote of reason, supplied by the vigilance of those who from motives of profit or principle, or both, are ready to defend existing establishments, will easily counteract the poison. Such literary societies as yours may furnish the remedy. Nay, the excellencies both of church and state may appear brighter, in consequence of the opportunity given for holding their lustre up to view. If you say that there are always desperate characters, who are glad to avail themselves of any thing plausible, and make it the ground of violence, then I reply that such persons will always find some pretence or other to colour their schemes. Any commotion therefore, raised by such characters, must not be charged to the account of the publications, for it would have taken place *otherwise*.

'Thus might it be argued, if the publication contained no more than ill-grounded invective; but what if it stated errors in church doctrine, or real grievances in the state, would you stop the mouth of reasonable objection or complaint? You will not surely be so hardy as to offer yourself an advocate for the measure. If those who ought to give no impediment to the progress of truth, throw obstacles in its way; and, instead of redressing grievances, persevere in oppression; consequences are rather to be placed at the door of those who are guilty of the omission of duty, than of those who only pointed out the evil. Nay, the latter frequently do a real service, for they lead people to think properly, and thus enlarge the bounds of truth and happiness. Whilst, therefore, I think every person highly culpable who writes with a *sedition design*, yet I would have no serious, conscientious person, who thinks reform or change necessary, either in church or state, desist from giving and supporting his opinions in the face of the public. If such characters, through fear of raising sedition, or through fear of being reputed seditious by those who are interested in giving strength and continuance to abuses, should remit their labours; error, both religious and civil, must enjoy perpetual empire. Had the chief instruments and promoters of the reformation reasoned thus, this country might now have had a roman catholic establishment; and you, sir, if truth had appeared to you in the same shape as now, must have been a dissenter. This certainly must have been your lamentable situation, unless some ancestor had been a favourer of the national church; "from whom you might have traced the best direction of your faculties."

'Let me, however, admit for the sake of argument, that publications containing free animadversions upon church and state, might occasion some persons to become riotous, who otherwise might have remained peaceable; still it is better to submit to an evil which the sword of the civil magistrate may without difficulty remove, than make the ruling powers arbiters of truth, who might stifle her ere she was born. A wicked administration would make the press its own engine, and a people who heard but one side, would be easily deluded.

ART.



ART. XI. *Sermons: To which is affixed, a short Discourse on the Divinity of Christ.* By the Rev. Richard Worthington, M.D. 8vo. 343 pages. Price 5s. in boards. Debrett. 1793.

THE greater part of these sermons are of the popular cast. The writer declaims on common topics, in a neat, rather than energetic style. Occasionally he introduces a sufficient portion of speculative matter, to secure his credit with his readers for orthodoxy: but the prevailing turn of the discourses is practical. The reader must not, however, expect to find them distinguished by that nice discrimination of characters, or those interesting representations of particular situations in human life, which are so desirable in popular discourses. The doctor is contented to treat of general subjects in the ordinary way of trite declamation, and therefore ought not to be disappointed, if his sermons, acceptable as they probably might be from the pulpit, should not attract peculiar attention from the press. He appears to entertain very rational ideas on the subject of civil liberty, as the reader will perceive from the following passage, which we copy as a favourable specimen of the writer's style.

Having remarked, that the love of liberty is natural to the human mind, he proceeds:

P. 152. 'The application of this, as a principle, might first of all be made to man in his state of *civil society*. It might easily be shown, that a just and impartial distribution of *freedom* is necessary to the prosperity and health of every community. That where freedom is subverted, industry is destroyed; commerce languishes: the bulk of the people sink into sloth and insignificance: the peasantry is impoverished and starved: the spirit of the general mind is broken: while a monopoly of wealth and power exalts the individual into the obnoxious privileges of tyranny and oppression.

'Such are the first effects attendant on the destruction of this excellent inheritance.

'Nor do these form the total, or even the most pernicious of its evils. It is yet to be observed, that with the death of freedom, every object of laudable emulation perishes in the general ruin: man has no longer an useful or a dignified character to sustain: the incitements even to virtue, are few and feeble; the recompense of distinguished merit, and of public worth is withheld, or precarious: while the operations of mercy and of justice are accidental and fallible, because they are partial and capricious.

'To a state thus circumstanced, the common blessings of peace become the most deadly of hostilities. It is fitted only for perpetual warfare. The moment it is at ease, that general dissipation, which results from insignificance of character, and ends in relaxation of morals, begins to operate; and unless some wholesome regulation interposes, is sure to work its decline and downfall; or to render it useless to itself, and despicable in the balance of nations.

'For the truth of these observations we may refer to the history of empires that are passed, or to those which are now revolving. Amongst these, can we point to a *single* one, which has endured a reasonable test of time, and has preserved its importance, under the combined influence of *despotism* and *peace*?'



The author having prefixed no titles to his sermons, we must leave our readers to infer the subjects from the texts. These are as follows. Rom. viii. 1. Matt. v. 16. Isaiah xl. 3. Luke xviii. 28—30. Luke xiii. 23, 24. Psalm lxxxiv. 12. Mark x. 21. Psalm cxix. part six, ver 5. Eph. ii. 19. Matt. v. 4. 1 Pet. v. 5. Rom. xiii. 4. Coloss. i. 17.

In the last sermon, upon the divinity of Christ, the writer treats his subject in a high tone of dogmatism; not condescending either to reason, or to criticise; but deciding the point prematurely by detached and unexplained quotations. He denies, 'that the question *admits* of controversy; unless, while the scriptures are opened, men will dispute, whether the words which they read are really there or not.' This method of treating the subject is not very likely to make converts, except among the most illiterate vulgar.

ART. XII. *Six Sermons.* By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 12mo. 167 pages. Price 2s. sewed. Rivingtons. 1793.

THE design of these sermons appears to be to inculcate, by popular arguments, the obligation of religion, both upon individuals and communities, with a particular application to recent events, and to the present state of society. They are written in a clear and animated style, and, as far as they turn upon general topics, may be read with advantage. But when the writer steps out of the walk of practical instruction, into that of political discussion, he appears to us to be too confident in pronouncing national calamities to be divine judgments, and to advance opinions concerning the divine authority of existing institutions, which would prevent every effort towards the melioration of society, and depress mankind into a state of abject slavery.

The *first* sermon treats on the infallibility of the divine menaces against the impenitent, and represents the judgments which are, in the usual course of divine providence, at present executed upon the wicked, as pledges of the future infliction of punishments denounced in scripture. In the *second*, the author states the evidence of the providence and government of God, set before mankind, both in the natural and moral world. The doctrine illustrated in the *third* is, that our situation in the next life will be determined by the characters we make ourselves in this. The *fourth* represents and enforces the duties arising from the relation of servants which we bear unto God. In the *fifth*, the inhabitants of Britain are called to repentance, from the miseries which have overtaken the French nation. The subject of the *sixth* is, the judicial consequences of disbelieving the divine laws, which enjoin submission to human government.

ART. XIII. *Two Sermons.* The *first* on *Brotherly Love*, preached in the High Church of Edinburgh, at the Opening of the general Assembly, May 17th, 1792. The *Second* on the *Blessings of the Revolution*, in 1688, preached at Dundee, the 5th of November, 1788,



1788, the Day appointed by the General Assembly for the Celebration of the secular Anniversary of that great national Deliverance. By Robert Small, D. D. One of the Ministers of Dundee. Edinburgh. Dickson. 1792.

WE do not always meet with such just notions of religious liberty in sermons preached at a high church, nor of civil liberty in sermons preached at general meetings, as are delivered in these two excellent discourses. Indeed, neither high-church, nor low-church, can, in our opinion, go much beyond our preacher in liberality of sentiment. Of Dr. Small we know nothing: but if his sermons may be received as a specimen of scottish divinity and politics, the kirk has been leaving first principles, and is going on to perfection.

The first discourse is from Heb. xiii. 1. "Let brotherly love continue." In this the preacher explains the nature and principles, the object and extent, of brotherly love, and considers it's present visible decay: he contrasts, with great judgment, the example of our Saviour, when on earth, after his resurrection, and on the eve of his ascension, when his followers had by no means the most spiritual views of his kingdom, and also the practice of many churches, of which accounts are given in the New Testament, with the practice that prevails among modern christians of contracting the relation of brethren, and excluding from it not only those who do not agree with them in the fundamentals and distinguishing principles of the christian religion, but those also who do not receive their glosses and sentiments concerning them, not excepting even it's external parts and circumstantial relations. The following short extract will show the complexion of the first sermon.

'From this detail, it seems to follow, with the fullest evidence, that whatever regulations christian societies may think themselves entitled to prescribe for their various teachers, they have no right to assume dominion over the consciences of others, and that all illiberal sentiments or uncharitable judgments, concerning any who place their eternal hopes in Christ, are contrary to the indispensable law of love, and unsupported by any just authority.

The second discourse is from Psalm cxxvi. 1, 2, 3. "When the Lord turned back the captivity of Zion, we were like unto them that dream," &c. Here Dr. S. considers the blessings of which the revolution in our government has been productive: and in order to place them in a full point of view, he calls his hearers attention to the civil state and condition of the people of this country, prior to the revolution: when prerogative had the force of law, and the subjects were deprived on many occasions of trial by jury; when the sovereign asserted a privilege of exacting compulsory loans and benevolences; when, beside the enormous power derived from the star-chamber, the sovereign could employ martial law to oppose public disorders. The persons also who composed the high commission court, appointed by queen Elizabeth, imposed what articles of faith they chose, punished all deviation from them, and every breach of unifor-



mity in the rites of worship, by an authority extending over the whole kingdom, and over every rank of men. A short historical detail is given of those times, and an affecting view is taken of the manner in which they affected civil and religious liberty in England and Scotland. The peculiar circumstances under which James II was forced from the throne, the succession of the prince of Orange, and the benefits of the revolution are placed in a very interesting and striking point of view. In enumerating, however, these benefits, sufficient abatements are not made for the violent attack on religious liberty, at the close of the last century, by the legislature, and the increase of that influence which, since the revolution, has secretly effected, what the hand of power did in a more direct way before.

The sermon closes with a short but pertinent improvement, which seems to be dictated by a heart warm with the love of mankind, and with gratitude to the Supreme Being. A. Y.

**ART. XIV.** *A Sermon, occasioned by the Death of the Rev. Nathaniel Trotman, who departed this Life the 31st Day of August, 1793, in the Forty third Year of his Age, by Joseph Barber. At the Close of the Sermon is annexed a Letter, from Mr. Trotman to his Church, during his Indisposition. To which is added, an Address at the Interment, by Thomas Towle, B. D. Published at the unanimous Request of the Church and Congregation. 8vo. 43 pages. Price 1s. Dilly. 1793.*

WITH some peculiarities of sentiment and phraseology, such as are of course to be expected amongst a religious sect, which lays great stress upon what it deems a sound faith, are united in this sermon and address, a strain of serious piety, and expressions of zeal for practical religion, which entitle it to respectful notice. The publication may on the whole be regarded as a proper tribute of esteem and affection to the memory of a worthy man; and the only thing that we think materially deserving censure is, that Mr. B. appears to assume the religious creed of his sect as a matter to be taken for granted, without further examination, and discourages freedom of inquiry both in ministers and people, by recommending it to christian congregations, not to take any for their pastors, except they are willing to satisfy them of their soundness in what he thinks to be the great and leading doctrines of the gospel.

**ART. XV.** *Thirteen Letters on various Religious Subjects, recommended to the serious Attention of devout Members of the Church of England. 8vo. 119 pages. Price 2s. Trusler. 1793. The profit of these Letters to be appropriated to the cloathing some poor children of East Dereham.*

THE editor of these letters, which are chiefly collected from various authors, publishes them for the laudable purpose of reviving the spirit of true piety. The topics on which they turn are, the insufficiency of the gentile and jewish religions to heal the depravity of our nature; the efficacy of the doctrine of the gospel for this purpose; the peculiar tendency of the doctrine of the holy trinity, to bring us from



from darkness to light; the necessity of a divine revelation, to enforce the practice of virtue; the dangerous state of those who reject the incarnation and atonement of Christ; the advantage of acquiring a due knowledge of the scriptures; the benefit to be derived from baptism, the Lord's supper, and public worship, according to the forms of the established religion.

The strain of these letters is rather practical and affectionate, than argumentative. Though the writers appear zealously attached to established orthodoxy, they express candid sentiments towards christians of different persuasions.

#### PHILOSOPHY.

ART. XVI. *Sallust on the Gods and the World; and the Pythagoric Sentences of Demophilus, translated from the Greek; and Five Hymns by Proclus, in the original Greek, with a poetical Version. To which are added, Five Hymns by the Translator.* 8vo. 169 pages. Price 4s. Jeffrey. 1793.

OF the first of these three pieces, edited by Gale in his *opuscula mythologica*, neither the author, nor the time in which it was written, is certainly known. Suidas is of opinion, that the Sallust, to whom it is ascribed, was a syrian, contemporary with Proclus, towards the close of the fifth century, and that, having been at first his disciple, he afterwards went over to the school of the cynics. This translator thinks him to have been a different person from the Sallust of Suidas, but a follower of Proclus. Others are of opinion, that he was a platonist, who flourished in the time of Julian. The matter is of little importance; for the treatise which he has left, though extolled by the translator, Mr. Taylor, as a work intitled to high admiration, will be commonly thought, we apprehend, at least, by the *uninitiated*, an obscure and uninteresting work, which, without much loss to the world, might have been suffered to repose in the oblivion to which it had quietly retired.

Treating of fables under five denominations, theological, physical, animistic, material, and mixed, the author gives an example of the mixed kind of fable, in the story of the apple adjudged to Paris by Venus.

P. 16. 'For in this fable the banquet denotes the supermundane powers of the gods; and on this account they subsist in conjunction with each other: but the golden apple denotes the world, which, on account of its composition from contrary natures, is not improperly said to be thrown by discord, or strife. But again, since different gifts are imparted to the world by different gods, they appear to contest with each other for the apple. And a soul living according to sense, (for this is Paris) not perceiving other powers in the universe, asserts that the contended apple subsists alone through the beauty of Venus.'

To the mystical analogies, we shall add a specimen of reasoning, which in a modern writer no one would hesitate to pronounce perfectly ludicrous. To demonstrate the obligation of offering sacrifices to the gods, Sallust argues thus:



P. 77. 'The felicity of every thing is its proper perfection; but the proper perfection of every thing consists in a conjunction with its cause: and on this account we pray that we may be conjoined with the gods. Since therefore life primarily subsists in the gods, and there is also a certain human life, but the latter desires to be united with the former, a medium is required; for natures much distant from each other cannot be conjoined without a medium; and it is necessary that the medium should be similar to the connected natures. Life therefore must necessarily be the medium of life; and hence men of the present day, that are happy, and all the ancients, have sacrificed animals; and this indeed not rashly, but in a manner accommodated to every god, with many other ceremonies respecting the cultivation of divinity.'

The second piece in this collection is of more value. Of the writer we know nothing more than that he collected sentences from the ancient pythagoreans; but the sentences themselves carry with them a better recommendation than even the *ipse dixit* of Pythagoras, that of good sense; for example:

- True goods are never produced by indolent habits.
- Esteem that to be eminently good, which when communicated to another will be increased to yourself.
- Consider both the praise and reproach of every foolish person as ridiculous, and the whole life of an ignorant man as a disgrace.
- Consider that as great erudition, through which you are able to bear the want of erudition in the ignorant.
- Do that which you judge to be beautiful and honest, though you should acquire no glory from the performance; for the vulgar is a depraved judge of beautiful deeds.
- Perform great things, at the same time promising nothing great.

The hymns of Proclus are not destitute of poetical imagery; but are deeply tinged with the mystical character of the platonic philosophy. They are translated in the true spirit of the author; which is also transfused into the original hymns, intended by the writer to elucidate the ancient theology, by explaining the mystic appellations of the gods. Few of our readers will, we suppose, agree with him in thinking, that singing hymns to Ceres, Jupiter the demiurgus of the world, Minerva, Vesta, and Mercury, is celebrating the divinity in a becoming manner; but as some of them may be curious to know, in what manner this apostle of paganism worships his gods, we shall copy his

#### HYMN TO CERES \*. . P. 153.

• BOUNTIFUL Ceres, thee I sing,  
Source of Jove the mighty king.  
Goddess hail! of beauteous mien,  
Splendid Rhea, Saturn's queen,

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\* According to Orpheus, as we are informed by Proclus on the Cratylus, this goddess, considered as united to Saturn, is called Rhea, and as producing Jupiter, Ceres: nor does this disagree with what Hesiod asserts in his Theogony, that Ceres is the daughter of Saturn; for considered as proceeding from her union with Saturn, to the production of Jupiter, she may be said to be the offspring of Saturn.

Gen'ral



Gen'ral mother, nurse divine,  
Nutriment to give is thine;  
Food which first to gods extends,  
And in sluggish body ends.  
But the pure, immortal food,  
Which supplies the gods with good,  
From the beatific sight  
Springs of beauty's perfect light;  
Springs, when gods themselves desire,  
And th' inferior view the higher.  
Ancient goddess, Saturn's wife,  
Middle centre of all life,  
Which for ever streams from thee,  
All-prolific deity.  
Juno, Vesta, ruling queen,  
In thy vital fount are seen.  
Juno, from whose fertile frame  
Soul's self-motive, nature, came,  
Whence its whole procession flows,  
From thy right hand, parts arose;  
From thy left hand, Vesta bright,  
Who wide scatters virtue's light.  
Life not only, hence we see,  
Springs, all-parent queen, from thee  
But life's bliss, fair virtue, streams  
From thy fertile, mental beams:  
And hence females offspring bear,  
And from milky fountains rear,  
Gracious goddess! may thy light  
Beaming thro' oblivion's night,  
Fill my soul with food divine,  
Which to give alone is thine;  
Fill my soul with mental fire,  
Perfect virtue, wing'd desire;  
And from Hyle's stormy main,  
To her father back again,  
To her true immortal goal  
Lead my wand'ring, weary soul,  
Ardent panting to be blest,  
In her native place of rest.'

ART. XVII. *The Book: or Continuation of the Moral World. Vol. V.*  
12mo. 320 pages. Price 3s. 6d. sewed. Ridgway. 1793.

As far as the system of this eccentric writer is discoverable through the mist of obscure terms, in which it is enveloped, we have already given our readers some insight into it, in the account which we have laid before them of the former parts of his work, under the title of the *Moral World Displayed*; see vol. ix. p. 27. and vol. xiv. p. 180. It is wholly unnecessary to follow him through all his repetitions of his former extravagancies; and little beside repetitions will be found in this volume.—The writer treats with haughty and rude contempt all the faith, and most of the institutions of mankind; and seems



seems desirous of being acknowledged as the founder of a new sect, without religion, without civil government, without private property, without domestic attachments; to be actuated by no other principle than self-love, and united by no other bond, than the fanciful relation which arises from the perpetual circulation of the same particles of matter through various forms of organization. Nevertheless, in the midst of all this writer's absurdities, we find some valuable suggestions. Of these, the following remarks on education may afford an example.

P. 36. 'The effect and end of all education should be to give a man a love of thought, probity, sympathy and fortitude, the first is promoted by strong and animated expressions of tutors proposing questions which exercise reflection, and not trifling observations, which call forth sensation only. Probity is promoted by precept and example, demonstrating it to be the only means to discover truth by the aggregation and collision of multiplied ideas in unreserved communication. Sympathy will be impressed upon the mind, by relief administered to the unavoidable accidents of juvenile life, by the sensibility of benevolent tutors. Fortitude will be taught in the œconomy of sympathy, where some little pleasure is forborne to procure a greater, as when sport and play are quitted to assist a wounded school fellow; here the intellectual joy of sympathy is acquired by the sacrifice of the animal pleasure of sport, and the exercise of sympathy in the union of thought, probity and fortitude, being a state of perfect moral health, or complete happiness. The good acquired, compared with the good sacrificed, is as one thousand to one.

'Moral and physical health being the primary consideration of elevation, knowledge will follow after at an humble and proper distance, and be offered to the mind, according to its utility and spontaneous efforts of mind to attain it. Agriculture, medicine, anatomy or surgery, philosophy, chemistry, and all the arts and sciences, these, promote the aggregate of happiness as necessarily instrumental to the moral and physical powers of man.

'The cause of all ignorance and error, the only source of evil in the present state of society, has been the inverted order of instruction, of wisdom and science; the latter being only attended to has encumbered the memory, and thereby destroyed the equilibrium and inventive faculty of the mind, by which alone the knowledge of self can be discovered, which effect is the province of wisdom alone.'

We add the author's farewell to the world, expressed in the technical terms of his system.

P. 25. 'Hearken, O fellow parts of one common integer, the last words of the book, and probably the last of this my present identity, which I bequeath as an inestimable aphorism to the successive generations of integral self, or undestructible nature. Seek no farther into the origin or cause of things than is necessary to give new powers to their ends or effect; e. gr. When you would study the essence of fire, trace only such causal qualities as may point new powers of effect to promote its utility to the purposes of life. When you would study the essence of the human mind, trace only such causal qualities as may point out new powers of effect, to promote universal good. In the infinite circle of cause and effect, the arc of comprehension, upon which thought may operate, is immense, and opens a boundless field of exertion to the divinity of the human mind; but



But when idle curiosity wanders into cause unconnected with effect, intellect is confounded, reason is lost in insanity, and the moral world is overwhelmed with ignorance and misery.' N. D.

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L A W.

ART. XVIII. *An Account of the Proceedings in the University of Cambridge, against William Friend, M. A. Fellow of Jesus College, Cambridge, for publishing a Pamphlet intitled, Peace and Union, &c. containing the Proceedings in Jesus College, the Trial in the Vice-Chancellor's Court, and in the Court of Delegates. Published by the Defendant. 8vo. About 260 pages. Price 4s. 6d. Cambridge, Lunn and Page; London, Robinsons. 1793.*

THE volume before us will most probably be considered as a great curiosity after the lapse of a few years, as it contains the record of an *extrajudicial* prosecution against a learned and respectable man, for the sake of his *opinions*, and this too in an age that boasts of it's knowledge and it's liberality. That the seniors of a protestant university should assume the habit of St. Dominic, is a matter of serious concern; and that they should *indict* upon a law which is not in existence, is a subject of just and severe reprehension. We trust, that the day is not far off, when the press shall be freed from the inquisitorial censure of the heads of a college, and when the supposed offences of men shall be submitted to no other tribunal than the law of the land.

Mr. Friend recapitulates his grievances, in a spirited address to the members of the house of commons, and remarks with proper indignation on the degradation of the university of Cambridge, 'by the pitiful resentment of monks, and the squabbles of low characters intriguing for preferment.' As what he says respecting this learned seminary is of great importance to the public, and his own case is in part involved with it, we shall here give an extract or two on this subject:

'The university of Cambridge stands in need of a thorough reform. My own experience of it's merits and defects, is considerable; and the injuries I have received in it, do not make me unmindful of the former, or willing to exaggerate the latter. The application of my first years gave me an early opportunity of examining thoroughly our system of education, and the manners of those who preside over it: but in the discharge of the duties of an important office, I was not prevented from employing many hours in the studies of sacred literature. In consequence of this application of my time, I disbelieved the Athanasian Creed; and on declaring my disbelief, a learned doctor, now a right reverend prelate, who had most probably never given himself the trouble of making similar researches, deprived me of the office of tutor, and an income of above a hundred and fifty pounds a year.

'To tell a man of reading and reflection that he is not to write, is as absurd, as, in setting a sumptuous entertainment before a hungry mouth, to prohibit an enjoyment of the repast. The situation



ation of this kingdom at the end of last year struck me, as it did many others, with apprehensions not so much of sedition, as held out from high authority, as of the inroads of despotism, from various associations, formed under the pretext of defending liberty and property, yet giving encouragement to a species of tyranny, which marks the decline of an empire. When private confidence is destroyed, and informers rise up throughout a kingdom, and one part of a nation is set against the other, we may be sure that the time of change is near, and whatever merits the constitution has, they must be either given up, or carried on to a higher pitch of perfection. The latter was my hope; and not being a member of any association, I resolved to address the contending parties\*, with a view of bringing them together to consult for the common good. Among other political institutions, I could not avoid making some remarks on one called the church; but at the very mention of reform in that, which most of all requires it, the bigots and time-servers of Cambridge, were up in arms: they met together, formed a cabal, conspired with the judge, determined to punish, looked out for law, summoned me for the breach of one, indicted me upon that and another, took up the attention of the university above three months on this dispute, exposed their own ignorance and insignificance, but had the satisfaction at last of hearing the judge pronounce a sentence perfectly illegal and arbitrary. That no instance of vexation might be wanting, the master of my college was at the same time employed against me, who, after caballing with a few of the fellows, had the unparalleled insolence to order me to remove from college; and by way of enforcing his sentence, to prohibit the servants from supplying me with necessaries. Is this the proper treatment of a student? Put yourselves, gentlemen, into my situation. My education has been a very expensive one, and gave me a natural claim to the advantages, which I once enjoyed. Why is the declaration of sentiments to be made a pretext for driving me from the seats of learning, and depriving me of my property?"

"There is nothing so well calculated for the happiness of mankind as religion; but when it becomes an instrument of policy, and is made a discriminating mark in society, all the vices of the priesthood necessarily fall into its train, and that, which should be only a blessing, proves, to honest minds, a source of infinite vexation. The first thing, therefore, in the university, to which I would call your attention, is the folly of making its members subscribe a religious creed. The absurdity of requiring a subscription to Euclid, or Newton, though in them there is demonstration, would at first sight be apparent; but in questions admitting only probability, and which must, in various periods, have been received, either on false grounds or on no grounds at all, it is vindicated by men who pretend to be philosophers and christians. Permit the language of an eminent writer in the most celebrated schools of antiquity, to be applicable to our seats of learning: "The systems which proposed to unfold the nature of God, of man,

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\* See Analyt. Rev. Vol. xv. p. 321.



man; and of the universe, entertained the curiosity of the philosophic student: and according to the temper of his mind, he might doubt with the scepticks, or decide with the stoicks, sublimely speculate with Plato, or severely argue with Aristotle." What! if in one year Athens, by the banishment of Epicurus and his antagonists, silenced all vain disputes concerning the nature of the gods; "in the ensuing year they recalled the hasty decree, restored the liberty of the schools, and were convinced by the experience of ages, that the moral character of philosophers is not affected by the diversity of their theological speculations \*."

\* Having released our minds from a worse than Egyptian bondage, go on a little farther, and remove another burthen, which the folly and superstition of our ancestors imposed on posterity. The university was founded in the times of popery, when the character of the priesthood, to which the little learning in those ages was in a great measure confined, was supposed to be sacred. Hence the education of our young men, is confined not only in our colleges, but in most of our schools to the clergy. Now what connection is there between a teacher of the mathematics, or a lecturer on Homer and Aristophanes, with the reader of certain prayers, and explainers of religious doctrines in the churches? Cannot the same discipline be kept up by well-bred men of letters, as by the starch manners of cloistered life: and are a large wig, a long band, and a black dress, better qualifications for a lecture room or a college lodge, than the plain dress of an english gentleman? Let it not then be required of a man of letters, to go into orders for academical preferments but make the rise of an individual depend solely on his progress in literature. To require men to go into orders, is a relic of popery; a still worse prevails in our universities. The colleges are now the receptacles of protestant, instead of popish monks. It would be an insult on your feelings as men, and your understandings as rational beings, to dwell a moment on the absurdity of requiring celibacy from fellows of colleges. The only argument now advanced in its favour, is the fear of a too tardy succession, which might be obviated; and if not, the law of nature is paramount to any made by civil society.'

We forbear to recapitulate the *little arts* made use of in order to procure a sentence against the author; it is but justice however to observe, that his friends exhibited on this occasion the most intrepid and disinterested conduct, and the protest of the dissentient members redounds highly to their credit. After stating, that his objections to the 'church of England' arose 'because the church worships the trinity, and recites a creed under the name of Athanasius, which appears to him a monstrous compound of various figments of metaphysicians and philosophers,' Mr. F. proceeds thus:

\* That at the close of the eighteenth century, there should be found members of the church of England, and of the university of Cambridge, capable of carrying on a prosecution on questions of



of controversy, is matter of extreme regret to the publisher of this work, as it must be to every liberal mind: and if it were not with the view of deterring every future effort of bigotry and intrigue, he could wish, for the credit of his country, and his university, that the proceedings which this publication contains, were buried in oblivion. A protestant establishment should disdain the use of coercive measures, and if attacked should defend itself by the use of reason, and not the arm of compulsion. But as long as reason is made a stalking horse to places of preferment, neither learning nor philosophy will prevent many of it's advocates, or pretended advocates, from uniting in the vulgar cry against any one, who assumes the right of thinking for himself and rejecting the dogmas of the prevailing party. Though the twenty-seven are in general very deficient in literary merit, and have still less claim to theological distinction, philosophy feels herself degraded in seeing the name of a Wollaston associated with men of such inferior characters and groveling minds; and the distinguished exertions of the father in the cause of religious liberty, render still more striking the son's apostacy.

'From one whose early years were employed in the laborious occupations of mechanick life, the manners of a gentleman, and the taste of a scholar, are not to be expected, and the disadvantages under which he laboured, sufficiently account and apologize for these defects in the character of a Milner, while they enhance the admiration of powers, which, without meliorating the heart, have distinguished his pursuits in abstract science. It is not to be wondered at, that he should join in an attack on the freedom of the press, which however arose from, and was pursued by men with very small pretensions indeed to literature or philosophy: and the little encouragement they received, will, it is to be hoped, prevent any similar attempts in future. For, however branded the French may now be for atheism, the common opprobrium of the early christians, the new article in their code, prohibiting a distinction to be made in civil rights on account of religious questions, must from the nature of things be in no distant period adopted not only in this but in every country of the world. Then will a future generation scarce credit the report, that a celebrated university was employed, like a Spanish Inquisition, eight days in investigating the question, whether one of its members, for publishing some remarks on ecclesiastical affairs, should be subjected to the sentence of banishment.'

Mr. F.'s pamphlet, entitled, 'Peace and Union,' was *denounced* on february 22, 1793, by W. Mathew, J. Plampin, J. Costobadie, Tho. Bayley, and T. Castley, and a copy of it sent to the vice chancellor of the university, and to the visitor of the college. Soon after this there was a meeting of the 'faction, which now goes under the name of the *twenty-seven*,' at the vice chancellor's lodge, where they entered into resolutions to prosecute the author, and this gave rise to a correspondence by letter, between him and Dr. Kipling. On the 24th of april, Mr. F. was summoned to the vice chancellor's court, and the master of his own college, after a journey to London, to take the opinion of a civilian, which was deemed



deemed by the 'faction' a sufficient ground for expulsion, also cited the supposed delinquent before him. A short investigation having ensued, it was decided, by a majority of three voices, seven voting in the affirmative, and four in the negative, 'that Mr. F. be removed from the college, that is, from the precincts of the college, and from residence in it, till he shall produce such proofs of good behaviour as shall be satisfactory to the master and major part of the fellows.' From this sentence, our author appealed to the bishop of Ely, visitor of Jesus College, who soon after 'dismissed the said appeal.' On this, he received a written intimation from the master, 'that the college servants were prohibited from supplying him in future with any necessaries,' and on the twenty-seventh of september, Mr. Plampin, 'from the malignity of whose zeal nothing else could be expected,' ordered the gates to be shut, and an iron chain to be kept across the great door, to prevent him from entering the college. From the vice-chancellor's court, in which this cause was pending during a month, Mr. F. appealed to the senate; and in consequence of this, a court of delegates was summoned; in this court, the sentence of banishment was affirmed. Before the delegates left the school, Mr. F. rose and said, 'I desire it may be understood, that my present intention is to appeal from this unjust sentence, to the court of King's Bench, where I hope every englishman will meet with justice.'

The author's defence was able, and his conduct manly; we participate in that honest indignation with which he refused to subscribe to the *recantation* proposed, and cannot but flatter ourselves with the hope, that the courts of Westminster will rescind a decision, which reflects but little honour on the university of Cambridge.

We cannot take leave of this article, without presenting the reader with a quotation from Mr. F.'s speech in the vice-chancellor's court, more especially as it respects a subject so justly dear to every enlightened englishman:

'Liberty of the press' P. 161. 'I have been long, sir, of opinion, that truth cannot suffer by the fullest discussion, and that every restraint on the liberty of the press, where no damage can be proved to have been done to an individual, is contrary to the interest of society. Truth is on the side either of the majority of a nation, or the minority. If with the former, there is nothing to be apprehended from the power of the opponents. In vain will they attack it. The cause of error, weak in itself, will be rendered more feeble by every endeavour to raise its head, and it will be overcome not by the strength of party, but by the force of argument. If the truth rests with the minority, it is evidently for the interest of the other side, that every argument should be brought forward. That majority must be corrupt and base which requires the suppression of truth, when it ought, on the contrary, to hold forth every encouragement to free inquiry, by which it must be a gainer; for a tenacious adherence to its own erroneous opinions, in spite of reason or argument, must, by a progressive state of degradation,



render it unfit for the most laudable pursuits, and sink it at last in the depths of ignorance and vice.

‘ In a well constituted government, no danger can possibly ensue from the publication of any sentiments religious or political, and that state of religion and government must be bad indeed, which can be overset by a shilling pamphlet. As to trials of this sort, I look on them as public benefits; they may be compared to experiments in natural philosophy, and serve to show what progress the public mind has made in the investigation, and how far it is prepared for the reception of truth. In future times, it will be thought an extraordinary phenomenon, that in the eighteenth century, in a place dedicated to the pursuit of literature, a man should have been thus summoned, thus tried, and thus persecuted, for the publication of opinions, which no one of his accusers attempted to refute.

‘ Free inquiry to whom } ‘ To sum up the whole, sir, in a few  
injuriously. } words, free inquiry cannot be injurious  
except to wicked and depraved minds. Society may be meliorated, but can never suffer by it: and if it should be objected, that thus a door will be opened to the propagation of erroneous principles, let us still recollect, that the errors of genius are momentary and pardonable; but how shall we hereafter dispel that horrid gloom and intellectual darkness, which the promoter and his cabal are endeavouring to spread over this university.’

## EAST-INDIA AFFAIRS.

ART. XIX. *East-India House Debate on the Expediency of cultivating Sugar in the Territories of the East-India Company. With the Speeches of Randle Jackson and George Dallas, Esqrs. for and against that important Proposition. Reported by William Woodfall, late Editor of the Diary.* 4to. 27 p. pr. 1s. Whites. 1793.

A GENERAL court having met at the India-house, on the 15th of march, 1792, in consequence of a requisition, signed by nine proprietors, stating the object to be ‘ to take into consideration an application to his majesty’s ministers, or to parliament, for lowering the duties on East-India sugar,’ Mr. R. Jackson rose, and addressed the chairman in a speech of considerable length. After a short preamble, he observed, that the price of sugar had gradually risen to a height so intolerable, as to have occasioned a considerable ferment in the public mind; meetings of the inhabitants of London had been held, and a committee had been appointed to inquire into the cause of the evil, and report their opinion on the best means for obtaining relief. ‘ This committee,’ he added, ‘ had dived into the arcanum of West-India politics as well as produce; they had made a very able report on the subject, and concluded with stating their persuasion, that nothing could effectually relieve the public but an increased and emulative importation.’ They had accordingly addressed themselves to the East-India company as ‘ to their natural connection;



tion; and it was for the present consideration of the proprietors how far it would be wise to listen to their application.'

Mr. J. now entered into the history of the sugar cane. From Brazil, according to him, it was conveyed in the beginning of the sixteenth century to Hispaniola, and, about the same time, to Mexico, Chili, and Peru. In the year 1641, it was first planted in Barbadoes; and, much to the credit of the planters of that colony, 'some of them had the spirit to go to Brazil to learn the most approved method of it's manufacture, and soon excelled their instructors.'

'The british planters soon found themselves in a situation to undersell the portuguese, and laid the foundation of that flourishing trade, which had since invigorated this country; and which being confined to it by the different restraining and navigating acts, London and Bristol became the magazines for the middle and northern parts of Europe; and Brazil sugar fell in consequence from 8l. to 2l. 10s. per cwt. The export trade long continued ours, till France paid so much attention to her West-India possessions, as to supplant us in her turn, and acquire the foreign markets, which she has ever since preserved. This might be collected from the following statement: in 1729, we *imported*, from the West-Indies, to the amount of 1,500,000l. of which we exported again *one third*, or 500,000l. In 1745, our *imports* had been reduced to one million. This might be still better seen, he said, by the comparative statement of 1742, by which time the French had rivalled us indeed, for in that year they *imported* 122,500 hogsheds, and exported 80,000 hogsheds, or above *two thirds*, besides their great and notorious clandestine trade to Jamaica and America—while in the same year we imported but 60,950 hogsheds, and exported only 5 hogsheds (5000 hds.), or *one solitary twelfth*. He mentioned this, he said, to show, that notwithstanding the prosperous state of our West-India islands, their whole produce had been required for home consumption; nay, the price of sugar proved they were even unequal to that. The moment was however arrived, when new sources presented themselves, and of which times and circumstances invited us to take advantage. St. Domingo is ruined, a general dearth of the article prevailed throughout the West-Indies, and absolute necessity, to say nothing of sound policy, directed our attention to the east.'

After contending that sugar was not a 'luxury,' as 'it formed a main ingredient in almost every medicinal composition, was essential to the nourishment of the infantine part of the community, to women under circumstances of domestic confinement, and to many descriptions of infirmity and disease,' beside being 'a corrective to spirits, tea, and the fruits of the island,' Mr. J. roundly asserted that it was 'an indispensable necessary of life,' which had sustained an advance 'of one hundred per cent.' He then lamented, that East-India sugar should be classed among the 'non enumerated articles,' and subjected to a duty of 37l. 16s. 3d. *per cent.*, which amounted nearly to a direct prohibition, and strenuously insisted on the propriety of *again* encouraging



saging it's cultivation in Bengal. He concluded by moving seven different resolutions, which were, in substance, that the directors should consult with the lords commissioners of his majesty's treasury, about the proper steps necessary to obtain an equalization of duties, so that East-India sugars, which now pay 37l. 16s. 3d. per cent., may be imported into this country on equal terms with the produce of the West-Indies, which pays only 15s. per cent.

Mr. Law seconded the motion, and Mr. Dallas opposed it. The latter deemed the present plan incompatible with the interest of the public at large, and argued on the grounds of it's inutility, it's impolicy, and it's injustice. He contended also, that the importation of East-India sugar, on the terms now claimed, would interfere with our existing engagements to our West-India colonies; and laid it down as a general commercial principle, 'that that country, or colony, which consumes the greatest quantity of our own manufactures and domestic produce, is undoubtedly of the first consequence to the parent state.'

Mr. D. Scott and Mr. Twining corrected Mr. D. in respect to some errors which he had committed in the course of his speech.

After a few words from lord Kinnauld, the question was put and carried in the affirmative.

## P O L I T I C S.

ART. XX. *J. B. Brissot, Deputy of Eure and Loire, to his Constituents; on the Situation of the National Convention; on the Influence of the Anarchists, and the Evils it has caused; and on the Necessity of annihilating that Influence in order to save the Republic. Translated from the French. With a Preface, and occasional Notes by the Translator. 8vo. 334 p. pr. 2s. 6d. Stockdale. 1794.*

THE author of this address was a man of uncommon celebrity; and the present work will, no doubt, be referred to by future historians, as it is replete with a variety of interesting facts and observations relative to the french revolution.

Mr. Brissot begins by stating, that he had announced, from the commencement of the convention, 'that there is in France a body of disorganisers, who aimed at the destruction of the republic, even in it's cradle.' As the existence of such a party has been denied, he thinks it his duty to convince all 'sincere sceptics' of it's reality; and he accordingly undertakes to prove:

1st. That this party of anarchists has domineered, and does domineer, over almost all the deliberations of the convention, and all the operations of the executive council;

2d. That this party has been, and is still, the sole cause of all the evils, as well interior as exterior, which afflict France;

And, 3dly, that the republic cannot be saved, but by taking rigorous measures to rescue the representatives of the nation from the despotism of this faction.

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Breaching 'the abuse of words,' as it is this abuse 'that give' so much strength to political quacks,' he first undertakes to define that anarchy which knaves dextrously confound with patriotism:

'The laws without execution; the constituted authorities impotent and disgraced; crimes unpunished; property of every kind attacked; personal safety violated; the morals of the people corrupted; no constitution; no government; no justice. Such are the true features of this anarchy; such is precisely the system uniformly followed by the party that I have denounced; a system which has appeared to me subversive of all republican government.'

It was his opinion, on the assembling of the convention, that, since royalty was annihilated, since the republic was established, since all the powers of government were in the hands of the people, or their representatives, the patriots ought to change the line of their march in consequence of the change in their position. He thought that the 'insurrectional movements' ought to cease, because, where there is no longer any tyranny to demolish, there ought no longer to exist any force in a state of insurrection; because, where to build is our business alone, there nothing is wanted but order and reason. He was aware, indeed, that at the end of a revolution of three years standing, it was difficult enough all at once to calm the commotions of the people; but he imagined, at the same time, 'if those popular impulses, which throw society into terrible convulsions, were continued *too long*, the people in that case would tear *themselves* to pieces, conceiving they were only destroying their instruments. p. 5.

'It was my opinion,' adds he, 'that they would soon come to regret the lethargic tranquillity of their former bondage, if care was not taken to procure for them a republican tranquillity, because the people wished to be happy; because they more especially wish it, when they have made great and long sacrifices; because happiness does not at all consist in the eternal repetition of violent convulsions; because, if robbers live by seditions, the people live by repose. My opinion was, that order alone could procure this tranquillity; that order consisted in a religious respect for the laws, the magistrates, property of all kinds, and personal safety; that this order could only result from the due execution of the laws; that the laws could not be executed, but by investing all the constituted authorities with power, respect, and confidence. I was of opinion, that it was easy to surround them with this power, this respect, this confidence; since, after the victory of the 10th of august, the patriotic party of necessity became masters; since there were *some* good laws in existence; since those that were bad might be easily repealed, as there no longer remained any opposition; since the ministry, the tribunals, the administrations of the departments, every thing was capable of being, and every thing almost every where, actually was of a popular composition.

'I was of opinion, that the establishment of this provisional order was the best answer that could be made to the royalists, and to the aristocrats, who are eternally repeating, that order is

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incompatible with a republican constitution ; that this constitution does not suit a vast country, and a population of twenty-five millions.

‘ I was of opinion, that the establishment of that order was the secret means of facilitating a supply of recruits, and provisions for our armies ; of lowering the price of the necessaries of life ; of putting our manufactures to work ; of keeping up the credit of our assignats ; of accelerating the sale of our national estates, and the estates of the emigrants. I consequently thought that order was *a true revolutionary measure* ; since, on one side, it tended to confirm our revolution at home ; since, on the other, it gave us powerful means of contending with our enemies abroad ; since, finally, it rendered the revolution honourable and dear in the eyes of foreign nations, whose esteem and affection to us it conciliated.

‘ I conceived that this doctrine was as good, and more useful to the citizen who does *not* possess any thing, than for the citizen who possesses property. Because the first can live only by his constant labour, and that there can be no constant work where there is not a constant safety, both of life and of property, to the rich. I thought then that the truest enemies of the people, and of the republic, were anarchists, the preachers up of an agrarian law, the instigators of sedition. I was of opinion, that all insurrection could not but be fatal to the people, and to liberty, since it could be directed only against the representatives of the people. I conceived that this *doctrine of eternal insurrection* must draw after it pillage and massacres, which must weary out and disgust the nation with the republican form of government. I thought that the dissolution of this government could only be effected two ways : either, that the convention, subjugated by the anarchists, should fall into contempt, and should issue decrees that would prove revolting and destructive to all the departments, (and that in this case) they all should demand the renovation of that assembly by an insurrection against the factious ; or that our external enemies, availing themselves of these convulsions, might invade the republic ; might share it out among themselves ; or might second the attempts of the first ambitious man who should endeavour to re-establish the first constitution, or the ancient despotism. I consequently thought that all my efforts ought to be directed against the anarchists, since they were the most formidable enemies to the establishment of the republic.’ After asserting, that the time is now come when truth should be ‘ shown stark naked,’ the author delivers his opinion relative to the legislative body :

‘ Far be from me the idea of wishing to disparage the convention ; I would shed the last drop of my blood to see the convention honoured and revered universally. Alas ! what miracles would it not have wrought, *had it been left to its own direction, divested of all external influence*, if reason only had presided in its deliberations. Enlightened wisdom, patriotism, ardent love of republicanism, incorruptible purity—all these were united in this body ! These were the characters of a great majority of its members.



members. Some *twenty men* have palsied and degraded it. Tears of blood ought to flow from the eyes of all republicans. *Liberty might so easily have found no other boundaries than those of the world, and now she must sorrowfully confine herself within the limits of France.* Can she solidly establish herself even there? This is still, and I speak it with grief, this is still a problem. And why is it so? Because *a score of anarchists* have usurped in the convention, and over the constituted authorities throughout the whole empire, an influence which reason alone ought to possess.'

Mr. B. attributes the contradictory decrees, that have been issued by the convention, to fear.

'With one single word,' continues he, 'you might compose the greatest part of the history of the three assemblies. This word is—FEAR. Fear sanctified the *revision of the constitution*, and occasioned its being adopted. Fear of republicanism, in the time of the legislative assembly, ranged the independents on the side of the feuillants; and fear has, in a great measure, produced all the variations in the convention.'

He now refers to the history of England, during the commonwealth, and compares the clamour for the expulsion of twenty-two patriotic members to colonel Pride's *purge*, administered to the long parliament. He condemns the revolutionary tribunal as a horrid instance of tyranny, 'fit to make one regret the bastilles of despotism;' an institution, 'proper for ripening and bringing back a counter-revolution in favour of royalty.'

He objects to the manner in which the naval war has been carried on against the maritime states; and attributes all the disasters in the colonies to the avowed incapacity, and notorious partiality, of Mr. Monge.

Returning once more to the charge, the author now attacks those who countenance the 'anarchists.'

'You who, to keep your places, or through dread of denunciations against you, care for the factious, whose nullity you despise in your hearts, whose crimes you are acquainted with; you whose names I do not set down, but who are, nevertheless, the slaves of those profligates; I hold your secret in my hands; you shall not escape from inflexible posterity, even though you should not yourselves stand the witnesses of your own ignominy.'

'Republicans! it is not the habit, but the soul which makes the republican; it is the inflexible man, who pursues crime even in the moment of its triumph, in the very midst of its poniards; who tramples its favours under his feet. Cato pierced his bosom rather than receive a favour from an usurper, who would have felt himself honoured by being his friend. Cato was as much superior to the lilliputian creatures of these times, as genius can be to stupidity.—This is the republican!'

To the influence of the jacobin club, 'or rather to a score of those robbers who direct that club,' Mr. B. attributes most of the evils that have lately afflicted France; such as the dearness of bread; the deficit in the public contributions; the discredit of assignats; the troubles in the departments of Eure and Orne; the troubles of Orleans; and if not the origin, at least the augmentation, of the troubles of la Vendee.



It will, no doubt, be interesting to the reader to know his opinions, in respect to persons as well events.

'I was sensible,' says he, 'of the ambition, of the immorality of Dumourier, of his total indifference to the cause of liberty. He never was sincerely inclined to a republic; he wished for a monarchy, tempered by democratic forms, because that sort of government is more suitable to men of great talents, joined with strong passions. It is observed that, even in the case of virtue itself, joined with great talents, that even uniform virtue does not fix the people, that the man of the purest intentions, who has best served his country, is under the republican form exposed to swallow the *hemlock draught*. What ought they to hope then, say they to themselves, who have talents only, and are void of virtue? But I will not be afraid to say it, the calumnies which followed Dumourier, even in his triumphs, the spirit of disorganization with which the anarchists had infected his army, were the cause that precipitated his treason, and, consequently, precipitated our misfortunes.'

Marat is represented as 'a man whose soul is all kneaded up of blood and dirt;' a man, 'the disgrace of the revolution, and of humanity, who, polluting the convention by his presence, degrading it every day by his excesses, has done more hurt to the establishment of the republic than all the foreign armies;' a man, 'whose unpunished crimes, with the massacres of the 2d of september, have put back *the universal revolution of mankind for whole ages*;' a man, 'who, convicted of having preached up royalty, the dictatorship, the abasement of the convention, the massacre of the deputies, the counter-revolution, has remained six months unpunished, in spite of the remonstrances of all the departments, and, for six months, has been daily insulting the convention.'

Garat is treated as a temporiser, and put at the head of the 'ministers enslaved by the Jacobin club.'

Cambon is called a plagiarist in finance; and his genius, we are told, 'consists in one word—to issue—and always to issue assignats.'

After a variety of miscellaneous information, which it is impossible to recapitulate, far less to detail, the author makes the following emphatic conclusion.

'Anarchists, robbers! You may now strike; I have done my duty; I have told truths which will survive me; truths which will, at least, efface the disgrace with which you would wish to cover my name; truths that will prove to all France, that good men have constantly exerted their whole strength to open the eyes of France, and to preserve her liberty.'

We are sorry that we have not the *original* of this work in our possession; as to the english edition, the translator finds it difficult to explain one passage; and evidently suppresses another; its fidelity, therefore, is at least *dubious*. The preface and notes display all the impotence of revenge against a virtuous man, who bewails the crimes of a few individuals, and a gallant nation, that has nobly struggled for independence, and will now, in all human probability, attain it.

ART.



**ART. XXI.** *The History of the Brissotins; or Part of the secret History of the Revolution; and of the first six Months of the Republic, in Answer to Brissot's Address to his Constituents. Printed at Paris, by Order of the Jacobin Club, and dispersed to [among] their [its] corresponding Clubs. Translated from the French of Camille Desmoulins, Deputy of Paris in the National Convention. 8vo. 68 pages. Price 1s. 6d. Owen. 1794.*

AFTER the tyranny of many centuries had been destroyed, and a republican form of government erected on the ruins of monarchy, it was to have been wished, by every friend of humanity, that party distinctions had ceased in France, and that the expulsion of the common enemy, and the stability of the late adopted forms, had occupied the wishes of all the citizens. But Brissot, the leader of a numerous and powerful, and it may be fairly added, a virtuous body of legislators, attacked the Jacobins with a degree of fury bordering on rancour, while they in their turn assailed their opponents with an unremitting malevolence, which ended not until they had brought them to the scaffold. The one party distinguished itself by its philanthropy, its learning, and its morals, and its philosophy; the other by its energy, its perseverance, and a love of liberty, that not unfrequently appeared to be exaggerated, and to have licence and anarchy, rather than a well regulated government for its object.

Notwithstanding this, it is but bare justice to observe, that each of them (however corrupt individuals may have been) seems to have been actuated by the noblest sentiments of civil and political freedom, for they have both been zealous sticklers for the democratic forms of government, and both have exerted their zeal against the foreign invaders, who wished to give laws to an independent state. Their feuds, therefore, however deadly they may have proved, appear to have been of a personal nature, and, in fact, they seem rather to have quarrelled about modes, than about principles.

Mr. Desmoulins, one of the most eloquent orators among the Jacobins, dreading the effects of Mr. Brissot's pamphlet, undertook to answer it from the *tribune* of that club. It is thus that he introduces his discourse, by a very forcible appeal to the passions of his audience.

‘ Those surely were to be envied who were elected deputies of the convention.—Did there ever exist so noble a mission? such a favourable opportunity of acquiring glory? The heir of sixty-five despots, the jupiter of kings, Lewis XVI. become a prisoner of the nation, and brought before the avenging sword of justice; the ruins of so many palaces and castles; the wreck of the whole monarchy; immense materials in our hands with which to build the constitution; 90,000 prussians or austrians, stopped by 17,000 frenchmen; the whole nation arisen to exterminate them: heaven itself uniting with our arms, and sending fluxes as auxiliaries to our cannons: the king of Prussia reduced to less than 40,000 effective men, pursued and surrounded by a  
victorious



victorious army of 110,000 men. Belgium, Holland, Savoy, Great Britain, Ireland, a great part of Germany, all pressing forward to meet liberty, and publicly offering up vows for our success. Such was the state of our affairs at the opening of the convention,—To create the French republic; to disorganize Europe; perhaps to purge it of its tyrants by the irruption of the volcanic principles of equality.—Paris, not merely a department, but the hospitable and common city of every department. Paris (which only subsisted by the monarchy, and which, however, has created the republic) to indemnify for her losses, by placing her between the mouths of the Rhine and the Rhone, and giving her a maritime commerce, by the formation of a canal and a port.—To avenge liberty and democracy of their slanderers, by the prosperity of France, by her laws, by her arts, by her commerce, by her industry, liberated from all restraints; and by her exertions astonishing even England. In a word, by the public happiness, and above all, to re-establish the people (who till our days were reckoned as nothing, and whom Plato, in his Republic, although only an imaginary one, had devoted to slavery) in their primitive rights, and to recall them to equality.—Such was the sublime vocation of the deputies of the convention.

‘What soul so cold and narrow, but what would have been on fire, and expanded in, contemplating such glorious destinies? Who has prevented our fulfilling this task of glory! In which party are the enemies of the republic, the factious, the true lovers of anarchy, the conspirators, the accomplices of Dumourier, of Pitt, and of Russia?’

Adopting it as a principle, and surely it is a very atrocious one, that ‘strong probabilities’ amount to sufficient proofs, in respect to ‘conspiracies,’ the orator boasts of being able to demonstrate the existence of ‘an Anglo-Prussian committee in the bosom of the convention. He then ‘establishes it as a fact,’ that the ‘right side of the convention, and principally their leaders, are almost all partizans of royalty, accomplices in the treason of Dumourier and Bournonville,’ and that they are ‘directed by the agents of Pitt, Orleans, and Prussia.’

Commencing his investigation with the taking of the Bastille, he says, nobody will contradict him when he asserts, that the revolution of 1789 ‘was a piece of business arranged between the English ministry, and a part of the minority of the noblesse, prepared by some on the hopes of turning out the aristocracy of Versailles, and thereby to possess themselves of their castles, houses, and offices; by others to saddle us with a new master; and by all, in order to give us two houses and a constitution like that of England.’

‘Will any one endeavour to make me believe,’ adds he, ‘that when on the 12th of July, 1789, I got on a table, and excited the people to liberty—that it was my persuasive eloquence which half an hour afterwards occasioned that general commotion; that at my voice the busts of Orleans and Necker suddenly started from under ground. Do they imagine, that in the fifteen days I dwelt with Mirabeau, previous to the 6th of October, on which day



day I quitted him, I took no heed of all the measures which forerun the day from the fifth to the sixth.—Do they imagine, when I went to Mirabeau in the very instant when he learnt that Orleans was set off for London, that his anger at seeing himself deserted, and his imprecations worthy of Philoctetes, and those of his secretary, and the petrified air of Servan, and in that very time his connections with the Englishman Dumont, and the Genevois Durouvery, and their journey backwards and forwards from Paris to London gave rise to no conjectures in my mind?

‘Is it not a fact that Brissot was the secretary of madame Sillery, or, if not hers, of her brother de Crest’s\*. Is it not a fact, that Brissot and Laclos (for Danton would not accede to it) were the unpunished authors of the fatal petition of the Champ de Mars, concerted with La Fayette., Brissot, and Laclos, that is to say, Orleans and La Fayette.—The reader who is not perfectly acquainted with the present state of affairs, will be astonished to see these two names coupled together.’

‘Is it not a fact that Pethion made a journey to London in the same carriage with Madame Sillery, Mademoiselle Orleans, Pamela, and Sercey, who may be called the three graces, and who closely pressed his virtuous and luckily cold chaste knee; and on his return was he not elected mayor of Paris, and why this suspicious journey? What important negotiation made it necessary that so great a man as Jerome Pethion should pass the sea, and consult with Pitt?’

Brissot and his friends are accused of having retarded the revolution of the 10th of August; of having paid their court to the monarch, while in captivity; of having employed 150 daily newspapers to support their opinions; of having formed the project of assassinating the ‘mountain,’ during the trial of Lewis XVI; of having declared war against Austria and England; of having been intimately connected with Dumourier; of having recommended their own creatures to places in the administration; and of having demanded an appeal to the people, on the trial of Lewis XVI. In addition to this, Roland is charged with having been *privy* to the robbery of the crown jewels, and Brissot is deemed criminal for having rescued the characters of Hampden, Fiennes, &c. from the calumnies of an aristocratic news writer, who pretended to have discovered the exact amount of the pensions which they received from the court of France.

Among a variety of curious particulars, we learn, that the number of republicans in Paris in July, 1789, did not exceed ten; that the threats of Danton prevented the flight of Roland from the capital, on the approach of the prussians; that Dumourier rather re-conducted the king of prussia to his own territories, than pursued him; that the prussian treasurer in his accounts for last year ‘sets down a sum of *six millions of crowns for bribery in France*; and that Petion received 30,000 livres a month during his mayoralty, from the minister of foreign affairs.

The following passages are too curious to be omitted.

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\* ‘Chancellor of the duke of Orleans.’

‘When



‘ When one recollects that it was such a man as Chapelier, who laid the first stone of the Jacobin club; when such was the bastardized source of our regeneration, every one must be sensible, that to cast the statue of our idol, liberty, we were obliged to follow the example of that curate who made his silver image of the virgin out of melted chamber-pots.—What assisted us most miraculously was this: the necessity which all these intriguers were under of courting popular favour, in order that they might make themselves conspicuous to the intendant Laporte, and by first obtaining the confidence of the people, obtain a larger portion of the civil list. They began by attacking the court with so much the more violence, as they hoped to sell themselves proportionably dear: it was thus that we were enabled to give battle to the veterans, who deserted us, by the new levies of intriguers, who daily flocked to the Jacobin standard: it was by these means that the Chapeliers, the Dumetz, and the Desmeuniers, were driven from the club by the Barnaves and Duports; and the Barnaves and Duports by the Brissots and the Rolands. It was thus that we vanquished the pure and unqualified despotism of Calonne, by the two legislative houses of Neckar, and the two legislative houses of Neckar by the two legislative sections of Brissot, Pethion, and Buzot; and the active citizens of Syez and Condorcet, by what we at last arrived at, the *sans culottes*. It was thus that we successively vanquished Maury, the royalist, by Monnier and his two houses; Monnier and his two houses by Mirabeau with his absolute negative; and Mirabeau’s absolute negative by Barnave’s suspensive *veto*, and Barnave and his suspensive *veto* by Brissot, who chose to admit of no other negative than that of himself and his friends.

‘ It is thus that Neckar, Orleans, La Fayette, Chapelier, Mirabeau, Bailly, Desmeuniers, Duport, Lamette, Paltoret, Cerutti, Brissot, Ramond, Pethion, Gentonné, have been the impure bases of Amasis, from which, in the mould of the Jacobin club, has been cast the golden statue of the republic. Till our days, it has been thought with the legislators of old, that virtues were the necessary basis of a republic; the eternal glory of the Jacobin club will be to have formed one from vices.’

The following passages are not unworthy of quotation.

‘ Let us lose no time in opening the primary schools: it is one of the crimes of the convention that they are not yet established. If a national instructor had been seated in the pulpit of the curate, to read to the people commentaries on the rights of man, and the almanack of father Gerard; already would superstition, that *itch* of the human mind, have lost its influence on the Bas Bretons, and we should not have seen, amidst the lights of this age, and of our nation, the astonishing phenomenon of that darkness which covers La Vendee, Quimpercorentin, and the country of Languinais, where the peasants say to our commissaries: “make haste to cut off my head, that I may rise again in three days.” Such men dishonour the guillotine, as formerly the gallows was disgraced by hanging the dogs who were taken with smugglers, by the sides of their makers.’

‘ Let



‘ Let us bring the sea to Paris, that we may shew to nations and to kings that a republican government, instead of ruining cities, is favourable to commerce, which only flourishes in republics, and in proportion to the liberty of a people, and the slavery of their neighbours; witness Tyre, Carthage, Athens, Rhodes, Syracuse, London, and Amsterdam.’

‘ The nation has suffered, but was it possible to cure it without making it thinner? She has paid an excessive price for every thing, but it is her ransom that she pays, and she will not always be betrayed. We have already accomplished the oath the nearest the heart of a citizen; that oath which every young man of Athens made on becoming eighteen years of age, “to leave his country more rich and flourishing than he found it.”’

‘ We found France a monarchy, and we shall leave it a republic. Let fools and coxcombs then daily repeat that old adage of our grand-mothers, that a republican government is not suited to France.—Red heels and scarlet robes, the courtiers of the antichambers, and the courtezans of the palace royal, chicanery and pharisee, pimping and prostitution; stock-jobbers and financiers; spies and sharpers; rogues, and infamous men of all descriptions, and lastly, priests, who absolve you from every crime, on condition of tythes: these are the professors, these are the men to whom a monarchy is necessary; but although it should be true, that formerly republicanism and democracy could never take root in a country of so large an extent as France; yet the knowledge and lights of the eighteenth century, makes absurd all comparison between this and ancient times. Plato said, if a painter shewed you a woman whose charms surpassed even imaginary ideas of perfect beauty, would you find fault with her because there never yet existed one so handsome; for my part, I maintain, that plain common sense will see evidently that a republic alone can keep the promise to France, vainly made by monarchs for 200 years—a fowl on every man’s table.’

We have now concluded our account of two pamphlets, deemed master pieces in their respective kinds. Each of the authors beholds his enemies through the mist of party prejudice, and the recriminations of both will be allowed by impartial men to be at once magnified and disfigured by exaggeration. The friends of true liberty, who behold scenes like these with disgust, must equally disclaim the vindictive spirit of the Jacobins, and the capricious querulousness of Brissot and his adherents.

The preface and notes to this article, are written exactly in the style and manner of those that accompany the preceding.

ART. XXII. *A Convention the only Means of saving us from Ruin. In a Letter, addressed to the People of England. By Joseph Gerrald.* 8vo. 123 pages. Price 2s. 6d. Eaton. 1793.

It seems to be allowed on all hands, that the present is one of the most critical periods recorded in our history. After being alarmed into a war hitherto uniformly unfortunate, the nation begins to feel, that it has been completely deceived by one party, and yet, recurring to past events, it recollects how little confidence can be placed in another.



another. In this situation, many, and among others, the author now before us, are of opinion, that the people can only be saved by the exertions of the people.

Mr. G. commences his labours, by recounting some disagreeable truths. War, he says, although declared by the government, must be supported by the people; parliament may impose taxes, but *they* pay them: 'It is the blood of the peasant and the manufacturer which flows in the battle, it is the purse of the tradesman and the artificer which is emptied in the contest.

'If such,' adds he, 'are the awful and tremendous consequences of that state which now subsists between France and England, it is surely our duty, as good men and useful citizens, seriously to consider, what is the object for which we are fighting, and on what principle of justice we can engage in the conflict. If the life of one man is not to be taken away, but upon a principle of self-defence, or on the previous conviction of his guilt, by a calm and sober appeal to reason, how much more does it become us, scrupulously to weigh, *in the balance of the sanctuary*, the causes in which we embark in a complicated war, in which the kindred-blood of thousands of our fellow-creatures is poured out like water, by the unfeeling arm of a mercenary soldiery, and millions must be squandered, which are wrung from the sweat of the brow of the husbandman.'

The author now deprecates the affected indifference which some wish to instil, in regard to political investigation. No man ever deemed morals and virtue foreign to his interests; and yet what are politics he asks, but that wide system of duties, which nation owes to nation?

'Politics are to nations, what morals are to individuals. They have lately indeed been called, the principal branch of morals. I think they are more. I hold them to be the great trunk of morals, on which all other duties depend but as branches. It is only upon a strict performance of these duties alone, that you can expect to be prosperous and happy as a people. In the guilt or innocence of the present war, as we all contribute to carry it on, either by personal services or the taxes which we pay, the declaration of war on the part of the king has deeply involved us. We are bound therefore, as moral and accountable agents, to examine the justice of the measure; the means of information are at hand; and let me assure you, that where knowledge is a duty, ignorance is a crime. To the servile adulation of court sycophants on the one hand, or the clamorous howl of opposition on the other, I pay little heed. Those juggling confederacies have too long, and too successfully deluded the nation. Pitt succeeds North, Fox succeeds Pitt, and Pitt succeeds Fox again; but the national grievances remain unredressed, and the change of a minister produces nothing, but a transfer of pensions from one minion to another, and a fresh accumulation of national burthens. Parties are only a succession of birds of prey, of which the people are the banquet. Confide therefore in neither. The means of your security are in your own hands, and it remains for you alone to exert them. If your life were menaced by assault, would it not be ridiculous to apply to your neighbour to discharge your musket for you?'

In Egypt, under a despotic government, it was ordained that the conduct of deceased kings should be examined and censured; Mr. G. claims



claims the same liberty, in respect to 'deceased parliaments.' In this country, which some are pleased to call 'free,' and yet displeased with the only means by which it can be kept so, though we may arraign the dead, we must flatter the living. The reverse of this conduct, is here strenuously contended for. 'They who repose in the sanctuary of the grave, as they have ceased to injure, may be spared from reproach; but the living servants of the people, who make laws, by which not only property, but life itself may be forfeited, are certainly amenable to the tribunal of their employers; and when it is fair to examine, it may be proper to censure.'

After observing, that, if to acquire truth be a blessing, to propagate it is a duty, the author takes a retrospect of all our wars since the revolution. The hostilities which preceded the peace of Ryswick were undertaken, we are told, to oblige France to acknowledge king William, and to recover Hudson's bay. After ten years fighting, the loss of a hundred thousand men, by disease and the sword, and eighty thousand by famine, we, at the expence of a debt of twenty millions, at length procured a peace, which was concluded with great advantage to our dutch and german allies, but none at all to us. Ireland was on this occasion converted into an 'aeeldama, a field of blood.' Fifty thousand brave men were driven into foreign service, and forfeited lands to the amount of three millions three hundred thousand pounds were lavished 'upon the countess of Orkney, the strumpet of William,' and 'his dutch minions and parasites, the Van Kepples, the Nassaus, the Faleysteins, the Van Bentincks, and a countless tribe of court panders, whose barbarous appellations the tongues of Englishmen could with difficulty pronounce.'

In the next 'war, our wise ancestors, the whigs of those days, of whose patriotism, as of the patriotism of the present whigs, we hear so much, and feel so little, generously mortgaged the revenues of their posterity, to support the title of the disinterested dutchman.' During this war, one of the objects of which was, 'to give a king to another people,' one hundred and fifty thousand lives were sacrificed, and thirty millions of debt added to our burthens.

Soon after the elevation of the house of Hanover to the throne of England, George the first purchased the two german duchies of Bremen and Verden: 'This purchase produced a Spanish war, and exposed the country to all the horrors of an invasion from the brutal ferocity of Charles the twelfth, and the restless machinations of Alberoni; and even when the black cloud was dispelled, loaded the nation with the expence of sending a squadron, for six years, into the Baltic. In plain english, the king thought proper to purchase a German estate with a bad title, and the people of England were compelled to pay for it.'

After the Spanish war of 1739, in which we subsidized Austria, 'as Sardinia is at present,' to fight her own battles, the national debt accumulated to the enormous sum of eighty millions.

'The war of 1756, cut off two hundred and fifty thousand of our fellow creatures, and added fifty millions to the public burthens.'

The American war, which presents a series of disastrous and disgraceful events, did not close, until two hundred thousand lives had been lost, and the national debt increased to 'the gigantic sum of

two



two hundred and seventy nine millions six hundred and ninety eight thousand pounds!

Mr. G. next takes a prospective view of our affairs, and anticipates some of our future evils. He says that the minister will want sixteen millions, which, together with a *deficit* of five millions in the revenue, will render the sum of twenty one millions absolutely necessary. He compares the ensuing 'budget' to 'Pandora's box,' replete with 'innumerable evils and enormous taxes.' The *red book* 'properly so called, for the outside blushes for the contents of the in,' has been recently swelled, we are told, by additional bands of pensioners and placemen, and no less than three new boards have been erected; the India board, the board of agriculture, and the exchequer-bill board.

We forbear to repeat what is here mentioned, relative to 'the ignominious flight of the british troops before Dunkirk,' 'the total defeat of the Hanoverians at Hoondschoote,' and 'the discomfiture and retreat of the Austrians from Maubeuge.' It must be acknowledged, however, that they were 'only the fore-runners of events still more disastrous.'

Some parts of the following passage are highly *coloured*, but it will convey a just idea of the author's style and manner: P. 74.

'Friends and fellow citizens.—The great source of the evil is here, the people of Europe in general have as little connection with their respective governments, except, indeed, as they are the object of their plunder, as they have with the governments of China, or Japan. Does a gazette extraordinary, which announces the taking of Conde or Valenciennes, enable you to procure one pint of beer, or a morsel of bread for your helpless and famishing children? Does the ringing of bells, the firing of cannon, or the illumination of shops, either lighten your labour, feed your hunger, or clothe your nakedness? Is there any wisdom in spilling the best blood in the country, to obtain that, from the possession of which you derive no advantage? Would not the candle which blazes before the door of the pensioned parasite of a court, be far better employed in cheering the gloomy cot of the solitary peasant? Victories which bring honour to the arms, may bring disgrace to the councils of a nation. I freely confess, that the glory acquired by his highness of York, on the plains of Famars, has no charms for me, nor am I delighted to hear, that the German eagle, that emblem of tyranny and massacre, now flies in triumph over the walls of a town, where lately waved the banners of freedom. By war, kings extend their dominions, and increase their revenues, while the inferior animals that have hunted with the lion, are amply rewarded for all their sweat and blood, which their loyalty has cost them, by the honour of having sweated and bled in such company.

'Man is not naturally hostile to man. He is made for labour, and not for war. The very structure of your bodies must convince you of this truth. You have neither the tusks of the boar, nor the fangs of the tyger. The cries of distress, by instinctive impulse, assail the heart of man, and the hand of man by involuntary motion is stretched out to relieve it. *God made man perfect, but he has sought out many inventions.* Whence, then, have arisen the ills of which we complain? An order of men have arisen in society, who, claiming privileges not only distinct from, but even opposite to the common interest of the people,



people, have found that the only means of preserving those privileges, were to keep you in the dark, and to make you at once the dupes and victims of their projects. Hence a spirit of discord is excited among you, and those hands which were destined by the goodness and wisdom of providence, to clasp in a fond embrace, the wife of your bosom; and the children of your loins, are now doomed to forge the weapons of war, and to be bathed in the blood of innocent man.'

To the want of an adequate representation in parliament, the author, with great justice, attributes all our grievances. Under the present system, the executive power, and the people, according to him, have manifestly different interests, and wars, so destructive to the one, become desirable to the other, as they extend the power and patronage of the minister.

The genius of a government, rather than the letter of its institutions, ought, we are told, to be consulted on great and extraordinary occasions. If englishmen had been 'cooped and cabined within the narrow limits of established forms,' the revolution of 1688 would never have been effected. In the present critical situation of public affairs, a convention is recommended, as the sole measure capable of saving us from destruction; and to prove that this measure is not altogether new, the author refers to the proceedings of the associations at the latter end of the american war, when Mr. Pitt, the duke of Richmond, and others now invested with high situations under government, boldly asserted the rights of the people. It is proposed, that the convention shall consist of 375 deputies, 250 from England, and 125 from Scotland; and that every adult male shall have a vote: but the mode of conducting the elections, by means of 'primary' and 'secondary assemblies,' appears to be far too complex.

We shall dismiss an article, that must be allowed to contain many bold and severe truths, equally unpalatable to the ministry, and the opposition, with the concluding address, in which the pupil of Dr. Parr appears to imitate the style and manner of lord Bolingbroke.

'Friends, countrymen, and fellow citizens!—These truths have I laid before you, with all boldness, simplicity, and zeal. I am one of you, and therefore neither have, nor can have, an interest distinct from your's. If I have held up to you a gloomy picture of your situation, it is no more than the circumstances of the times sufficiently warrant.

The remedy is in your own hands, if you do not apply it, you will have only yourselves to blame for the ruin which must follow. Whatever be the fate of this work, whether it be suffered to moulder in neglect, or expose me to the rage of calumny and persecution, I shall rest my head on the pillow of consolation, that it was the effort of a man, whose intentions were good. I am hastening to the meridian of life, and in a few years must be numbered among the silent dead. I see, and see too with a joy, which no tyranny can depress, the rapid improvement of the condition of man. If the good which this work was intended to produce be immediate, I have my reward; and if remote, I still cherish in my breast the pleasing reflection, that you will perhaps call to mind, with some degree of tenderness, when he is no more, a man, "who contributed his mite to carry on so good a work," and who earnestly sought, by exposing vice, instructing ignorance, and solacing wretchedness, to produce the regeneration of our common country.'



ART. XXIII. *A State of the Representation of the People of England, on the Principles of Mr. Pitt, in 1785; with an annexed State of additional Propositions*, by the Rev. Christopher Wyvill, late Chairman of the Committee of Association of the County of York. 8vo. 55 pages. Price 1s. York, Todd; London, Johnson. 1793.

FIRMLY convinced of the justice, as well as the necessity of a parliamentary reform, the author of this pamphlet has displayed a very honourable uniformity in his active exertions to attain that great national blessing. Amidst all the variations of popular opinion, the delinquency of some, and the apostacy of many of his coadjutors, he still remains faithful to his principles, and now presents the public with the great outline of the plan offered by Mr. Pitt to the house of commons, in the year 1785, together with certain propositions of his own, rendered necessary by the extension of knowledge, and the increase of property.

Existing circumstances have once more become favourable to the completion of this very laudable scheme; and however ruinous the present war may be to the wealth, the commerce, and even the honour of the kingdom, it at least holds out an opportunity of securing, and of perpetuating our liberties. It was at the end of a ruinous, a bloody, and an unjust conflict, that the *premier* found means to unite the nation against the corrupt system of lord North's administration; and the present melancholy prospects, while they afford nearly the same grounds of complaint, point out similar means of redress. We trust, however, that a reform of parliament will not again be suffered to become the *stalking horse* of another political adventurer, or the ladder by which he is to mount to that pinnacle of power, whence he may look down and laugh at the deluded supporters of a giddy ambition, but too carefully and successfully concealed beneath the mask of public virtue.

Without any further preamble, we shall now copy the state of the representation of the people of England, as it *might have been improved* on the principles of Mr. Pitt's plan, in the year 1785.

Counties.	Number of county members added.	Number of members to each county.
Bedfordshire	1	3
Berkshire	1	3
Buckinghamshire	1	3
Cambridgeshire	1	3
Cheshire	1	3
Cornwall	1	3
Cumberland	1	3
Derbyshire	1	3
Devonshire	3	5
Dorsetshire	1	3
Durham	1	3
Essex	2	4
Gloucestershire	2	4
Hampshire	2	4
Herefordshire	1	3
		Counties.



Counties.	Number of county members added.	Number of members to each county.
Hertfordshire	1	3
Huntingdonshire	—	2
Kent	3	5
Lancashire	3	5
Leicestershire	2	4
Lincolnshire	3	5
Middlesex	3	5
Monmouthshire	—	2
Norfolk	3	5
Northumberland	2	4
Nottinghamshire	1	3
Northamptonshire	2	4
Oxfordshire	1	3
Rutlandshire	—	2
Shropshire	2	4
Somersetshire	2	4
Staffordshire	2	4
Suffolk	2	4
Suffex	1	3
Surry	2	4
Warwickshire	2	4
Westmoreland	—	2
Wiltshire	2	4
Worcestershire	2	3
		West Riding 4
		North Riding 3
		East Riding 2
		} 9
Yorkshire	7	—
Total	67	147

## Members added to the Metropolis.

Marybone, Pancras, &c.	2
Westminster	2
Southwark	1
	—
	5

## Members granted to four great unrepresented towns:

Birmingham	2
Manchester	2
Sheffield	2
Leeds	2
	—
	8

Members to be chosen by popular election in ten cities and towns, at present deprived of that right by their respective corporations.

Bath	2
Buckingham	2
Bury	2
	G 3

Tiverton



Tiverton	2
Scarborough	2
Portsmouth	2
Salisbury	2
Winchester	2
Dartmouth	2
Plymouth	2
	<hr/>
	20

## RECAPITULATION.

	Members.
Total addition to England for counties	67
To the metropolis	5
To great unrepresented towns	8
Addition by popular elections in ten cities and towns, at present deprived of that privilege by their re- spective corporations	} 20
	<hr/>
Total addition to the popular representation	100

‘ For which would be wanted the abolition of forty rotten boroughs, &c. to avoid increasing the number of the house of commons. To this great advantage, it was proposed to add another of no small importance, by augmenting the constituent body, nearly with the addition of 100,000 voters; to be effected by imparting the right of voting to copyholders, to certain unrepresented freeholders, and also to decent householders in the metropolis, in four great unrepresented towns, and in ten cities and towns in which the right of election was intended to be thrown open. If this plan had been accepted by parliament, means had been thought of for gradually weeding out all the little boroughs not containing 400 houses.’

In the additional propositions suggested by Mr. W., in 1793, that gentleman proposes to extend the above plan to the people of Scotland, in such a manner as to remove that degrading exception by which six of the counties of North Britain are reduced to alternate representation, and to place Edinburgh and some other principal cities, in respect to their representative importance, on an equality with the great towns of England. He also proposes the extension of the right of suffrage to all *decent* householders throughout Great Britain. By these regulations the following counties of Scotland would receive an addition of three members; so that each of those counties would be constantly represented by one member:

Counties.	County members.	Addition.	Number of county members in Scotland.
Caithnessshire	1	3	33
Cromartyshire	1		
Kinrossshire	1		
Buteshire	1		
Clackmannanshire	1		
Nairnshire	1		
Other counties	27		



• The following cities and towns of Scotland would receive an addition of seven members, viz.

Cities and towns.	Members added to cities and towns.	Total addition.	Total number of memb. for cities and towns in Scotland.
Edinburgh	1	7	
Glasgow	2		
Aberdeen	2		
Dundee	1		
Paisley	1		
Present number of members for cities and towns	15		22
Total representation of Scotland			55

• The elections which at present are confined to a few members of a corporation in each of the following towns of England, by these regulations would become popular elections, viz.

Marlborough	Addition of constitutional members by popular elections in four towns of England	8
Launceston		
Poole		
Thetford		

• By these regulations, also, the body of constituents in England, on any reasonable definition of the persons meant by “decent householders,” would receive an addition probably not short of 150,000 voters. The same regulations adding to the present electors in Scotland, freeholders and copyholders of forty shillings value, and decent householders, would probably increase the constituent body there by an augmentation of nearly 100,000 voters. The total augmentation of voters by these regulations throughout Great Britain, would be nearly 250,000 *additional voters*.

#### • JOINT RECAPITULATION.

• By Mr. Pitt's plan, enlarged in the manner here stated :

	C. memb.
The representation of the counties of England would be increased to	147
That of Wales would remain	12
That of Scotland would be increased to	33
Total county representation of Great Britain would be	192

The representation of the cities and towns of England would be diminished by the abolition of forty of the most obnoxious boroughs by voluntary surrender; but that of the towns in Wales would remain the same; and the right of being represented by eight members would be granted to four unrepresented towns; and the right of being represented by five members would be granted to certain districts of the metropolis of England; the representation of the cities and towns of England and Wales would therefore be

That of the cities and towns of Scotland would be increased to	22
The total representation of the cities and towns would be	376



Members for  
 ' The total representation of the counties, cities and } Great Britain  
 towns of Great Britain, by adding ten members to } 568  
 Scotland would be

' Or if diminishing the relative proportion of the English representation to that of Scotland, should be thought less objectionable than adding to the present number of the house of commons, the inconvenience might be avoided by the farther abolition of five obnoxious boroughs, by voluntary surrender, to be obtained by purchase, as was proposed by Mr. Pitt.'

To secure the execution of this enlarged plan, it is proposed, that the regulation for granting ten members to the districts of Marybone and Pancras, Birmingham, Manchester, Sheffield, and Leeds, and also three to the six counties of Scotland which are under alternate representation, and seven to Edinburgh, Glasgow, Aberdeen, Dundee, and Paisley, should take place at the next general election; and that a list of all the counties of England, reckoning each of the ridings of Yorkshire as a county, should be formed by lot, and when any borough shall have surrendered its franchise, the share of representation so surrendered shall be transferred to the county or riding, the name of which may stand first upon the list. The city of Westminster and the borough of Southwark might either be classed in this list, in the same manner as the counties, or be placed at the end of it. It is further suggested, that the sum of one hundred thousand pounds ought to be added to the sum of one million originally proposed, and the whole set apart for the purchase of ' obnoxious boroughs.' After the expenditure of this sum, in procuring the surrender of the first forty, then another sum not exceeding 100,000*l.* would be sufficient gradually to *weed out* the remainder.

The popular meetings in 1780 thought it also necessary for the security of our rights, that measures should be adopted for the reduction of the enormous influence of the crown, the repeal of the septennial bill, and the prevention of inconvenience, delay, tumult, and expence at elections.

After some pointed animadversions on the illiberal conduct of Mr. Arthur Young, here very properly termed ' a deserter from the cause of liberty,' and the ' practical accommodation' of the duke of Richmond, Mr. W. concludes his very candid observations in the following words:

' They who wish to enjoy peace, property, and their undoubted liberties, on the genuine principles of our constitution, are still the most considerable part of the nation; misled they may have been by rumours, surmises, and the various fallacies of artful men; corrupted they never can be; they never can be indifferent to the welfare of their country. To their judgement therefore these propositions are committed, and success is alone wished and expected from their approbation, from their union and zeal to support a good, a prudent, and a strictly limited end, by those regular and peaceful means which under our constitution, impaired as it is, we have yet a right to employ.

' In still adhering to these sentiments, and to this middle course of action, unbiassed by the altered interests or opinions of statesmen, unchanged by the heated temper of the times, unrelaxed by the usual idolence



indolence of his age, and undaunted by the slanders and invectives which may yet await him, the author of this paper feels the satisfaction of an approving mind. Whether amidst the conflict of contending parties, and the jarring interests of vitiated passions, the voice of an individual, recommending moderation and a conciliatory spirit, mutually to concede and accept a temperate reform of parliament, may be sufficiently attended to, he knows not. His sentiments, unwelcome as they may be to many, it is his duty not to conceal; they proceed from a sincere but anxious heart; they are offered to the public without a fear or a wish for himself; but for the welfare of his country, for the general happiness of mankind, his earnest prayer to the supreme ruler of events will be, that he may dispose our hearts to adopt those counsels, whatever they may be, which tend most directly to promote the cause of virtuous liberty, and to preserve the peace of the community.'

ART. XXIV. *Political Facts, collected in a Tour, in the Months of August, September, and October, 1793, along the Frontiers of France; with Reflections on the same.* By Joshua L. Wilkinson, of Gray's-Inn. 8vo. 133 pages. Price 3s. 6d. Ridgway. 1793.

MR. WILKINSON tells us in his preface, that he set out on his tour, somewhat prejudiced against the french; we are however led to imagine, from the perusal of this work, that he now entertains very different sentiments, relative to that nation.

When he first entered Flanders, the allies were enjoying a series of brilliant and uninterrupted successes, and the soldiery were so flushed with conquest, 'that cowardice and carmagnoles' were used as synonymous terms. But repeated victories became equally dangerous as 'capuan winters,' and they themselves were at length reduced to bleed, and to suffer in their turn.

'The native and subsidiary troops under the orders of the duke of York, during the siege of Valenciennes, were forbidden to plunder: our countrymen, by the strictest observance of these orders, have deservedly obtained the approbation of the remnant of the peasantry; and numerous instances of their honesty and humanity, are remembered and related with gratitude. But lenient measures, said the interested, tend only to fan the flame of democracy; and upon the approach to Dunkirk, we will intimidate our enemies, by the fury and ravage of the war. Fortunately for the feelings of englishmen, our native troops did not cooperate in these disgraceful measures; if they must yield to the hessians and austrians the palm of ferocity, or the profit of plunder, they have not tarnished their military laurels, or forfeited their pre-eminent title, to the name of a generous enemy. Only one british soldier had been detected in the act of plunder; his case was reported to the duke: 'Is he brave?' many of his companions were ready to detail anecdotes of his valour;—'I can forgive any thing but cowardice;' and he was immediately liberated.

'The hope of plunder frequently tempts the austrian even to solicit permission to go upon volunteer and dangerous services, or as he expresses it, as a "willinger." What he can carry away, he steals; but if he unfortunately stumbles on a cask of beer, or a flaggon of gin, he is cut off by the french patrols. Many who had began the cam-



paign tentless, and almost naked, are now become the best provided in the army.

‘As they advanced to Dunkirk, horses and cows, every thing saleable was seized; and an honest jew might have purchased a horse, for two, three, or four louis.—At the head quarters, the farmer had stocked his land with above seventy cattle; the *patrioters* had secured forty of them, and the hessian *auxiliaires* seized the remainder. The wretched proprietor was most graciously favoured with a little straw in the corner of his (own) house, and continued there all the siege; but I never heard, that he procured any redress. The hessian officers partook of the plunder: the cattle were slaughtered and sold off to the british troops, and their noble subsidiaries ridiculed our countrymen for their scrupulous honesty. Many instances might be related, to corroborate the assertion, of the general pillage of friend and foe.’

It gives us the most heartfelt satisfaction, to hear that our countrymen still display that humanity, which so nobly characterizes them; and we have only to lament, that such a generous principle should stand a chance of being corrupted, by *contact* with allies, who seem to derive their chief pleasure from the miseries, and their chief support from the spoils of war.

It is thus, that Mr. W. speaks of the Dutch troops:

‘At Menin, were the head quarters of the dutch: every thing wore the appearance of military law; and the eyes of the peaceable traveller were solaced with a gibbet in the front of the camp. “*Les Hollandois ne sont pas fermes*,” is repeated by every mouth. History declares, that they never exhibited any proofs of personal valour, in a war of offence; and however they may have established a military character, when fighting “*pro aris & focis*,” their pretensions to it now are highly ridiculed. They possess little of the animation of the british; and they know not, like the austrians, how to steel their hearts against an enemy in distress. Of all the cordon of troops, which through a long range of frontier protect the imperial territories, the dutch have been most exposed. The enemy despised their courage, and have wreaked their deadly revenge upon our *natural* allies. Thirty thousand men stationed at the average distance of two leagues from the city of Lisle, were destined to protect the frontier along three fifths of the circle which it there forms. The hostile garrison were numerous, and could vary the point of attack where and with what number the commander pleased. Though the issue of the war will probably decide the fate of the stadtholder himself, the hereditary prince of Orange has not exerted that activity that generals accustomed to a war of posts might have done: though born in a high station, and heir apparent to the captain generalship of the united Netherlands, it is possible he did not possess a military genius; or perhaps his useful exertions have been cramped by a military tutorage. The dutch were never active, and if the french had permitted them the peaceable possession of their posts, Mynheer would not have dared to disturb the enemy’s repose.

‘The garrison of Lisle during the whole campaign, had made repeated and destructive attacks upon them; the sword and the hospital had reduced them to twenty-four thousand men. They had frequently felt the enthusiasm of their enemy; and if they were acquainted with the history of their own country, they might dread the energy of liberty: they had, however, always timidly engaged the republicans of France.

Their



Their frequent disasters had impaired their courage; the french knew that they were dreaded; on the eleventh of september, the trumpeter, who had been sent in, openly declared, that they should see his countrymen again in two days. “*Après demain nous viendrons vous revisiter.*” The french columns were at least four times more numerous than the dutch; and had the resistance been vigorous, the slaughter would have been immense. The french had turned several of the posts, before the hollanders fled; and with all their rapidity, no more than eighteen thousand men arrived in safety at Ghent. Their overthrow was but too complete; their flight disgraced the steadiness of a soldier: officers and men, infantry and horse, confused each other; and their fellow-soldiers, whose fatigue, or whose slight wounds impeded their expedition, were believed by the runaways to be the “patrioters” in pursuit. Seven hundred soldiers without officers reached Bruges, and breathless were proceeding through the town to the gate of Sluys. Colonel d’Oyle, who commanded there, ordered the gates to be shut, and drawing out his little garrison, compelled them to lay down their arms, and abide in the town. Many of the wounded were abandoned to the mercy of a victorious enemy; and the few they had mounted upon the carriages of the artillery. if any one tumbled, they dared not stop a moment to assist him. Many of the artillery horses, not able to draw both the carriages and the wounded, fell down; the road every where was strewed with abandoned property.’

At Courtray, the author happened to dine in company with a dutch officer, who assured him, that he saw a french captain refuse quarter, and exclaim, *vive la nation!* with his last breath, adding, that many of the republican soldiers died in the same manner.

On his arrival at Valenciennes, that part of the city in the neighbourhood of the gate of Mons presented nothing to the eye, but a heap of ruins. The inhabitants still entertain an enthusiastic attachment to their country, and it appears, that even there, the listening to *ça ira* does not implicate sedition, as in North Britain; ‘but the scotch judges may have invested the nature of rights and wrongs more minutely than the civilians of Germany dare promulgate, or their military executioners enforce.’

We shall take our leave of this article, after transcribing one more extract.

‘The phlegmatic austrian marches to battle with his pipe in his mouth; and the hessian, unconcerned amidst the carnage around him, lays down his gun, and solaces his feelings with a pinch of snuff.—But the frenchman, more volatile, advances to battle, making the air resound with the noise of the cannon, the shouts of liberty, and the favourite air of Marseilles. Sometimes when he is within reach of the musquetry, his pace is quickened by the rapid notes of *ça ira* or *la carmagnot.*—He deals death around him with a noisy fury: “*avancez donc,*” and “*saques bougres,—tuez les traitres,*” precedes the death, both of the emigrant, and of the allied army.

‘When the french, in the conclusion of the last campaign, invaded the electorate of Trêves, under the orders of general Bournonville, they displayed feats of the most undaunted courage; but the lateness of the season, the inexpertness of the commander, or the undisciplined state of the army, prevented their progress. General Dalton, whose unhappy fate we lament before the walls of Dunkirk, commanded the



the imperial forces in that quarter, and though his troops were finally victorious, he frequently extolled the wild enthusiasm, and martial songs of his enemy, and attested the invincibility of the republicans, had they been well conducted.

‘ But their courage not only there, but through the whole extent of frontier, has been rendered useless, by their own unbridled fury, or by the cool undiverted discipline of the austrian and german allies. Indeed it is admitted throughout the combined armies, that they “ fight hard.” The austrians advance upon them, fire in platoons, feign a retreat, or a flight; and when the *carmagnols* come furiously down upon them, they open, let loose a masqued battery, and then frequently rush upon their broken ranks with fixed bayonets.

‘ But they, often, by their number, resist the superiority of discipline.—Near Pirmasens, all the inhabitants of a neighbouring municipality, to the number of eight thousand, some armed with musquets, others with sabres, pitch-forks, &c. resisted a whole day, the disciplined efforts of two prussian regiments; and though finally repulsed with dreadful loss, they made the victors feel the energies of a deluded enthusiasm.

‘ If my countrymen, though they are happy and contented at home, and though our resources are *inexhaustible*, will consider the party spirit that reigns in Holland; the discontents of the people of Flanders and Germany; the growing spirit of liberty in Italy; if they reflect on the philosophy of Prussia, or can lament the unhappy fate of Poland, they will be anxious to imitate the neutrality of Switzerland, Denmark and Sweden, and prepare themselves to withstand the mighty whirlwind gathering in the north, and which threatens to overwhelm again the whole of civilized Europe, with a horde of needy and lawless barbarians, more destructive to the peace and happiness of society, than a swarm of locusts to the vegetation of the east.’

ART. XXV, *Plain Suggestions of a British Seaman, respecting the present Admiralty, and the Mode of constituting the Board, &c. &c. as also the Figure made by this Country on the Seas, during the present War. With loose Hints for a Plan for manning the Fleet without Pressing.* 8vo. 40 pages. Price 1s. Jordan. 1794.

THE ‘ British seaman,’ who here solicits the attention of the public, is astonished, ‘ that in a commercial country, whose situation is insular, the attention of statesmen has not been more directed towards the improvement of its fleet.’

‘ Unless somebody takes up the consideration,’ adds he, ‘ there is no doubt but we are to look to so very distant period for the decline of the navy; of that navy, which is the security and the glory of Great Britain; since for a course of years we have not only neglected to suppress, but have lent actual assistance to the navies of other countries, when it is plain with what jealousy we ought to regard any rivalship in this our great dependence. Nothing more astonished me than that blindness to our own manifest interest, which we have always discovered with respect to the maritime power of Russia. An instance of this infatuation, was our permitting sir Charles Knowles to act for that ambitious and formidable state in the capacity of lord high admiral, at a time when his abilities might have turned to great account



count in his native country. We had not in England a man more thoroughly conversant in nautical affairs, or who better considered the interest of our navy. Russia, by heading an armed neutrality against this country, when we had three of the greatest maritime powers in Europe to contend with; at a time when we were endeavouring to reduce our rebellious colonies in North America to obedience, sufficiently demonstrates what system of gratitude will be pursued by any state, we may take it into our heads to assist in the advancement of their power.'

The author next adverts to the present ridiculous and absurd mode of forming the board of Admiralty. A colonel of foot presides as first lord, and two of the commissioners, the most likely to be acquainted with nautical affairs, are absent: lord Hood in the Mediterranean, and admiral Gardiner in the West-Indies.

Several severe, and we are afraid but too just animadversions are offered, in respect to the partial promotion of flag-officers, and the substitution of 'the indignant appellation of yellow admiral' in the place of 'rear admiral,' in which 'an injustice is done to a brave veteran, without any saving to the nation.'

It is suggested, that, instead of dividing captains on half pay into three classes at 6, 8, and 10s. per day, they ought all to receive the sum of 10s. The interests of lieutenants are also said to be shamefully neglected, and as to the masters mates and midshipmen, 'the seed of the navy,' who are considered as 'gentlemen,' and yet are obliged 'to wear an uniform and sword, upon twenty eight shillings a month,' nothing has been done for them since their first establishment.

'In time of peace, if a man have not parliamentary interest, he is certain of remaining a midshipman till a war breaks out—Masters mates should be stiled sub-masters, with four shillings a day full pay, and two shillings a day half pay, and should rise by rotation to masters, having qualifications—Naval ensigns should each rank in the ship next to the master, and the sub-mates next to them; then the warrant officers in the order they do at present, by which means there would not be a probability of a man totally ignorant of navigation having the command of the ship, which, as things stand, is too frequently the case; the boatswain, gunner, carpenter, and cook having precedence of the quarter-deck petty officers.'

After some observations on lord Howe's conduct, when in sight of the 'republican french fleet,' which is here thought to have been superior to his own, the author proceeds to point out a better plan, than the cruel and illegal one now in use, for manning the navy. We shall present our readers with the outline of this scheme.

He proposes, 1. That, on the eve of hostilities, a proclamation inviting seamen to enter for ships of war shall be issued, and that all those, who do not choose to enter, shall be excluded from the benefit of Greenwich hospital, unless they can prove by certificate, that they were beyond seas, at the time the said proclamation was issued; \*

2. That masters of merchant ships shall be obliged to deliver in an exact list of their crews, on their clearing out from the custom-house, and on their return home, and no seamen shall be discharged, until the said masters have previously informed themselves, whether any of them be wanted for the naval service;

3. That



3. That seamen, ordinary seamen, and boys, be drawn from the parishes, at the rate of one from each parish, in the same manner as the militia;

4. That all seamen, ordinary seamen, &c. who during peace may from misfortune, accident, &c. be out of employment, and who have served in the fleet during the war, shall be maintained at Greenwich hospital as pensioners, or sent on board some of the ships in ordinary, until they are employed in the king's, or the merchants service;

5. That provision be made by parliament for the widows and orphans of such seamen as lose their lives in the service of their country; and that the families of such seamen, as do not serve in time of war, shall be precluded from any parochial maintenance;

6. That midshipmen, who have passed for lieutenants, shall have commissions for raising fifty seamen in time of war;

7. That an act of parliament for a register of seamen shall take place throughout the kingdom, and that the registered seamen shall receive certain compensations and advantages; and

8. That the peace establishment of seamen and marines shall be considerably increased.

This pamphlet abounds with a number of excellent hints, for the improvement of the British navy, but the author is of opinion, they can never be carried into execution, until the *borough interest*, of which he so much complains, shall bend before the merit of individuals.

O.

P O E T R Y.

ART. XXVI. *Poems by Mrs. M. Robinson.* Volume the second. 8vo. 226 pages. Price 12 shillings in boards. Evans. 1793.

SOME of the pieces contained in this volume have been already published: The monody to the memory of sir Joshua Reynolds, separately; the three poems entitled Sight, the Cavern of Woe, and Solitude, together; the Pilgrim's farewell, and the Nun's Complaint, in the Romance of Vancenza; and several small pieces in the Oracle. The larger part of the volume, however, consists of new poems, which equal the former, sometimes in richness of imagery, always in tenderness of sentiment, and harmony of versification. Many of the pieces breathe the air of sadness, and are overspread with the gloom of disappointment. Among the new productions, most entitled to distinction, in this volume are, an Elegiac Ode to the Harp of Louisa; a fanciful Invocation of Oberon; To ——— on the motto "I will instruct my sorrows to be proud;" Ode to Night; Anselmo, the Hermit of the Alps, a tale: Bosworth field; and Evening Meditations addressed to Mr. Fox. From these we select as peculiarly poetical, the

' ODE TO NIGHT. P. 112.

' Dread child of Erebus! whose pow'r  
Sheds horror o'er the darken'd world;  
While ghosts, with winding sheets unfurl'd,  
Welcome the murky hour;

While



While conscience, like a coward base,  
Awakes to madd'ning fear ;  
When not a breathing thing is near,  
The records of the wounded mind to trace !

• Then, o'er each glimm'ring star,  
Triumphant in thy viewless car,  
Thou sail'st across th' eternal dome,  
Scatt'ring around thee, thick-wove gloom !  
The whirling orb its course pursues ;  
But ah ! how mournfully obscure !  
Where are its lustrous gems, its hues,  
Its mountains, vales, and rivers pure ?  
Envelop'd in the black obtrusive shade,  
Oblivion grasps the scene, and all its beauties fade.

• Then, seated on thy "ebon tow'r,"  
Lord of the solitary hour !  
Thou spread'st thy raven pinions wide,  
Creation's vanquish'd charms to hide !  
And when the meek moon's crystal eye  
Gleams on the jetty forehead of the sky,  
Thou bid'st each envious passing cloud,  
Her beamy crescent faintly shroud,  
That o'er the lurid space,  
Thy million eyes may trace  
The den, where haggard guilt retires,  
To hold fierce converse with the demons fell,  
Link'd in thy fatal spell !  
And while each twinkling star expires,  
The wild winds shake the distant spheres,  
And nature hides her face, bedew'd with chilling tears !

• Soul-penetrating gloom !  
Thou strict examiner of human thought !  
When the bright taper's brilliant ray,  
Through the long painted hall, and marble dome,  
Sheds artificial day ;  
Thou com'st with all thy horrors fraught,  
To beckon forth the guilty soul,  
And bend each stubborn nerve to thy supreme controul !  
Oh night ! thou spectre bold !  
Thou parent of heart-chilling fear !  
Thou canst each hidden thought unfold ;  
For conscience will be heard, when thou art near !

• And when the cheerful day,  
And all its raptures fade away,  
The tyrant shuns his blood-stain'd throne,  
Deck'd in the tinsel pageantry of show,  
And, on his regal couch, alone,  
Resigns his breast to silent woe ;  
Ah ! then, he traces back the hour,  
When, by ambition led,  
Devoted legions bled,  
To lengthen a small span of transitory pow'r !



- Mark gay summer's glowing prime,  
Shadow'd by the twilight gloom;  
So the ruthless wing of time  
Bends the fairest to the tomb.
- Moralist! where'er you move,  
O'er vast Nature's varying plan,  
Ev'ry changing scene shall prove,  
A sad epitome of man!

ART. XXVII. *Pathetic Odes. The Duke of Richmond's Dog Thunder, and the Widow's Pigs—A Tale. The Poor Soldier of Tilbury Fort. Ode to Certain Foreign Soldiers. Ode to Eastern Tyrants. The Frogs and Jupiter—A Fable. The Diamond Pin and Candle—A Fable. The Sun and the Peacock—A Fable.* By Peter Pindar, Esq. 4to. 52 p. pr. 2s. 6d. Walker. 1794

FROM any other writer than Peter Pindar, the title of *Pathetic Odes* might be understood as a serious call upon the reader, to hold himself in readiness for some affecting tale: as much as to say, 'If you have tears, prepare to shed them now.' But Peter's Muse has too much mirthfulness in her constitution, either to take delight in tears herself, or to be very desirous of exciting them in others. If, now and then, she put on the mask of sadness, she cannot avoid peeping from behind it, with a broad grin on her face. As in this writer's former works, so in the present, we meet with some tender touches of nature; but when the reader's sympathy has been for a moment roused, some odd or extravagant image is conjured up—some whimsical expression is introduced—which obliges him to laugh, where he was prepared to weep. The wretched condition of the neglected soldier, for example, is a subject truly pathetic; but in the following story of the poor soldier of Tilbury Fort, after a series of affecting circumstances, the reader's sympathy is interrupted by the intrusion of *ideas* suited to excite very different emotions. p. 18.

• Poor soldier, after many a dire campaign,  
Drawn mangled from the gory hills of slain,  
Perhaps the soul of Belisarius *thine*;  
Why with a tatter'd coat along the shore,  
Where ocean seems to heave a pitying roar,  
Why do I see thee thus neglected pine?

Poor wretch! along the sands condemn'd to go,  
And join a hungry dog, or famish'd cat,  
A pig, a gull, a cormorant, a crow,  
In quest of crabs, a muscle, or a sprat!

Now, at night's awful, pale, and silent noon,  
Along the beach I see thee lonely creep,  
Beneath the passing solitary moon,  
A spectre stealing 'mid the world of sleep.

Griev'd at thy channell'd cheek, and hoary hair,  
And quiv'ring lip, I mark thy famish'd form,  
And hollow jellied orbs that dimly stare,  
Thou piteous pensioner upon the storm.



The Muse's handkerchief shall wipe thine eye,  
And bring sweet Hope to sooth the mournful sigh.

Deserted hero! what! condemn'd to pick,  
With wither'd, palsy'd, shaking, wounded hand,  
Of wrecks, alas! the melancholy stick,  
Thrown by the howling tempest on the strand?  
Glean'd with the very hand that grasp'd the sword,  
To guard the throne of Britain's sacred Lord!  
While cowardice at home, from danger shrinks,  
And on an empire's vitals eats and drinks.

Heav'ns! let a spent and rambling shot  
Touch but a *prince's* hat or coat,

Expanded are the hundred mouths of Fame;  
Whilst braver thousands (but *untitled* wretches),  
Swept by the sword, shall drop like paltry vetches,  
Their fate unpitied, and unheard their name!

Poor soldier! is that stick to make a fire,  
To warm thyself, and wife, and children dear?  
Where is the goodly duke—of coals the 'squire,  
Whose heart hath melted oft at Mis'ry's tear?

Sad vet'ran! is that *coat* thy ragged all?  
Sport of the faucy winds and soaking rain!  
For *this* has Courage fac'd the flying ball?  
For *this* has bleeding brav'ry press'd the plain?

Where is the man who mocks the grin of death,  
Turns Bagshot pale, and frightens Hounslow Heath?"

This noble duke, who is the principal figure in the author's present groupe, is exhibited as a pattern of compassion; and a story is told of his *dog Thunder*, who distressed a poor widow, by murdering all her pretty pigs; and of the widow's humble petition, and of his grace's humane reply. P. 15.

"Oh! please your grace, your grace's dev'lish dog,

"Thunder's confounded wicked chops,

"Have murder'd all my beauteous hopes—

"I beg your grace will pay for ev'ry hog."

What answer gave his grace? —With placid brow,

"Don't cry," quoth he, "and make so much foul weather—

"Go home, dame, and when Thunder eats the *sow*,

"I'll pay for all the *family* together!"

After some further compliments to his grace, the poet passes on to princes and kings. With little appearance of sympathy with fallen greatness, he draws what he calls 'a natural and pathetic picture of poor little Louis, reported to have been disgracefully put an apprentice to a cobbler,' and thus remonstrates with the convention. P. 29.

'Folly! to make a *cobbler* of a *king*!

"Tis such a piece of madness, to my mind!

What could convention hope from such a thing?

The race is fit for nothing—of the kind.'



In a postscript to this ode, Peter blesteth the king, and the war, and curseth reforms, and adviseth more taxes, for a weighty political reason; namely, on account of the impudence of a nation, which always increases in an insufferable ratio with riches; and concludes with this notable distich.

‘ A kingdom, and a poet, and a cat,  
Should never, never, never be too fat.’

Peter next, with his poetical broomstick, belaboureth foreign tyrants; taketh the part of the oppressed poor; solemnly declareth that the million doth not like to be ridden; readeth tyrants a lecture on Æsop’s fable of the frogs and Jupiter; and giveth them, by way of looking-glasses, a pair of pretty fables, to teach them that all their lustre is borrowed, which he thus concludes.

P. 52.

‘ Tyrants of *eastern* realms, whose subjects’ noses,  
Like a smith’s vice, your iron pow’r incloses;  
Who treat your people just like dogs or swine,  
The meaning of my tale, can ye divine?  
If *not*, go try to *find* it, I beseech ye,  
And do not let your angry subjects *teach* ye.’

Though in some parts of these pieces we meet with a repetition of ideas, and of phrases made use of in the author’s former poems, they are not without proofs, that his fancy has not yet exhausted it’s stores.

ART. XXVIII. *Gymnastica Democratica; or, Liberty Games: as intended to have been solemnized last Winter in London, by a Troop of Gymnosophists, from the Jacobine School in Paris; with the favourite Entertainment of Muzzle and Chain; as exhibited there with great Applause; and a Piece never to be performed here, called the Foresters. To which is added, Boileau’s ‘Ode contre les Anglois,’ in the Time of Cromwell, with an English Translation, by way of Retort Courtous. By Callen Malleus. 4to. 52 p. pr. 2s. 6d. Walker. 1793.*

In a long string of doggrel rhymes, in which there is more dulness than wit, and more grossness than humour, poor John Bull is here instructed, by a french recruiting party, in the right of man to walk the wrong end upwards: the rights of pigs are asserted in the hog association, but objected to by the aristocracy of squirrels; whence follows a porcine revolution. Were it not for the author’s learned quotations, his fondness for porcine allusions would lead us to rank him, without hesitation, among the *svinish* multitude.

Though it is impossible to give a correct idea of the plan and execution of this performance, without bestowing upon it more pains than it deserves, the reader may guess it’s drift from the following lines. P. 37.

‘ So may’st thou, my dear country, the *puppies* chastise,  
Who’d presume, e’er they’ve well found the *use* of their eyes,  
To make empiric boast of their knowledge in *light*,  
And vast optical skill in the practice of *sight*;

Of



Of the *new* sense of vision, just learning to see,  
To go prate in the ears of an *old dog*, like thee;  
“*Sus docet Minervam*”—how kind to impart  
The lesson important to be—what thou art—  
The wonderful secret of mending thy lot,  
By not being longer *the slave*—thou art not.”

ART. XXIX. *Christmas. A Poem.* 4to. 12 pages. Price 1s.  
Bew. 1793.

THE praises of christmas are here sung, in what the writer calls “a lofty strain, befitting elevated topic,” but in truth, in such rugged and harsh numbers, as can scarcely be called verse, and in such an heterogeneous assortment of poetical and familiar terms, as produces on the whole, a very ludicrous effect. The poem opens with a procession, in which old christmas “frounck’t in ancient guise,” appears seated on a car, shaded with hollies. P. 4.

‘ In ample robes of Greenland bear yclad,  
Rev’rendly bearded, solemn in aspect,  
At ease reclining, and his fur-wreath’d brow  
Coroneted with glitt’ring icicles,  
Him, as he passes, many a neighbour hails,  
Homaging th’ aancient vis’or, and present  
The customary cake, or foaming jug.’

The poet goes on to celebrate the season, P. 5,  
‘ That calls abroad the buxom nymphs, and gives  
T’ humble admirers’ view their rosy charms.  
With spirits rais’d, and gay, they trip along;  
While cheeks, all other times of th’ year so pale,  
With real and unartful blushes glow;  
Casting a lustre on the very snows:  
Of such importance is the frosty walk!’

In the sequel, the poet describes the feasts and the diversions of the season “in lofty strains,” for which the reader, if he be not already satisfied, must have recourse to the poem.

ART. XXX. *The Count de Villeroi; or, the Fate of Patriotism: A Tragedy.* 8vo. 96 pages. Price 2s. 6d. Cadell. 1794.

To ascribe the temporary excesses, which may, from various collateral causes, accompany the present great struggle for freedom, to the spirit of freedom itself: still more, to impute to the *same* general cause any particular private enormities, can only be the effect of the blindest prejudice. Yet such is the plan pursued by most of those writers, who at present employ their ingenuity, in exciting in the public mind, a hatred of the French revolution. The author of the tragedy now before us, adopting the error of imputing the atrocious crimes perpetrated among the French, to the form of their present government, has made the fact of a son denouncing his father, the ground of his plot, and has interwoven allusions to other shocking circumstances, which have lately occurred, or are said to have occurred in France.

The fable is simply this: the son of count de Villeroi, instigated by the widow of a rich merchant, who secretly meditates re-



venge upon the count, for having refused his consent to his son's marriage with her, *denounces* his father to the convention, as an enemy to the republic, in consequence of which, he falls a sacrifice. The piece is tamely written, being neither enlivened by variety of incident, elevated by poetical diction, nor, except in two or three places, animated with any vehemence of passion. The following penitential soliloquy of the son, before his father's execution, is one of the most pathetic passages. P. 73.

Act v. Scene 1.

*Enter Henry.*—Bear'st thou, O earth, on thy all-patient bosom,  
A wretch so black, so desperate as I am?  
Or thou, descending sun, in all thy course,  
Say, hast thou seen a monster like to me?  
Too plain ye answer by th' upbraiding voice  
Of outrag'd conscience!—How, how! parricide!  
O insupportable!—O heavy sound!  
Yet such, without an interfering heav'n,  
Must be my future *title*; such the *fame*  
That waits a deed like mine.—O damn'd woman!—  
Ha! whither would ye thoughts? Stop there, stop there;  
Nor drive me yet awhile to desperation.—  
*She* knew them not, these bloody dogs; but I  
Who knew them well, yet gave them up a father,  
Yea such an one as never other son  
Was bless'd withal!—Is't not a deed unparallel'd  
In the dark annals of damnation?—  
And I must be th' abhor'd perpetrator!  
How is't ye heav'ns, that while 'tis yet *to do*,  
Whatever deadly crime we meditate,  
Still do ye blind us to the consequence?—  
Then, when 'tis *done*, ye send forth all your terrors:  
Then conscience, all too late, hold up truth's mirror  
To the affrighted wretch, as now to me.  
O vain excuse! say rather passion blinds  
Ev'n in the noon-day-light of heav'nly reason:  
Say, what but passion, under specious guise  
Of patriot zeal, has led thee to this crime?—  
Ha! what noise is that? Hark! perhaps ev'n now  
The fatal troop arrive.—Monster! why stand'st  
Thou here in brutish trance? Or dost thou wait  
To enter at their head, and turn to stone  
Th' amazed forms of all that look on thee?—  
Soft! soft! all yet is still:—ye blessed pow'rs!  
(Take note, ye pow'rs, I pray not for myself)  
But if ye love the virtuous, grant your aid  
In this dread time of need to save my father!

We are so fully convinced of the impropriety of mixing the politics of the times with public amusements, that we cannot sympathize with this writer in his disappointment, in not being able to obtain an exhibition of his piece upon the stage.



## NOVELS.

ART. XXXI. *Memoirs of Mary*. A Novel. In Five Volumes. By Mrs. Gunning. 12mo. 1206 pages. Price 15s. sewed. Bell. 1793.

ONE of the principal reasons why so many writers of novels fail of success is, that they attempt to exhibit scenes, and describe characters, with which they have not been conversant. Not choosing to confine themselves, in their narrative, to those humble walks, in which nature has placed them in real life, they take upon them to represent manners, which they have had no opportunity of observing. Hence their *lords* and *ladies* are often no more like the people of fashion at the west end of the town, than the waxen figures in Fleet-street are like the illustrious personages whom they are said to represent. Mrs. G., the author of the story before us, has an advantage over most other novelists, in having been intimately acquainted with the scenes and characters, from which she professes to draw her materials: And as far as reviewers can be supposed capable of judging, we give it as our opinion, that she draws a very natural and lively picture of what passes in high life. Her design appears to have been, not to astonish by improbable incidents, or to harrow up the soul by scenes of distress which can barely be supposed to exist, but to interest and instruct, by representing persons, manners, and events, as they are exhibited in real life. And she has, we think, executed this design very successfully. The incidents of the novel are natural; the characters are marked with that peculiarity of feature, which shows that they have been drawn from actual observation; and the language possesses the ease and vivacity, though in some instances the negligence too, of polite conversation.

Mary, the principal person in the piece, is not like the heroine of many a novel, all made up of sentiment and passion. After having been educated under the eye of an excellent grandmother, she enters into the great world, not only with the simplicity of innocence, but with the dignity of a mind well instructed; and passes through many trying situations, with a degree of firmness, which renders her respectable as well as amiable. The grandmother is an exalted character, with no other foible than that of being too fond of praising the fine eyes, and the white hands of her Mary. The lovers of Mary are natural characters, and therefore not perfect; but the hero, to whom her heart remains unalterably attached, approves himself worthy of her love. In her intercourse with the great world, she suffers much from envy and malignity; but at last escapes, and arrives at the full possession of domestic felicity.

We do not meet with any passage in this novel, which will be read with advantage detached from the narrative, and we shall not disgust our readers with an inanimate skeleton of the story. We shall therefore only remark further, that the piece would have appeared to more advantage if it had been *throughout* in the form of letters; without putting the writer to the awkward necessity of making her appearance to inform the reader of the contents of certain letters or papers, which had unfortunately been mislaid.

D. M.

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ART. XXXII. *Observations on the Passage between the Atlantic and Pacific Oceans, in two Memoirs on the Straits of Anian, and the Discoveries of De Fonte. Elucidated by a New and Original Map. To which is prefixed, an Historical Abridgement of Discoveries in the North of America.* By William Goldson. 4to. About 180 pages. Price 8s. in boards. Jordan. 1793.

To obtain a direct communication between the Atlantic and Pacific oceans, was for several years the favourite scheme of the commercial part of the nation. Many vessels were accordingly fitted out in the beginning of the present century, on voyages of discovery, expressly to ascertain an object so advantageous to the trade and manufactures of our island; and the legislature still holds forth a liberal reward of 20,000l. to the successful adventurers.

The fur trade lately established on the north-west coast of America has contributed not a little to the improvement of the geography of that part of the world; the accounts of the early Spanish navigators have been rescued from oblivion; and several circumstances have occurred, which seem to infer a probability that this grand commercial *desideratum* may be at length fully attained.

‘The succeeding pages,’ says the author, in his preface, ‘are published with an intention to offer some observations, which, I flatter myself, may throw some new light on the subject; and as the straits which have obtained the general name of Anian, and the opening discovered by De Fonte, are discovered to be two distinct inlets, contrary to the received opinions, it was thought better to divide it into two distinct memoirs.

‘I was led to examine the different accounts which have been published relative to the straits of Anian, in consequence of the notice given by monsieur Buache, the french geographer, at a meeting of the academy of sciences, at Paris, in the year 1790, that the journal of a voyage performed as early as the year 1598, had been lately discovered at Cadiz, by which it appears, that a passage between the Atlantic and Pacific oceans was then effected by one Ferrer de Maldonada, an officer in the spanish service, and that the strait, through which he passed into the South sea, obtained from him the name of Anian.

‘The voyages made from England subsequent to this period, for the purpose of discovering a north-west passage, having been fitted out in consequence of the return of captain Lancaster, from the East-Indies, where he received some intelligence that it was to be found in latitude 62° deg. 30 min. north, in the north-west of America, and as the commanders severally appear to have followed the same track, as far as circumstances would permit, I am inclined to believe, that he founded his report from the knowledge he had gained of this voyage, and contrary to the general received opinion, I suppose that he is to be understood, as speaking of the west instead of the east side of the American continent. This opinion is supported by the maps published prior to the seventeenth century, in which the straits are placed nearly



nearly in the latitude of Cook's River and Prince William's Sound, their situation in the latter maps having been varied according to the caprice of the geographer, in consequence of the reports that inlets had been discovered by different navigators in latitudes further to the southward.

'As I found in the prosecution of this subject, it would be necessary for me to refer to several voyages which have been made in the north of America, to save the reader the trouble of having recourse to a number of books, I intended to prefix a short abridgement of such as were more immediately connected with the subject; but I afterwards thought it would be better to extend the plan, and have accordingly given a concise account of the whole, in the order in which they are undertaken. In the execution of this part of the work the reader will perceive, that I have been under considerable obligations to Mr. Forster's *Voyages and Discoveries in the North*, and at the same time I must confess the assistance I have received from Mons. Buache's *Observations Geographiques & Physiques*.

'De Fonte's report has been the subject of much controversy, in which the opinions have been so various, that the account was gradually falling into general discredit, when the return of captain Cook, whose authority was considered as being conclusive, led the world to suppose, that the whole was a mere fabrication. But later discoveries have given it authenticity; and that part of the following pages which treats on this subject, is founded on these discoveries. Contrary to the general idea that the communication is by means of the Chesterfield, or some other inlet in that situation, I have placed the opening more to the southward, communicating with Repulse Bay, which has not been explored, except by Middleton, who only spent one short day for that purpose.

'In respect to the map, it will be proper to remark, that as it was only intended to elucidate the subject, it was not necessary that it should be constructed with the same critical exactness as if it were for the purpose of navigation. Those parts of Maldonado's and Bernarda's tracks, which are to the northward of the Coppermine river, were omitted, for fear of extending it beyond a convenient size, and it was thought better for the same reason, that the readers should have recourse to the common maps of Baffin's Bay, for the tracks of the different voyages contained in the historical abridgement.'

The first part of this work contains a summary of the discoveries in North America, from Sebastian Cabot's voyage in 1497, to that of Duncan in 1790. Mr. G. laments, that captain Cook made no attempts to examine the inlets which bear the names of Desuca and Defonte; and deems it unfortunate to the cause of geography, 'that the prejudices of this celebrated navigator should so far accord with the opinion which operated in the construction of his orders;' he adds, 'that these prejudices influenced his conduct, when near these latitudes, in some degree, is very apparent from an inspection of the narrative at those places.'



The memoir on the straits of Anian is prefaced by an account of the early Spanish discoveries. After some shrewd observations on Maldonado's voyage, Cook's discoveries, and the Japanese map of Kæmper, the author asserts, that the coast between the northernmost part of Prince William's sound, and the latitude 62 deg. 30 min. north, an extent of country little more than an hundred miles, is the only part we are unacquainted with, and yet he says this is the very spot where Maldonado found the strait which he called the straits of Anian. He concludes, that there is a great probability, 'if not absolute certainty,' of a communication between the Atlantic and Pacific oceans, the difficulties of which may be surmounted, and from the present improved state of maritime knowledge, he thinks, that the currents may be so ascertained, as to render it as safe and as certain as the passage through Hudson's Bay.

In the memoir on the discoveries of De Fonte, it is contended, that the late expeditions to Nootka sound have demonstrated, that the inlets or straits named after the two Spanish navigators, De Fonte, and De Fuca, have a real existence, and that the accounts given of them were not the productions of idle visionaries, calculated, as has been said, merely to amuse the world. Mr. G. presents his readers with a number of ingenious remarks on De Fonte and Peter Pond's narratives, and on Barnada's voyage.

Lake Velasco is supposed by him to be part of the Great Slave lake of the Canadian traders, and De Fonte's lake to be the Edland lake of Hearne. He makes a variety of observations on the northern part of the American continent, and insists much on the obvious affinity between the Nootka names, and those in De Fonte's narrative, after which he concludes as follows.

• Observations made in different parts of the world, afford strong proofs that the sea once covered the surface of the earth; from whence it has been raised by the effect of subterranean fire, Without entering further into the subject, I shall only remark, that there are many appearances in the northern parts of the American continent, which favour the opinion of several respectable authors; who suppose that it emerged at a later period than the other continent above the surface of the sea; as a great number of volcanos still exist on the north-west coast, and the chain of islands which extend between the two continents, called the Fox islands, appear to have been formed by volcanic eruptions. It has indeed been supposed, that some parts of Spitzbergen have very lately been raised out of the sea; as above a league within land, beyond the mountains which form the sea coast, the mast of a ship, with part of the rigging, was found some years since\*.

• On the west coast of Hudson's Bay, it is well known that the sea has retired considerably, since the first establishment of the settlements; as at Churchill, the Indians remark, that canoes have passed within their remembrance over rocks where the

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\* \* Recueil des voyages du nord, tom. I, pa. 154.



highest tides do not flow at present by several feet; and Mr. Duncan, whose voyage has been noticed, found such evident marks of the sea having retired, that although he is fully convinced of the authenticity of De Fonte's account, from his observations on the other side of the continent, yet he thinks the sea might have retired so as to leave the route impracticable in the present day. But it should be observed, that he formed this opinion from his survey of the Chesterfield inlet, where the company sent him to endeavour to find out the passage in De Fonte's lake; as he found a large bed of cockle shells on the banks of the lake, forming the west part of the inlet, and which is now fresh water, several feet above the reach of the sea, and what is still a stronger proof of the fact, on the top of the rocks were evident marks of the ice having been carried by the current several feet beyond the reach of the highest tide. These observations led him to conclude, that the north-west part of the Welcome, which is in general low land, has been overflowed at some former period, and that there might have been a communication between the Dobaunt lake and the Chesterfield inlet. His remarks likewise when he was surveying Corbet's inlet, tend to prove the former existence of some volcano; as he observed the sun to reflect the most beautiful colours from the ridge of rocks over which the river forms several cataracts. Now, as he says, these rocks have the appearance of iron, they were most likely produced from the crater of some extinguished volcano, the lava of which, being suddenly cooled by the action of the water, produced the basaltic columns which occasioned the reflection he noticed.

' I observed before that cod and ling being found in De Fonte's lake, is no proof of it's immediate communication with the sea, as they have been caught in lakes where the water is perfectly fresh. This is certainly a fact, as cod and ling, exactly of the same species as those in the neighbouring seas, excepting that they are not so thick in proportion to their length, are caught in the Tuennipeg lake, along the banks of which some small quantities of salt have likewise been found. This is a circumstance to me worth attending to: May we not conclude from hence, that when the sea retired from the land, the fish were left in the valley which formed this lake, and as it would be a long time before it became quite fresh, the succeeding fry might become habituated to an element, in which they would have perished, had not the change been gradually effected.

' This change, which has in all probability taken place even lately in those parts, might have effaced some vestiges of De Fonte's track; but I think it may be concluded from a review of the preceding pages, that there was a passage, such as he describes, between Hudson's Bay and the Pacific Ocean, the re-discovery of which appears to afford great prospect of advantage to the commerce of this country. Perhaps the best way to effect this object would be, to offer a premium in such a manner, and under such regulations as I have proposed in respect to the straits of Anian; as it is very evident had Mr. Duncan, when in the



the Archipelago of St. Lazarus in 1787, been certain of a reward, he would have prosecuted a discovery, which the commercial interests of his owners alone obliged him to relinquish.' o.

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## SHORT HAND.

ART. XXXIII. *The elementary Principles of Short Hand, exemplified in a Variety of easy Lessons, by which a Knowledge of that useful and elegant Art is attainable in a few Hours, by the most common Capacity; the Whole founded on Nature, Grammar, and true Philosophy.* By an eminent Short Hand Writer. For the Use of Schools, and private Gentlemen. 8vo. 16 pages. Price 2s. 6d. Owen. 1793.

To those who are acquainted with the successful attempts which have been made of late years to improve the art of short hand writing, by Dr. Byrom, Mr. Taylor, Mr. Palmer (the latter of whom has, perhaps, investigated the theory of the art more perfectly than any other writer,) it will be little recommendation of this piece, that it is grounded upon Weston's short hand grammar, published in 1745, containing seventy-six copper-plate pages. The method of this grammar was so complex and intricate, that many persons, after several unsuccessful attempts to learn it, have abandoned the whole art in disgust. More simple plans, in which the memory has been little burdened, have been since introduced; and the art is now, we apprehend, much further advanced, than this author has been able to carry it, by his improvement upon Weston. The circumstance which he thinks the peculiar recommendation of his method is, that not only all single words, but often many words together, are written without stopping or taking off the pen. But this we conceive to be in reality a material defect, both on account of the difficulty attending the learning and executing grammatical and elliptical construction, and because the difficulty of reading must increase, in proportion as the combination of words increases the number of complex characters. The writing, in this short hand, according to the author's own account, runs so far above or below the line, as to make it necessary, when writing after a speaker, to keep the lines an inch apart. Perhaps, in Dr. Byrom's short hand, too much stress is laid upon lineal appearance; but it is pretty evident, that great irregularities in this respect must be as inconvenient to the hand of the writer, as they are displeasing to the eye of the reader.

In this work the rules however are brought into a much shorter compass than in Weston's. The whole piece consists of eight copper-plate pages of lessons, and ten pages of letter press.

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## MISCELLANEOUS.

ART. XXXIV. *A Schizzo on the Genius of Man: in which, among various Subjects, the Merit of Mr. Thomas Barker, the celebrated young Painter of Bath, is particularly considered, and his Pictures reviewed.*

By



By the Author of an Excursion from Paris to Fontainebleau for the Benefit of the Bath Casualty Hospital. 8vo. 390 pages. Price 6s. in boards. Bath, Cruttwell; London, Robinsons. 1793.

If the quaintness of the title of this work should not discourage the philosophical reader from taking it up, in hopes of obtaining new light on the difficult question concerning the causes of the varieties which occur in human genius, he will soon discover, that he is not to expect any very profound investigation of the subject. The author at the beginning of his *Schizzo*, or sketch, harangues at some length on the fact, that some men are enriched with natural talents far superiour to those of the bulk of mankind; but he soon relieves himself and his readers from the fatigue of metaphysical speculation, by passing from the general subject of genius, to a particular exemplification of its powers in the art of painting. Whence he takes occasion to introduce, what appears to be the principal object of the publication, an eulogium on a favourite 'young painter in Bath, of the name of Thomas Barker, whose pictures first appeared in a public exhibition, in the year 1790; which collection was painted by him from the age of sixteen to twenty one.' The author expatiates at large on the merit of this artist, but it is more in the strain of an enthusiastic amateur, than in that of a scientific judge of painting. A particular account is given of the origin and early life of this very extraordinary young man; and the principal productions of his pencil are described in terms of the highest panegyric. That the writer may not however be accused of 'bombastical language and gross partiality, in order to answer some purpose,' he assures his reader that 'it is nothing more than the flowings of disinterested sensibility, the honest ardour of enthusiasm for first-rate talents, and the real respect he owes to the arts in general.' Of the desultory manner in which the author talks about this artist, his pictures, and the subjects of them, and of the latitude in which he indulges himself both in sentiment and style, the following passage may serve as a specimen:

P. 183. 'Here is a famous portrait, taken from nature, of a PEASANT, stretching himself and yawning; he is supposed to be just risen from his bed, and standing before his cottage door; his lurching cur dog standing by his side. The scene is a summer's morning before sun-rise; the distant hills and trees, tinged with the morning grey, is given in a very masterly style, producing the most natural effect. The nude of this portrait is more like flesh than paint; the tints are of that coarse ruddy brown so frequently seen in hard-labouring people; the drapery is well coloured, and properly adapted to a peasant's station. I never beheld this portrait without its producing the effect of involuntary yawning.

'To forget the old *match-woman* would be an unpardonable omission. The portrait of this old dealer in brimstone is *matchless*; and it would be difficult to find its *match* for good painting and resemblance. I have seen this poor old woman about the streets of Bath as long as I can remember, industriously retailing her humble wares. She is now near ninety years of age; and was painted by Barker about five years since; the strong cast of features of this old woman, and her being so well known, induced him to paint her. The shrivelled flesh and high-raised veins of the face and hands, are minutely and accurately given. He must have taken infinite pains with this portrait, yet he was only seventeen years of age when he painted her. From the extreme likeness,



ness, she has often been recognized in the streets by strangers, who had seen her portrait, which has been the means of helping her to many a splendid shilling, when a solitary halfpenny was before *all her wealth*. Out upon it that it should be *all her wealth*! How are *these things* to be *reconciled*, or rather how can such things be *reconciled* to the consciences of those wretches, who amid luxury and riches, and saving their thousands a year, can behold their fellow-creatures prowling about the streets, suffering from old age, poverty, misery, and disease, without pity or relief? Alas! that *such things are*, we know; and the way to *reconcile* the order of them is thus;—we are told there is a place *above* and a place *below*, the former to be filled *with a very good sort of people*; but as the *latter* is also to be inhabited, his diabolical majesty, with infinite adroitness, makes a grand selection from among the rich, who, if not too ambitious to dwell *eternally* with his highness, they must give *largely*! even *next* to more than they can *afford*! Public subscriptions, which they are *almost obliged* to give, *will not save their bacon* from being most *infernally smoked*!!!

The work concludes with an encomium on painting, and a comparison of it's merit with that of the other fine arts, poetry and music.

So immethodical a piece of writing, in which it is hard to distinguish the principal from the episodical matter, it is impossible to analyze; and we are restrained from exercising the rigour of criticism by the author's apology, which we shall give in his own words.

P. xii. 'Be assured then, it was an humble endeavour to serve merit that alone induced me to print this very unequal work!! And that the purchaser of it may not think himself imposed upon, and call it a Cheatso, instead of a Schizzo, I have resolved, if any profit should arise from the sale of the book, to present it to the CASUALTY HOSPITAL, a most useful charitable institution! Thus the purchasers will have the satisfaction of encouraging charity rather than scribbling.'

ART. XXXV. *History of May-Flower, a Fairy Tale.* 8vo. 196 pa. Price 2s. 6d. sewed. Wilkie. 1793.

ABSURD as fairy tales may appear in the eye of philosophy, they will always be grateful to juvenile imaginations; and it would be exercising the authority of reason too rigorously, to issue a decree from her court for the total annihilation of *fairy land*, and of all the gay scenes, and brilliant personages with which it is adorned. Formerly this enchanted region was much more frequently visited than it is at present; and there was one favourite child of fancy, who was so intimately acquainted with all the customs and manners of the country, and possessed so wonderful a power over it's most illustrious personages, that he had as good a right as Oberon himself, to the title of 'king of shadows.' Among modern travellers into this country, the author of the present performance may claim some distinction. The tale was originally written in French, under the title of *Fleur d'Epine*, by count Hamilton, author of the *Memoirs of Grammont*, and other pieces. The translator gives it to the public with considerable retrenchments and additions.—The effect of a story of this kind chiefly depending upon the circumstantial decorations which the writer's fancy supplies, an abstract, or outline, would be insipid; and any single passage detached from the story would not be understood. We must therefore content ourselves



ourselves with saying, in general terms, that the piece discovers considerable powers of invention, is agreeably written, and will be perused with pleasure by those readers who have sufficient ardour of fancy not to be disgusted with it's extravagances. The moral of the tale, as given by the translator is, that understanding is better than beauty, that fidelity is rewarded, and that those who do evil, suffer evil. O. S.

**ART. XXXVI. *General Rules and Instructions for all Seconds in Duels.***

By a late Captain in the Army. 8vo. 39 pages. Whitehaven, Ware. London, Cadell.

THE practice of duelling, sanctioned by custom, although hostile to every principle of religion, reason, and philosophy, still continues to prevail in, and to disgrace modern Europe; but we trust, that this offspring of a brutal and barbarous refinement will soon be consigned to universal disuse. In the mean time, we beg leave to recommend the perusal of this excellent little tract, written expressly on purpose to mitigate it's horrors, to all young officers in the navy and army, and to all quarrelsome men, whatever may be their professions, throughout Great Britain and Ireland.

We shall here subjoin a few extracts.

• Whenever a gentleman has the misfortune to be solicited, in friendship, to take upon himself the serious office of a second, he ought gravely to consider on the application, inform himself most *minutely* of every particular in dispute, and duly to reflect on the nature of it.

• He is not, like sir *Lucius O'Trigger*, (and many others) to take the quarrel for “a very pretty quarrel as it stands,” but he is to try, and even rack his invention, for any new and reasonable light that can be thrown upon it, in order to reconcile the party aggrieved. If this early stage of the duty were properly attended to, and executed with any address, how many desperate cases might be avoided, which, for want of it, are daily before the public!

• If however it should so happen, that the offence is of that magnitude, as to preclude *any explanation*, he must then determine according to the right or wrong of the party that applies.—In the former case, he must readily attend him; but in the latter, it should be done with the utmost reluctance, and only on *this* condition, that having the odium of being the flagrant aggressor, he goes upon the ground to make the proper atonement, and nothing more; that he passeth his *word of honour* to make *no* attempt upon the life of his adversary, and leaves him to his own satisfaction. For the man who would accept of such an office, in such a case, on any terms but these, may be any thing *short* of a gentleman.

• We will suppose then, that the seconds have used every *honourable* means of adjustment, and find that nothing can be done, to satisfy their friends, but giving them the last resort.

• It now remains for me to explain, what are the proper duties of a second in the field, and beyond which he has no power to go. As for the weapons, it is a fortunate circumstance for gentlemen who come to such decisions, that the sword is so much laid aside, and pistols made use of.—The objections to the former are well founded. Every swordsman knows how rarely the parties are of *equal skill*, and

if



if it should be so, what a number of wounds may be received *on both* sides, before the conflict is ended. Every surgeon also knows the ugly consequences of all such wounds, their extremities being often so deep and so small as hardly to be come at. But as it sometimes happens that men are so desperate as to chuse these weapons, I shall just state the three material things the seconds have to look to. The first is, that the swords be of *equal length*; the second, that the sod they stand upon be *clean, dry, and even*; and lastly, *above all*, that the combatants be placed as far asunder as that they must advance to each other, before they can come to the assault.—For want of this precaution, it has happened within *my own knowledge*, that a gentleman has lost his life, before he could be said to be fairly on his guard.

Having just hinted what is necessary, upon a weapon *so justly* exploded, we shall consider upon the proper ordering of the other, which is so much in use; and lay down the necessary directions for seconds *in the field*. The first thing recommended to their attention is, the chusing of a *proper ground*, and as this is a part of their business, which is of great consequence, and little understood, I shall beg leave to explain it to them. It is no unusual thing with such as never thought upon what they were doing, to bring the parties into *highways*, or *foot-paths*, under *walls* or *hedges*, or along the ridges of a *field*! Now any one who will give himself but *time* to consider, may easily understand why all such places must greatly endanger the parties; because they only operate as so many *lines of direction*, and have the worst effect. For the foregoing reasons, all places of this kind should be carefully rejected, and the ground be taken in an *open* situation, and *crossways* of the ridges, if there are any. By a due observance of this, much unnecessary danger would be avoided, and more be left within the power of chance.

The ground being chosen as directed, and the seconds having loaded in the *presence of each other*, the next thing to be considered, is the proper distance. Now this being a matter entirely in the breasts of the seconds, where neither heat nor animosity can be supposed to exist, we cannot but wonder at the bloody distances which are sometimes given; eight and seven yards are not unfrequent, and which, when the parties come to present, will of course bring the mouths of their pistols to no more than four or five. And if this be not bringing their friends to an impossibility of escaping, any man of skill shall determine.

Giving them my own opinion, and leaving every *regular-bred* gentleman to decide upon it, I certainly think, that ten yards is the *nearest* distance the parties should be suffered to fight at; and I will submit it to the feelings of every *brave* and generous mind, if the man, who abides by his fate at such a distance, does not make an *honourable expiation* for any misdemeanour. In settling of *trivial* disputes, (which are by far the greatest number) twelve or more yards might well be given, according to the nature of the affair.

In reading the accounts of our modern duels, we frequently find that the way in which the seconds adjust the *mode* of fighting, is by tossing up a piece of coin, to determine which of the principals is to have the first shot. I only beg leave to ask if this is not reducing the business to *cool, alternate firing*, provided it should even happen that the first shot miscarries? now if there ever was a more *bloody system* introduced



introduced into the world, I leave the world to judge.—The body of a man is to stand as a mark for a cool shot, without *any* interruption, like the *ace of diamonds*;—the lord of heaven defend us!

‘ Now whether we proceed according to the fundamental rules of single combat, *antient* or *modern*, or take it from the principles of equity or humanity, we can have but the choice of these two ways, by *word* or by *signal*: but though it may appear to some, that either of these is the same, yet a preference should always be given to that by *signal*.

‘ If any clear and decided injury has been done by either of the parties to the other, he will only present, in order to interrupt the *aim* of his adversary: on receiving his fire, he will instantly *recover*, and *then* submit himself to the generosity of his enemy, and the endeavours of the seconds.’

ART. XXXVII. *The Debtor and Creditor's Assistant; or a Key to the King's Bench and Fleet Prisons; calculated for the Information and Benefit of the injured Creditor, as well as the unfortunate Debtor; including Newgate, Ludgate, and the three Compters. To which are added, Reflections on perpetual Imprisonment for Debt; and Outlines of a Bill for abolishing the same, &c. &c.* 12mo. 97 pages. Riley. 1793.

THIS little publication will serve as an useful *vade mecum*, to such honest, but unfortunate men, as may happen to be imprisoned by hard-hearted and inexorable creditors. The following observations relative to imprisonment for debt, are worthy of attention:

‘ But *perpetual* imprisonment for debt, besides that it is cruel and monstrous in itself, is no less ruinous to the creditor than the debtor. It actually *defeats* the very end it pretends to answer, and is equally unnecessary and inexpedient. It is the more intolerable too, as the remedy or relief is at once obvious, clear, and simple. It calls for no depth of genius, or extraordinary exertions of the human mind. Nothing more is required, than to frame a perpetual act of insolvency, and to allow no one to take the benefit of it, until he has been a given time in prison, under execution, and delivers up the whole of his property, or discloses the real state of his affairs, liable to suffer death, in case of fraud or perjury. Twelve months, or six months confinement, after being charged in execution, would surely make every person sufficiently cautious how he gets into debt. The laws might still remain with regard to arrests, and the fees of office, and duties on stamps be left entirely as they are; though both the emoluments of the law, and the public revenue, would be considerably benefited, by the certain quick and perpetual influx and reflux of prisoners, on the adoption of the measure proposed; nor would it be more than what was actually meant and intended. Considering the law, even in its utmost rigour, it never was so much as an idea, that debtors should be sent to prison for any other purpose than that they might be kept in safe custody, only until a proper and an equitable arrangement or liquidation of their effects could be made.

‘ It never could have been in contemplation that they should be kept in goal for *ever*; and even now, if a debtor upon being committed to the King's Bench, or Fleet prison, was to enquire of the learned judge who commits him, if it is *meant* that he should be imprisoned for life? no one could possibly doubt, but that he would shudder



shudder at the thought; and yet by being committed *until* he pays a sum of money, which he neither has, nor ever will be able to get, the commitment will inevitably operate in the nature of *imprisonment for life.*'

ART. XXXIX.. *Dissertations and miscellaneous Pieces relating to the History and Antiquities, the Arts, Sciences, and Literature of Asia.* 2 Vols. 8vo. 840 pages. Price 10s. bound. Nicol. 1792.

THESE volumes are chiefly compiled from the two volumes of Asiatic Researches, published at Calcutta, the first of which was noticed in our review, vol. v, p. 201, and in succeeding numbers, and the contents of the second were mentioned in vol. xii, p. 138, &c. The editor observes, 'that these volumes have been so sparingly distributed in Great Britain, that few have had the opportunity of being informed of their contents, or of judging of their value; this circumstance induced him to select the contents of the present publication from them, and from the Asiatic miscellany, for the amusement and instruction of the public.' To make a selection of this nature, it was only necessary to consider what was most likely to please, or be understood by the greatest number of readers: accordingly the first volume consists of sir William Jones's dissertations respecting the different inhabitants of the east, his account of the island of Johanna, on the Hindu chronology, the Indian zodiac, &c. The second contains thirty-two miscellaneous articles, among which are, lieutenant Turner's journey to Tibet, his interview with the young Lama, a description of Asam, of the mountaineers of Tipra, and the island of Carnicobar, with several curious inscriptions, and other accounts of Indian antiquities; and an account of embassies and letters between the great emperor Day Ming of China, and sultaun Shahrokh, son of Timur or Tamerlane, in 1408 and 1419.—This, and a translation of two hymns, by sir W. Jones, and an account of the Marratta states, are taken from the Asiatic Miscellany. Although a great many interesting articles in the above-mentioned volumes are of course omitted in the present compilation, yet, as but few persons, from the scarcity and high price of the originals, can obtain them, it must be acceptable to the public.

We take this opportunity of mentioning, that a third volume of the Asiatic Researches has been lately imported from India, the contents of which we shall soon lay before our readers.

A. D.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## NATURAL PHILOSOPHY.

**ART. I.** Mantua. *De Electrici Ignis Natura Dissertatio, &c.* An Essay on the Nature of the Electrical Fire, by Jos. Gardini, Phil. and M. D., presented to the Royal Academy of Sciences of Mantua in 1788, and by it approved. 4to. 236 p. 1 plate. 1792.

The question proposed by the mantuan academy was: "Considering all that is already known respecting the electrical matter, can the nature of the electrical fire be determined by physical and chemical experiments, and how? of what elements is it composed, or in what at least does it consist?" As an answer to this, the essay before us obtained the prize. Dr. G. inquires in the first part, whether the nature of the electric matter may be deduced from what is already known. The electric matter possesses such elasticity, that it becomes visible as soon as the capacity of a body in which it is contained is diminished, in proportion to its quantity and the diminution of capacity, and endeavours to pass into other bodies the capacity of which is greater. This law, by which all modes of setting electricity in movement may be explained, is common to it and to fire. The pure electric fire has a very near affinity to some other principle, which limits its elasticity. In consequence of this affinity, a portion of that principle, intimately combined with the electric fire, quits the body of which the capacity is lessened together with it. All the five modes of exciting electricity, friction, heat, moving electric matter, evaporation by means of fire, and the mixture of two bodies that occasion violent effervescence, show, that the electrical matter is composed of pure elementary fire and phlogiston. Thus the electrical matter differs from common fire only in containing a greater quantity of elementary fire in proportion to the phlogiston, and in the latter (as appears from the electric spark affording neither foot nor smoke) being more pure, and extremely subtilized. That phlogiston enters into the composition of the electric matter appears from the conversion of a metal into calx by rubbing with an electric body, and by the incapacity of calcined metals to excite electricity; whilst those metals which most easily part with their phlogiston are best for making amalgama for the rubber; and whilst an electrical machine, that works feebly in a very dry north wind, will work better if the rubbing surface be moistened. By means of the phlogiston the electrical matter acquires the property of accumulating on the surfaces of bodies, and of adhering to them without penetrating their substance. By means of it, too, and its different mobility and affinities with bodies, which are electrified, these bodies have the property of showing sometimes plus electricity, at others minus. Plus electricity accumulated in a pound of quicksilver lessens its capacity for heat some tenths of a degree of the thermometer; minus electricity, on the other hand, increases its capacity a whole degree. From these



two component parts of the electrical matter Dr. G. explains the phenomena of the Leyden phial, the condenser, &c.

In the 2d part our author pursues his investigation of the electric matter by physical and chemical experiments. It's smell is acid: and this Dr. G., as well as his master Beccaria, finds not only in apartments where electrical experiments have been performing, but before storms, and on very high mountains. This acidity is discoverable by the taste likewise, as when a tooth is electrified, to cure the toothach. The red burning spots on the skin occasioned by electrifying are removed by diluted water of ammonia. The sour smell of the electric matter is destroyed, if it be received through a tuft of cotton moistened with water of ammonia. Water of pure ammonia crystallizes if the electric spark be passed through it repeatedly. Blue vegetable juices are reddened by electricity. Animals rendered apoplectic by means of strong electric shocks give signs of life, if put under vessels in which sulphur has been burnt, or which are filled with fixed air. Calcined metals are revived by the electric spark: and the phlogiston that effects this reduction cannot be derived from the atmospheric air, as the experiment succeeds best in dephlogisticated. Dr. G. has both seen and heard the spark from the torpedo. A dog, that constantly showed a very strong plus electricity, lost it on being castrated; though it returned in a very small degree after the wound was completely healed. One evening, as Dr. G. was going to bed, after sitting by the fire in company with some friends, in perfect health, and merry, he observed such a strong minus electricity, that the electrometer diverged nearly 2". A few minutes after he fell into a swoon, from which when he was fully recovered he observed a moderate degree of plus electricity. Young persons in health show plus electricity. In pregnant and menstruating women it is negative and variable. This natural electricity has a periodical increase and decrease. The electricity excited by evaporation, fermentation, and the like, is subject to such irregularity, that it was long before the Dr. could discover any certain laws of it's progress: however he has accurately noticed all the circumstances which had any probable influence on this irregularity. Very rusty iron thrown redhot into water gave plus electricity: iron freed from rust, treated in like manner, gave minus. Different fluids showed different electricities on evaporation. Some electricity is always excited by common fire and water; none, however, appears, if the vapour be exactly capable of conducting away all that is excited; if it cannot conduct away all, plus electricity appears; if it conduct more, the electricity is minus. Experiments with different kinds of air show, that the electric matter contains a subtle phlogiston and elementary fire. The natural electricity of animals is produced, supported, increased, diminished, changed, &c. in the same ways as animal heat. With respect to the latter our author follows the theory of Dr. Crawford.

In the third part Dr. G. endeavours to support his theory of the component parts of the electric fluid, by a comparison of it's effects on animal solids and fluids, with those of fire on the same substances. That the latter might act on them with the same quickness as the former he employed burning glasses, gunpowder, or the like. He next examined the effects of both on plants, of which each, according to him,



him, promotes the growth. On this subject our author, who in 1784 obtained a prize from the academy of sciences at Turin for an essay 'on the influence of the electricity of the atmosphere on vegetation,' combats the observations of Mr. Ingenhoufz, in the same way as we did some years ago. With respect to the effects of electric and common fire on the living body, Dr. G. observes, that burns and the painful spots occasioned by strong electrical sparks in irritable persons are healed by the same means. The toothach is mitigated equally by electric sparks and touching the tooth with a redhot iron. The obtuse pain occasioned in a part by a strong electric shock is removed by weak reiterated shocks, as the pain of a burnt part gradually vanishes on a cautious application of fire. Both fires are developed by friction and chemical processes: both acquire different colours from the mixture of different bodies: the light of each is separable into the seven primitive colours: both fuse metals, inflame combustible matters, dissipate volatile substances, promote evaporation, render sugar and similar salts phosphoric, &c. Both pervade glass and other nonconductors with equal difficulty: both are easily dissipated in rarefied air and by vapour. Heat renders nonconducting substances conductors, as it develops and sets in motion the phlogiston, the pure air, and the latent heat, whereby a way is gradually opened to the electric fluid, and a new affinity produced. Both fires augment the volume of metals, and render them, if capable of it, magnetic, or destroy the magnetic property of such as already possess it: both develop phlogiston or pure air, according as they are differently applied, and at one time convert metals into calces, at another calces into metals: finally, both equally tend to an equilibrium.

The theory of our author is not exclusively his own, as Mr. de la Metherie has already proposed one fundamentally the same; but the great number of facts here adduced in its support render this essay particularly valuable, though its style is extremely barbarous. We must not here omit to mention, that Dr. G. gives a description of an useful machine, which he calls an electrical microscope. It consists of a small square box, the sides of which are made of sulphur. Through the top passes a pillar of the same substance, serving to isolate a metal rod, from which hang leaves of metal, as in Bennet's electrometer. In the front of the box, opposite the metallic leaves, is a hole containing a convex lens, and in the opposite side another hole containing a piece of common glass. By means of this lens the least motion of the leaves becomes visible.

*Jen. Allg. Lit. Zeit.*

## NATURAL HISTORY.

ART. II. Weimar. Dr. Fred. Alb. Ant. Meyer, of Gottingen, is about to publish a periodical work, under the title of *Zoologische Annalen*, 'Zoological Annals.' His plan is to give an account of all the new discoveries in zoology made in the course of the year, with figures when necessary; brief notices of books published relative to that science; and a catalogue of zoologists. Essays on zoological subjects will also be given occasionally. The first volume, for 1793, is to appear at easter next, and it is to be continued annually.

*Jen. Allg. Lit. Zeit.*



## POLITICAL OECONOMY.

ART. III. *Paris.* The academicians employed in measuring an arc of the meridian from Dunkirk to Barcelona [see our Rev. Vol. XV. p. 353] have not completed their operations, yet they are in a state of such forwardness, that they have conceived there would be little hazard of error in determining the quarter of the meridian at 5132430 Paris toises; and, considering the advantages of a speedy regulation of weights and measures after an uniform standard, the national convention have adopted this for the basis of a new system. The decimal division being the only philosophical one, they have proceeded on that, taking the ten millionth part of the quarter of the meridian for the *metre*, or measure, from which to calculate by tens, both in the ascending and descending scale. Hence they have constructed the following table of measures of length, to which we have subjoined their values in English measure.

<i>Metres.</i>		<i>Toises</i>	<i>English feet</i>
Natural unit. } 10000000.	Quarter of the meridian. - }	5132430.	32809058,775
	1000000.	513243.	3280905,877
	100000.	Grade, or decimal degree of the meridian. }	328090,588
	10000.		
	1000.	<i>Millaire</i> [mile].	
		5132,43.	32809,059
		513,243.	3280,906
		<i>Feet. In. Lines.</i>	
	100.	307, 11, 4	328,090
	10.	30, 9, 6, 4	32,809
Unit of mensuration. }	1.	<i>Metre</i> [measure]	3, 0, 11, 44
	$\frac{1}{10}$	<i>Décimetre</i>	3, 8, 344
	$\frac{1}{100}$	<i>Centimetre</i>	4, 434
	$\frac{1}{1000}$	<i>Millimetre</i>	0, 4434
			Feet. In. Lines.
			3, 3, 1, 708
			3, 9, 171
			3, 917
			0, 3917

From this is formed the table of superficial or land measure.

		<i>Sq. metres.</i>	<i>Sq. feet Fr.</i>	<i>Sq. feet Eng.</i>
The unit, being a square each side of which contains a hundred metres. }	1 <i>Are</i>	10000	94831	107623,048
The tenth of the unit being a parallelogram of 100 metres by 10. }	$\frac{1}{10}$ <i>Déciare</i>	1000	9483,1	10762,305
The hundredth of the unit, being a square of ten metres. }	$\frac{1}{100}$ <i>Centiare</i>	100	948,31	1076,23

The old *arpent* of France containing 100 square perches, or 48400 square feet, the present *are* is to it nearly as 49 to 25.

The following is the new table of measures of capacity.

		<i>Paris pints.</i>	<i>English pints, Winchester mea.</i>	<i>Wine pints.</i>
The unit, being the cube of the decimetre. }	1 <i>Pinte</i>	1,05	1,766	2,081
One thousand pintes, or the cube of the metre. }	1000 <i>Cade</i>	1051 $\frac{1}{3}$	1766,116	2081,454
	100 <i>Décicade</i>	105 $\frac{1}{3}$	176,611	208,145
	10 <i>Centicade</i>	10 $\frac{1}{3}$	17,661	20,814



The weight of the quantity of distilled water contained in the unit of capacity, or *pinte*, in vacuo, and reduced to the freezing point, has been taken as the unit of weight, by the name of *grave*. Thus the weight of a cubic metre of water is

<i>Graves.</i>	<i>Poids de Marc.</i> lbs.	<i>Troy weight.</i> lbs. oz. dwts. grs.	<i>Avoirdupois.</i> lbs. oz. drams.
1000. <i>Bar, or Millier.</i>	2044.4	2683, 6, 1, 16	2211, 14, 7.476
100. <i>Decibar.</i>	204.44	268, 4, 4, 4	221, 3, 0.747
10. <i>Centibar.</i>	20.444	26, 10, 0, 10.8	22, 1, 14.478
	oz. gros. gr.		
1. <i>Grave.</i>	2, 0, 5, 49	2, 8, 4, 1.08	2, 3, 6.247
$\frac{1}{10}$ <i>Décigrave.</i>	3, 2, 12.1	3, 4, 9.708	3, 8.615
$\frac{1}{100}$ <i>Centigrave.</i>	2, 44.41	6, 10.571	5.662
$\frac{1}{1000}$ <i>Graves.</i>	18.841	15.457	0.566
$\frac{1}{10000}$ <i>Décigravet.</i>	1.8841	1.545	
$\frac{1}{100000}$ <i>Centigravet.</i>	0.18841	0.15457	

Thus, in the french itinerary measure, the *millaire*, or mile, is very nearly equal to five of our furlongs, which contain 3300 feet: their *metre* exceeds our yard by somewhat more than a nail: in land or square measure the *deciare* is nearly equivalent to our rood, which contains 10890 square feet, and of course the *are* amounts to almost two acres and half english, or two acres, one rood,  $35 \frac{1}{2}$  poles: the *cade* exceeds our tun, wine measure, by about  $65 \frac{1}{2}$  pints, or is a little more than  $27 \frac{1}{2}$  bushels, winchester measure: the *decicade* is a trifle more than  $2 \frac{1}{2}$  bushels: the *centicade* exceeds two winchester gallons by somewhat more than  $1 \frac{1}{2}$  pint, or is near a pint more than  $2 \frac{1}{2}$  gallons, wine measure: and in weight the *bar*, or *millier*, approaches near our ton, of 2240 lbs. avoirdupois.

With respect to coin the national convention has adopted as it's unit the centigrave, containing 154,571 grs. english, by the name of *franc d'argent*, equivalent in value, the standard remaining the same as for the old *ecu* of six *livres*, to 40 sous, 10.6 deniers, french, or within a small fraction of twenty pence english, three of them being a few grains lighter than a crown. No other piece is mentioned in the table before us, but others we presume will be coined, and no doubt in decimal gradation.

Having thus given a view of the new french weights and measures, it will not be displeasing probably to our readers, if we subjoin an account of the new french calendar.

The year is divided into four quarters, each containing three months. To each month are allotted thirty days, and these are distributed into decades. The five remaining days are to be considered as supernumerary, and are dedicated to national festivals. The days of each decade are denominated, from their numerical order, *primidi*, *duodi*, *tridi*, *quartidi*, *quintidi*, *sextidi*, *septidi*, *octodi*, *nonidi*, *decadi*. Of these the last is considered as a day of relaxation.

The year commences with the autumnal quarter; of which the first month has received the appellation of *vendémiaire*, from *windemia*, vintage. This month begins on the 22<sup>d</sup> of our september, the day on which the republic was established, in the year 1792, from which the french have begun a new era, so that our sept. 22, 1792, is by them called the first day of the first year of the republic. *Vendémiaire*, or the vintage month, ends on the 21<sup>st</sup> of october. *Brumaire*, or the fog month, begins on the 22<sup>d</sup> of october, and ends on the 20<sup>th</sup> of november.



november. *Frimaire*, or the rime month, begins on the 21st of november, and ends on the 20th of december.

The winter quarter begins with the month *nivôse*, or snowy month, on the 21st of december. This month ends on the 19th of january; and on the 20th begins *ventôse*, or the windy month, which ends on the 18th of february. *Pluviose*, or the rainy month, begins on the 19th of february, and ends on the 20th of march.

The spring quarter begins on the 21st of march, with the month *germinal*, or the germinating month, which ends on the 19th of april. *Floreale*, or the blossoming month, begins on the 20th of april, and ends on the 19th of may. *Prereale*, or the haymaking month, begins on the 20th of may, and ends on the 18th of june.

The summer quarter commences with the month *messidor*, or the month of harvest, which begins on the 19th of june, and ends on the 18th of july. *Fervidor*, or the month of fervidity, begins on the 19th of july, and ends on the 17th of august. And on the 18th of august begins *fructidor*, or the month of fruits, which ends on the 16th of september.

Of the five days that follow the 16th of september the first is dedicated to the festival of the virtues; the second, to that of genius; the third, to that of labour; the fourth, to that of opinion; and the fifth, to that of recompenses. The intercalary day, which happens every four years, is to be called the *sans-culottide*. It will follow the five supernumerary days, and on it all the citizens are to renew their oath of fealty to the republic.

The french having commenced their era with the year 1792, their leap-year will coincide with ours, at least till the year 1800; but, as their intercalary day will follow the five supernumerary days, so as to answer our 21st of september, the days above specified as the first and last of every month, from the last of *pluviose*, inclusively, which will then fall on the 19th of march, to the end of their year, must be set back one day.

The astronomical division of the day, as we have already observed, Vol. XVII, p. 225, is into ten hours, each of which is subdivided into 100 minutes, and each minute into 100 seconds. Thus each of their hours will equal two hours twenty four minutes in our calculation; their minute will be nearly one and half of ours; and their second will be somewhat less than ours.

#### NAVIGATION.

ART. IV. *Abrégé de Navigation historique, théorique, & pratique, &c.* An Abstract of the History, Theory, and Practice of Navigation, containing the Principles of Working and Piloting a Ship, the most simple Methods of finding the Longitude and Latitude at Sea, with horary Tables by which to know the true Time by the Altitude of the Sun and Stars, at all Times of the Year, and in all Latitudes as far as  $61^{\circ}$ ; by Jerome Lalande, of the Academies of Paris, London, &c.: published pursuant to a Decree of the National Assembly. 4to. 384 p. with plates. Price 15l.

The horary tables form the principal part of this work, as they occupy 300 pages. The history of navigation, given by way of introduction, is of course brief; and much inferior in importance to the chapters which follow; in which Mr. L. examines into the various properties of a good vessel, the principles of it's construction and equipment, different methods of measuring ships, the resistance of fluids, the velocity and direction of winds, and the method of find-



ing the longitude by means of the distance of the moon from the sun or some star. To the seamen the horary tables will be found highly valuable: and Mr. L. concludes his work by saying: 'the whole time of calculating the longitude will not occupy more than a quarter of an hour: may the navigator never forget this, and at length surmount that indolence, which has hitherto prevented him from bestowing on it sufficient attention, notwithstanding its importance, the abundance of helps, and the instances of the learned.'

## DICTIONARIES.

ART. V. *Hamburgh and Halle. Allgemeines Polyglotten Lexicon, der Naturgeschichte, &c.* Universal Polyglot Lexicon of Natural History, with explanatory Remarks: by Ph. And. Nemnich, Licentiate of Laws. Part I. 4to. 432 p. 1793.

*Allgemeines Worterbuch der Marine, &c.* Universal Marine Dictionary, in all European Languages, with copious Remarks: by J. H. Röding. 4to. 416 p. with plates. 1793.

These are the first parts of a Catholicon [see our Rev. Vol. VIII. p. 240] which will do equal honour to its authors, and to Germany. Considered as a dictionary of languages and technical terms it deserves every praise that can be given it for copiousness, and for accuracy in distinguishing the differences and purity of words; and its arrangement, with the remarks on different articles, renders it in some measure an Encyclopedia of arts and sciences. It embraces all the languages of Europe, ancient and modern, and is not always confined to them.

*Jen. Allg. Lit. Zeit.*

[We understand both these parts are imported by Sewell, in Cornhill, as the remainder will be when published.]

## MISCELLANIES.

ART. VI. *Leicester.* The following original plan has been laid before the public, by Mr. Phillips, the editor of the Leicester Herald.

He offers a prize medal, quarterly, for the best essay on the following subjects.—1. On agriculture in general, or as peculiarly applicable to Leicestershire and the adjacent counties.—2. On any subject of morals, manners, or philosophy, at the option of the writer.—3. On any subject in poetry.—4. On commercial interests, or improvements; or on any subject of a commercial nature, respecting trade or manufactures in general, or as peculiarly connected with the trade or manufactures of Leicestershire, and the adjacent counties. The candidates for the above prizes are requested to send in their productions, in the following order.

That on agriculture on, or before monday, march 31, 1794.—That on morals, manners, &c. on, or before tuesday, july 1, 1794.—That on any subject in poetry on, or before wednesday, october 1, 1794.—And, that on commerce on, or before december 31, 1794. The prize will be a silver medal, engraved with taste and elegance, and ornaments expressive of the subject, and the name of the successful candidate.

The merits of the essays will be determined by a committee of gentlemen, conversant in the several subjects, who have engaged to assist in this plan. The candidates are requested to send their papers, post-paid, accompanied by a private mark, a copy of which mark they are to produce, if successful, in order to ascertain their property in the paper; or, if unsuccessful, that it may be returned to their order. The prize-essay will be published in the Leicester Herald, and also the second, third, or fourth in the order of merit, as the writer may approve, or the committee determine.—The Leicester Herald is published in Leicester every saturday, and sent free of postage to any part of the kingdom.



## TEYLER'S THEOLOGICAL SOCIETY AT HAARLEM.

The proofs for the divinity of the christian revelations being generally divided into two classes, namely, the *internal*, that is such as are drawn from the nature and spirit, or from the tendency of the doctrine, therein contained; or the *external*, by which are understood those, which are founded upon the authenticity of the evangelical writings, and upon the truth of the therein related histories, and more especially of the wonderful works of *Jesus* and his apostles. And whereas many upright and learned defenders of *christianity* have thought that there exists between these two sorts of proof a very close, even an inseparable connection, insomuch that the one cannot have a sufficient force without the other: but others on the contrary have contented themselves with one of these two proofs; and lastly, some very few, principally amongst the latest writers on this subject, have endeavoured to maintain that the *first proof* alone may be deemed satisfactory enough, entirely to omit the *second*, or at least sufficiently so, to pass over its merits without discussion. This society therefore proposes the following question, viz,

Whether the *internal proof*, deduced from the goodness and godlike nature, or from the tendency of the christian doctrine towards the promotion of human happiness, is sufficient to prove that that doctrine is truly of *divine origin*, that is that *Jesus* and the *apostles* were really commissioned by God to preach it? Or is it necessary, in order to produce a well founded and sound conviction upon this head, to have recourse to the *external proof*, which rests upon the evangelical history, and the miracles wrought by the first teachers of that doctrine?

The prize or reward for the best answer consists in a gold medal, struck on purpose for this society, of the intrinsic value of four hundred dutch guilders, and the decision upon the answers shall take place in the beginning of the month of april, 1795.

The answers on this subject, which must be sealed and signed only with a device or motto, accompanied by a separate paper, likewise sealed and superscribed with the same motto, and containing the author's name and direction, are to be forwarded before the 1st of december 1794, in good legible writing, and in either the dutch, latin, english or french languages, to the foundation house of the late Mr. Pieter Teyler van der Hulst at Haarlem.



T H E  
ANALYTICAL REVIEW,

For FEBRUARY, 1794.

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CLASSICAL LITERATURE.

ART. I. Murphy's *Tacitus*. [Concluded from VOL. XVII, p. 252.]

By the copious extracts from Mr. Murphy's translation of Tacitus annexed to a preceding number, and selected without captiousness or partiality, we have prepared the judgment of our readers on its relative merits and defects, before we presumed to deliver an opinion of our own. The scholar, by this time, has compared it with the original; the mere english reader, with the preceding translations of the whole, or of some parts: the result has probably been different; the former, perhaps, who wished to hear the Roman deliver himself in english, finding his oracles rather explained and commented on than majestically pronounced, may find himself disposed to revenge disappointed expectation, and to withhold his approbation; whilst others, and those perhaps the most numerous class of readers, will rejoice at the magnificent tale, related in language not inelegant, though familiar, not languid, though diffuse. We cannot but hesitate which party to join: if it be true that history is the common property of all, at least of all whom education and the gentler ways of life enable to look beyond the immediate track of necessary business before them—it's first property is to be intelligible to all who claim that prerogative, and the translator has undoubtedly acquired a popularity to which his master cannot pretend: if history, like the science of politics, have it's recesses, if it be sometimes only the key of statesmen, if it recount actions only to trace their springs, and, by delineating the past, to direct the future,—content to instruct a superiour class of readers, and confident to be understood, it wraps itself up in hints, crowds into one sentence a period, and for a tale often substitutes an image: and if such be the general style of the author in question, it must be confessed, that Mr. M. has, upon the whole, not rendered Tacitus. Tacitus is every where, even in his pathos, majestic and concise; Mr. M. appears generally explanatory, verbose, and paraphrastic.

Mr. M., no doubt, has written language which 'an englishman of taste may read:' but is his language the style of Tacitus? must brevity necessarily be uncouth, or conciseness turgid, the faults ascribed by Mr. M. to Gordon? It would be injustice



indeed, at this period of our language, and before ears less pure perhaps than debauched by its present fictitious graces, to compare Mr. M. seriously with that competitor, for whom he has so explicitly confessed his contempt; but as some of our readers may not have had an opportunity of perusing or comparing his translation with the present, we shall gratify them by 'offering a few bricks as a sample of his building,' from which they may in some measure guess at the real fault of his style, whether it be turgidity, as Mr. M. will have it, or what it appears to us, ruggedness. The passage we select, though short, conveys the real character of Tacitus, brevity, without obscurity, pathos and elegance, without loquacity; it contains the reflections of the historian on a letter which Tiberius wrote to the senate. We shall first give the original text, next Mr. Gordon's, and lastly Mr. M.'s translation. Tacitus, *Annal. lib. vi. fec. vi.*

'VI. Insigne visum est earum Cæsaris literarum initium: nam his verbis exorsus est: "Quid scribam vobis, patres conscripti, aut quomodo scribam, aut quid omnino non scribam hoc tempore, dii me deæque pejus perdant, quam perire me quotidie sentio, si scio." Adeo facinora atque flagitia sua ipsi quoque in supplicium verterant. Neque frustra præstantissimus sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse adspici laniatus et ictus; quando, ut corpora verberibus, ita sævitia, libidine, nrælis consultis, animus dilaceretur: quippe Tiberium non fortuna, non solitudines protegebant, quin tormenta pectoris suasque ipse pœnas fateretur.'

Gordon, vol. i. *Ann. b. vi. p. 276*, 12mo edition.

'Most remarkable was the beginning of that letter; for in these words he introduced it; "What to write to you, conscript fathers, or in what manner to write, or what at all not to write at this instant, if I can determine, may all the deities, gods and goddesses, doom me still to more cruel agonies than those under which I feel myself perishing daily." So closely did the bloody horror of his cruelties and infamy haunt this man of blood, and became his torturers! Nor was it at random what the wisest of all men was wont to affirm, that if the hearts of tyrants were displayed, they would be seen full of deadly wounds and gorings; since what the severity of stripes is to the body, the same to the soul is the bitter anguish of cruelty, lust, and execrable pursuits. To Tiberius not his imperial fortune, not his gloomy and inaccessible solitudes, could ensure tranquillity, nor exempt him from feeling, and even avowing, the rack in his breast, and the avenging furies that pursued him.'

Murphy, vol. i. *p. 378*.

'VI. The letter, sent by Tiberius on this occasion, is too remarkable to be here omitted. His words were as follows: "What to write, conscript fathers; in what terms to express myself, or what to refrain from writing, is a matter of such perplexity, that if I know how to decide, may the just gods, and the goddesses of vengeance, doom me to die in pangs, worse than those under which I linger every day." We have here



the features of the inward man. His crimes retaliated upon him with the keenest retribution; so true is the saying of the great philosopher, the oracle of ancient wisdom, that if the minds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse. By blows and stripes the flesh is made to quiver, and, in like manner, cruelty, and inordinate passions; malice and evil deeds, become internal executioners, and with unceasing torture goad and lacerate the heart. Of this truth Tiberius is a melancholy instance. Neither the imperial dignity, nor the gloom of solitude, nor the rocks of Capreæ, could shield him from himself. He lived on the rock of guilt, and his wounded spirit groaned in agony.'

It is unnecessary to anticipate the verdict of the scholar on comparing either translation with the original, or both with themselves; but if the mere english reader pronounce that of Gordon rugged, perplexed, and rustic, he must be told; that it at least attempts, though unsuccessfully, to move within the limits of the author, and that two or three expletives excepted; it substitutes nothing, and alters nothing of the text; whilst Mr M. has interwoven his own flowers with the tissue of his master. 'The just gods and goddesses of vengeance; the features of the inward man; the oracle of ancient wisdom; the whips and stings of horroir and remorse; the internal goading executioners; Tiberius; a melancholy instance of this truth'—are the illegitimate offspring of the translation—whilst the 'imperial dignity, the gloom of solitude, and the rocks of Capreæ' seem to insult the barrenness of Gordon, and the last sentence substitutes a common place image of misery, totally different from the terrible one which finishes the period of Tacitus.

It is not our fault, if, on proceeding to similar parallels, the reader should be of opinion, that the specimen we have produced, it's last flaw excepted, resembles more the animals claw, than a 'brick of the building:' we say, the last flaw excepted, because it is but justice to declare, that in critical knowledge of his author's language\*, in close attention to his sense, and perspicuity to discover his design, the present translator excels most of his competitors, and is inferior to none, not even to one whom he has not, we think, mentioned, *Aikin*, the concise and elegant translator of the treatise on the manners of the

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\* We miss something of this critical acuteness in the very first sentence of the translation, *Annal. 1.* 'Urbem Romam a principio Reges habuere'—'the first form of government that prevailed at Rome was monarchy.' The words 'form' and 'prevail' seem to imply debate and option: whilst 'habuere' expresses aboriginal unconditional power. Rome, from it's origin, was held by kings. The habeo of Tacitus is that of Aristippus: 'habeo non habeor a Laide.' Gordon debases royalty to a civic office. The epithets 'mild' and 'well known,' belong to the 'prince' of M. M., not the 'princeps' of Tacitus.'



germans, and of the life of Agricola. As we should think it an unpardonable neglect, were we to pass in silence the work of a writer who has done so much for the encouragement of classic literature amongst us, we shall give a specimen of his style, from the life of Agricola, compared with the original, and the same as rendered by Mr. M. The passage we select is the beginning of the speech of Calgacus, a caledonian chief. Tacitus *vita Agricolæ. sect. 30.*

XXX. ' Quotiens causas belli et necessitatem nostram intueor, magnus mihi animus est, hodiernum diem, consensumque vestrum, initium libertatis totius Britanniae fore. Nam et universi servitutis expertes, et nullae ultra terrae, ac ne mare quidem securum, imminente nobis classe Romanâ: ita proelium atque arma, quæ fortibus honesta, eadem etiam ignavis tutissima sunt. Priores pugnae, quibus adversus Romanos variâ fortunâ certatum est, ipse ac subsidium in nostris manibus habebant: quia nobilissimi totius Britanniae, eoque in ipsis penetralibus siti, nec servientium litora aspicientes, oculos quoque a contactu dominationis inviolatos habebamus. Nos, terrarum ac libertatis extremos, recessus ipse ac sinus famæ in hunc diem defendit: nunc terminus Britanniae patet: atque omne ignotum pro magnifico est. Sed nulla jam ultra gens, nihil nisi fluctus et saxa, et infestiores Romani: quorum superbiam frustra per obsequium et modestiam effugeris: raptores orbis, postquam cuncta vastantibus defuere terræ, et mare scrutantur: si locuples hostis est, avari, si pauper, ambitiosi: quos non Oriens, non Occidens, satiaverit: soli omnium, opes atque inopiam pari affectu concupiscunt: auferre, trucidare, rapere falsis nominibus, *imperium*; atque ubi solitudinem faciunt, *pacem* appellant.'

Aikin, p. 212.

' When I reflect on the causes of the war, and the circumstances of our situation, I feel a strong persuasion that our united efforts on the present day will prove the beginning of universal liberty to Britain. For none of us are hitherto debased by slavery; and there is no land behind us, nor is even the sea secure, whilst the Roman fleet hovers around. Thus the use of arms, which is at all times honourable to the brave, now offers the only safety even to cowards. All the battles which have yet been fought with various success against the Romans, had their resources of hope and aid in our hands; for we, the noblest inhabitants of Britain, and therefore stationed in its deepest recesses, far from the view of servile shores, have preserved even our eyes unpolluted by the contact of subjection. We, at the farthest limits both of land and liberty, have been defended to this day by the remoteness of our situation and of our fame. The extremity of Britain is now disclosed; and whatever is unknown becomes an object of importance. But there is no nation beyond us; nothing but waves and rocks, and the still more hostile Romans, whose arrogance we cannot escape by obsequiousness and submission. These plunderers of the world, after exhausting the land by their devastations, are rising the ocean: stimulated by avarice, if their enemy be rich; by ambition, if poor: unsatiated by the East and by the West: the



the only people who behold wealth and indigence with equal avidity. To ravage, to slaughter, to usurp under false titles, they call empire; and where they make a desert, they call it peace.'

Murphy, vol. iv. p. 82.

'When I consider the motives that have roused us to this war; when I reflect on the necessity that now demands our firmest vigour, I expect every thing great and noble from that union of sentiment that pervades us all. From this day I date the freedom of Britain. We are the men, who never crouched in bondage. Beyond this spot there is no land, where liberty can find a refuge. Even the sea is shut against us, while the Roman fleet is hovering on the coast. To draw the sword in the cause of freedom is the true glory of the brave, and, in our condition, cowardice itself would throw away the scabbard. In the battles, which have been hitherto fought with alternate vicissitudes of fortune, our countrymen might well repose some hopes in us; they might consider us as their last resource; they knew us to be the noblest sons of Britain, placed in the last recesses of the land, in the very sanctuary of liberty. We have not so much as seen the melancholy regions, where slavery has debased mankind. We have lived in freedom, and our eyes have been unpolluted by the sight of ignoble bondage.

'The extremity of the earth is ours: defended by our situation, we have to this day preserved our honour and the rights of men. But we are no longer safe in our obscurity; our retreat is laid open; the enemy rushes on, and, as things unknown are ever magnified, he thinks a mighty conquest lies before him. But this is the end of the habitable world, and rocks and brawling waves fill all the space behind. The Romans are in the heart of our country; no submission can satisfy their pride; no concessions can appease their fury. While the land has any thing left, it is the theatre of war; when it can yield no more, they explore the seas for hidden treasure. Are the nations rich? Roman avarice is their enemy. Are they poor? Roman ambition lords it over them. The east and the west have been rifled, and the spoiler is still insatiate. The Romans, by a strange singularity of nature, are the only people, who invade, with equal ardour, the wealth, and the poverty of nations. To rob, to ravage, and to murder, in their imposing language, are the arts of civil policy. When they have made the world a solitude, they call it peace.'

If, on comparing these specimens with the original, fidelity, conciseness, and sufficient elegance, must be awarded to that of Mr. A.; it cannot be disguised that Mr. M. has amply made up for the somewhat theatrical tone of his, by diffusing a greater perspicuity over the passage. He has, indeed, overstepped the grave modesty of his author; Calgacus 'dates the freedom of Britain' from a sentence, and bids 'cowardice throw away the scabbard'—but the whole has acquired light; what was intricate is explained without languor, and chasms are filled up without flatness.



We are now arrived at the supplemental part of the work, in which Mr. M. is to be considered as the imitator, not the translator of Tacitus. But as the materials from which he composed his narrative were to be gleaned from authors who wrote with designs very different from that of Tacitus, they produced a mixture of history and biography, which, though amusing and instructive in itself, remains below his dignity. The tale of malleable glass, of the barbel and crab, &c. could not deserve his notice, though they might with propriety be preserved by the author of the *Satyricon* and Suetonius: Mr. M., aware of this, apologizes for their introduction, on account of their characteristic importance; they are not indeed productive of that discrepancy in the more verbose and confabulatory narrative of the english writer, which would have offended, had they been tacked in some affected latin imitation, to the books of the original. What has been said of the french translator, Amelot de la Houffaye, that he was '*Tacito vitiis quam virtutibus propior*,' may, however, be applied to many parts of the supplement; it abounds in theatrical graces, and in modern pleonasm of sentiment. 'Theatres of war,' and 'scenes of carnage,' open every where upon us; here, Titus 'heaves a sigh, and mourns the lot of humanity,' there 'he can no more, a flood of tears suppresses his voice, he turns his eye to the temple, and heaves a sigh' again; till lastly, 'lifting up his hands, he exclaims with a sigh, the god of the jews has fought against them.' Sometimes the language labours to improve even the pathos of Seneca; sometimes it descends to frigid sarcasm. Who must not sympathize with the author, when, to impress us with the horrors of tyranny under Tiberius, he tells us, that 'spies were stationed in every quarter of Rome; the mirth of the gay, the sorrows of the wretched, the joke of innocent simplicity, and the wild rambling talk of men in liquor, served to swell the list of constructed crimes?'—But when, in the account of the war with the jews, we hear that their leaders 'bellowed like true patriots, and talked of the rights of man,' we are tempted to exclaim with Rousseau:

'*Mon Dieu! La tête tourne, on ne sçait plus ou on est.*'

In the copious collection of notes subjoined to the translation, and supplement, the reader may quaff instruction and amusement to satiety; whatever has been produced by the labour of former editors and translators, is here accumulated. Much belongs to Mr. M. himself. Some of the notes indeed are rather long, than important: such are those on the invention of letters, the exculpatory one on Lucan, with a few others.

The reader is in possession of our opinion: we hesitate not to declare the volumes before us equally useful and important: they must be perused with pleasure by the english reader, and they will be commended by the scholar, when he considers how much has been achieved, and how difficult the task.



A G R I C U L T U R E.

ART. II. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1793. Vol. XI. 8vo, 429 pages, with seven plates. Price 5s. boards, Doddsley. 1793.*

THE wide field for political speculation, which the novelty of the events continually occurring on the continent has opened to the view of all, has so much engaged the general attention, that researches into all other sciences have been, except in few instances, suspended. For most of what has been lately done in the improvement of arts, or extension of science, we are indebted to institutions like the society whose transactions we are proceeding to analyse. The emulation kept alive by the rewards offered, or marks of approbation conferred, has been productive of the happiest effects, and we fully agree in the applause bestowed on this institution by a member of the house of commons, who thought it superseded the necessity of a board of agriculture being established at the expence of the public. This society has long flourished, and the improvements and inventions which it has been instrumental in bringing forward, by rewards and other incitements, have in many instances been of national importance. Its expences have, of course, been considerable, and they have been chiefly furnished by the contributions of the subscribers, the number of whom has considerably increased, and, we trust, will not be diminished. For although the new board of agriculture established by government may in some degree be supposed to rival this society, yet the objects of that board, as far as we have heard, appear to be much more confined in their extent, and by no means to prevent the utility of any other institution. If by their exertions the heaths of Bagshot, of Hounslow, and Finchley shall wave with corn, be clothed with thriving timber, or smile in any luxuriant vegetation, and if by improving the breed of sheep the british fleece be made, as far as necessary, to equal the spanish, we shall readily subscribe to the utility of their institution; at the same time we hope, that the information which they will obtain of the miserable state of the poor in the different counties, through their statistical-surveys, may be productive of beneficial consequences.

In the present volume we have some articles of a different description from those in former volumes, which we shall more particularly notice; but in others, which are nearly repetitions of former experiments, it will be sufficient to state the result.

AGRICULTURE. *Plantations of trees.*—For preserving these, when young, from injuries occasioned by hares, rabbits, &c., Mr. Pattenon recommends tar, mixed with other things in their nature open and loose, to prevent it's binding the bark.—Take six or seven times as much grease as tar, and mix them well together, and with this mixture brush the stems of young trees as high as hares, &c. can reach, and it will effectually prevent their being barked. Mr. P. believes, that if a plantation of ash, of which rabbits are very fond, were made in their warren, this mixture would certainly preserve it.

Together with several observations on the pruning of orchards, T. S. D. Bucknall, esq., relates an experiment made in the spring  
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and autumn of 1790, on six acres of land fully planted with apples and cherries, on an old hop ground at Sittingbourne, in Kent. Mr. B. observes, that the bark of trees consists of three divisions, the outer, rough; the middle, soft and spongy; and the inner, a whitish rind. When the stem of the tree grows too fast for the bark, it causes blotches and lacerations, which are properly prevented by scoring the bark with a knife; but care should be taken not to cut through the whitish rind, as that heals very difficultly, and insects get in between the tree and the bark, which obstruct the healing of the wound. To keep the wounds made in pruning, &c. free from insects, Mr. B. used a composition of 'one quarter of an ounce of corrosive sublimate, reduced to fine powder by beating with a wooden hammer, and then put into a three pint earthen pipkin, with about a glass full of gin, or other spirit, stirred well together, and the sublimate thus dissolved. The pipkin was then filled by degrees with vegetable or common tar, and constantly stirred till the mixture was blended together as intimately as possible; and this quantity will at any time be sufficient for 200 trees.

The orchard at Sittingbourne was planted in 1773 with apples and cherries, and grew wonderfully; but by being suffered to run with little pruning, and the branches breaking by the wind and other causes, the trees became galled and were decaying. The tenant having mentioned this to Mr. B., his landlord, he determined to try an experiment of thoroughly pruning the trees; and in the beginning of november, 1790, the persons employed examined the trees, and by his directions cut out every branch any way decayed, or galled, or where there appeared any curled leaves. They then thinned the tree to give it a uniform head, and so that the air and sun might freely pass through; cutting off all stumps, and taking off all branches close to where they shot out from the other parts of the tree. They cut close to the tree, smooth and even, holding the left hand under the branch that it should not shiver the bark. Another person was employed to smooth, with a knife, all places where the saw had been, and to rub them over with the medicated tar above mentioned. This preparation destroys the vermin, and by cutting close to the remaining branch, the flow of the sap draws the sides of the wounds together. By pursuing this method, the wounds soon healed, and in the spring of 1791 the appearance of the trees much pleased the tenant. In the autumn the fruit was clearer from specks than that of his neighbours; and in the season of 1792 the tenant states that the produce far exceeded the quality of his neighbours. Some cherry trees were blighted by the frosty mornings, but others produced very large fine fruit, and very plentiful, and the apples exceeded all in that part of the country. Mr. B. remarks, that pruning trees is as necessary as hoeing turneps; and he hopes soon to see it as universal. The society voted him the silver medal.

*Drill husbandry.*—Four candidates claimed the premium offered for comparative experiments of the drill and broadcast culture of wheat. Of these, a silver medal and twenty guineas were adjudged to Mr. Arthur Tabrum, of Aveley, Essex, and a silver medal to each of the other three candidates. These experiments are much in favour of the drill; in some instances, indeed, we cannot help suspecting, that the computations of its advantages are greatly exaggerated. Mr. T. calculates



culates the average advantage in favour of drilling, per acre, in an experiment made in 1792 on sixteen acres of light sandy loam, as follows: Seed saved  $1\frac{1}{2}$  bushel, at six shillings per bushel, is nine shillings.—Superiour crop, 5s. 4d. $\frac{1}{2}$ .—More straw, 1s. 9d.—Better quality of grain, 5s.—More labour bestowed on the broadcast per acre, 1s. 4d. This amounts to 1l. 2s. 5d. $\frac{1}{2}$  per acre in favour of the drill: besides, the land, by scarifying, harrowing, and hoeing, was clean and fit for a spring crop, while the land sown broadcast was foul, and fit only for fallow. The difference he estimates at twenty shillings per acre. This is perhaps going rather too far; but during the winter the broadcast looked best; and before he scarified the drill crop in february, he had doubts of it's success, and consequently in the joy of finding that it did succeed the advantage was stated at the utmost. Mr. T. relates some other experiments in the culture of turneps and barley, and recommends scarifying and scuffling according to Mr. Cook's directions.

Mr. Burgoyne sent the particulars of three experiments in the drill and broadcast culture. In the first, on a very heavy clover ley, which when ploughed was rough, the drill was inferior to the broadcast by nearly  $5\frac{1}{4}$  bushels per acre, and sixteen trusses of straw. The soil was a heavy loam on an understratum of clay. In another experiment, on the same kind of soil made a good tilth, the drill had the advantage. On a sandy loam with an understratum of gravel, the drill was also superior, and Mr. B. has no doubt of it's being so whenever it is used properly, on ground fit to receive it. Mr. B. used Cooke's, Duckett's, and Perkins's drills in his experiments, and drilled some at eleven and some at nine inches distance. The larger crop appears to have been on that at nine inches distance: and on the sandy loam with Duckett's\* drill the produce was four quarters on one acre.

Mr. Trelawny, of Upminster, Essex, made several experiments in a field of  $7\frac{1}{2}$  acres; the soil an excellent dry loam. These trials were made not only to ascertain the difference of drill and broadcast, but also to determine what quantity of seed drilled on an acre was most profitable. In the first set of experiments three acres were drilled; one with two bushels of seed produced 3 qrs. 5 bush. 3 pecks 1 gal. Another with half a bushel of seed yielded 3 qrs. 5 bush.; and another with a quarter of a bushel, 3 qrs.  $4\frac{1}{4}$  bushels. The total produce on the three acres was 10 qrs. 7 bush.  $2\frac{1}{2}$  pecks; on three acres broadcast the produce was 9 qrs. 3 pecks. The difference in favour of the drill was 1 qr. 6 bush.  $3\frac{1}{2}$  pecks; beside  $3\frac{1}{2}$  bushels of seed less. Conjoining this with some other experiments, Mr. T. found, that one bushel one peck per acre drilled, and two bushels two pecks broadcast, were most productive. On the whole of his experiments, he computes about eighteen shillings per acre in favour of the drill system of husbandry.

Mr. J. Rodney, of Ripley, Hants, on a very good brown light soil, dry, with chalk bottom  $1\frac{1}{2}$  foot deep, drilled four acres and

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\* Mr. Duckett is a very considerable farmer at Esser, in Surry; his drills, hoes, &c. are of his own invention, and the whole of his farm may be regarded as a pattern for husbandmen. In the transactions of the Bath society he is styled the prince of farmers.



sowed four acres close adjoining broadcast. The broadcast produced 64 bushels, 3 pecks, 1 gallon, and the drilled 53 bushels, 1 peck, 1 gallon; being  $11\frac{1}{2}$  bushels in favour of the broadcast: beside which the broadcast weighed  $2\frac{1}{2}$  pounds more per bushel; but on the other hand, three bushels of seed were saved by the drill, Mr. R. had both crops hoed by women in the month of april.

From the whole of the above experiments, the result appears to be considerably in favour of the drill husbandry. In the last instance, indeed, the reverse is the case; but Mr. R. did not make use of the horse-hoe, scarifiers, or harrows, which in the other instances appear to have been very necessary, if not the principal causes of the superiour success of the drill. The produce also in this experiment was very small, the broadcast being only about two quarters per acre, and the drill less than  $13\frac{1}{2}$  bushels, whereas, in the preceding experiments, the produce was from nineteen or twenty bushels to four quarters per acre. Mr. R. however observes, that the summer proved very wet and stormy, which hurt the crops not a little.

Mr. Smith, of Hornchurch, received the silver medal and ten guineas for a comparative statement of the produce of turneps by drill and broadcast, on a mixed soil or gravelly loam. Three acres were sown in each method, and six roods of each taken and weighed. The produce from the six roods drilled, weighed 16 cwt. 1 qr. 7 lb.; and that from the broadcast 14 cwt. 2 qr. 9 lb., which is at the rate of 2 ton 6 cwt. 22 lb. in favour of the drill.

*Transplanting of wheat.*—Mr. J. Sibley sent to the society two thousand grains of wheat, which were the produce of one grain in one year. In september 1790, he sowed six grains in a garden pot; in february 1791, they were transplanted into the garden in a single row, at a foot distance. One of the plants was afterwards taken up and divided into ten parts, each having a small fibre, and transplanted in one row a foot from each other. In august 1791, the plants were taken up, and one, of which the root had not been divided, produced 100 ears, containing 2000 grains. Another, the root of which had been divided, produced, altogether, 90 stalks and ears; but the number of the grains could not be ascertained, as the birds had carried away the greater part of them. Those of the former plant were preserved by a net.

*Stall feeding horses with green vegetables.*—Mr. Smith, of Hornchurch, kept four horses in the stable on green rye, and winter and summer tares, from the 21st of april to the 22d of september, 1792.

The quantity of land on which the vegetables grew was three acres, three roods, 29 perches. Mr. S. computes the expence, including 3l. 19s. for rent and taxes, at 7l. 19s. 10d.  $\frac{1}{2}$ , which is 1s. 9d.  $\frac{3}{4}$  per week for each horse. As the horses did nearly double work, he gave them nearly a double quantity of corn, viz. fifteen quarters five bushels, valued at 14l. 16s. 10d., or 3s. 3d.  $\frac{1}{2}$  per week, each horse. If the horses had been at grass, they would have required the same quantity of corn on account of their hard work; and their keep at common grass Mr. S. would have reckoned at 3s. 6d. or 4s. per week each horse, consequently the advantage appears near cent. per cent. in favour of stall feeding. The silver medal and ten guineas were adjudged to Mr. S. for this communication,



*Curl in potatoes.*—Ten guineas were presented to Mr. Hollins for his observations on this disease. These tend to confirm his remarks printed in former volumes, and which we have particularly noticed in our Review, Vol. ix. page 2, and Vol. xi, p. 123. Mr. H. recommends, that, in cutting potatoes for sets, care should be taken not to cut them intirely through; but when the knife has penetrated about half through, the other half should be broken off. If the knife enter easily, and the potatoe break off soft, it is fit for seed; but if the knife enter with some difficulty, and the potatoe break off harsh and rough, it is unfit for seed. In repeated experiments, Mr. H. has found, that fresh manure is a great detriment to the potatoe; he therefore advises to plough the manure into the ground in january, and let it lie till the middle of april, when the frost will have tempered the ground, and the manure be rotted\*. By this process, also, the land will be much better prepared for a crop of wheat to follow. From somewhat less than an acre of land, Mr. H. obtained 200 bushels of potatoes worth 20l. These were taken up in october, and wheat was sowed on the same ground, with one ploughing, which produced 30 bushels of clean corn, which in september, 1790, was worth 12l., making 32l; the produce of less than an acre in seventeen months. As a proof of his knowledge respecting the nature of the curl, Mr. H. refers the society to some former papers, in which he predicted, that there would be more curled potatoes in 1792 than there had been since 1786, and which it appears was the case in his neighbourhood. These papers we have not seen; but if the causes which he assigns for this defect be correct, it is not easy to conceive on what grounds it's prevalence in a particular season could be foretold, except we suppose Mr. H. was previously acquainted with the state of the potatoes used in that country for seed.

*Feeding cattle with potatoes.*—In 1791, Mr. Barbor, of Fremington, Devon, planted twenty-four acres for this purpose. Part of these were manured differently; some with dung, some with mud walls, and some with rotten straw. The produce of an acre manured with dung, was 255 ten peck bags; with mud walls 128; and with rotten straw 102. On twenty acres of these potatoes, 56 bullocks were fed; those of the other four were given, cut in slices, to young cattle as fodder. The fifty-six bullocks cost 380l. 18s., and were sold for 580l. 18s., being an increase in their value of 200l. Each bullock eat on an average three pecks of potatoes per day, which, at the rate they then sold at, would be about 2s. 6d. per week. These beasts were put in feeding the tenth of december, and by march most of them were fit for the butcher, and the greater part killed immediately from the stalls. Some straw was given with the potatoes, which was more than paid for by the dung. The bullocks thus fed were subject to two maladies, swelling and being choaked; the former is gotten rid of by driving them about the yard; and the potatoe in the throat may be forced down by a smooth stick. The ground on which these potatoes grew was in excellent order for wheat. A gold medal was voted to Mr. Barbor.

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\* Mr. Dánn, in the preceding volume, states, that long dung is to be preferred. See Rev. Vol. xvii. p. 256.



A silver medal was given to Mr. J. Bucknel for cultivating 16  $\frac{1}{2}$  acres with potatoes, for the sole purpose of feeding cattle and sheep. With these, and a little hay and oat straw, he fed eleven heifers and twelve oxen, beside giving a considerable quantity to younger cattle. Mr. B.'s method of cultivating potatoes is, to spread manure upon the ground prepared for them; and then, after a furrow is ploughed, some of the labourers drop the potatoes cut into pieces, in the bottom, and others, with rakes, rake the dung near the edge upon those pieces; two furrows more are then ploughed, in which not any potatoes are dropped, and so on. We have noticed Mr. B.'s manner of feeding cattle with this root in vol. xi. page 122.

*Rhubarb.* The gold medal was adjudged to Mr. Jones, of Fish-street Hill, for cultivating this root. The ground is in the parish of Enfield, is rich and light, and to prepare it for this purpose, wherever Mr. J. intended to plant a root, that spot was dug about three spit deep, and the surrounding earth heaped upon it to a considerable height; thus forming a distinct hill for every plant, in order to keep the earth light, and that it might have a great depth to penetrate. A root produced from a seed sown in June 1791, was transplanted on one of these hills in April 1792; in the course of the summer it displayed palmated leaves which measured four feet, from one point to the other in breadth, and three in length. The tap root, when planted, measured seven inches: at the end of six months Mr. J. traced it to the extent of three feet, but was dissuaded, by the gardener, from examining farther, lest he should injure the root. As these large leaves collect a great quantity of moisture, it is necessary for the plant to be set on a hillock, to preserve the root from being rotted by too much wet. Mr. J. sowed, on a bed made with fresh dung and a layer of fine mould, a considerable quantity of seed in April 1792, and transplanted the plants as they grew up; but they were too weak till September, when he saved one hundred and twenty seven out of one hundred and thirty. From these experiments he infers, that the season for sowing in spring, is about March or April, and in autumn, about August or September, that those raised in spring should be transplanted in autumn, and *vice versa*. That they cannot have too much room: that the situation can scarcely be too dry: that the injuries the plants are subject to are principally during their infancy, and to be imputed to insects or inattention; to too great an exposure to frost, &c. That no injury can be dreaded from heat, and that in general they are hardy, and easy of cultivation, when arrived beyond a certain term.

Mr. Halley, of Pontefract, sent several samples of rhubarb, part of which was of a very superior quality. These roots were planted about the year 1781, and taken up in the spring of 1792. The prime roots were severed in small pieces, peeled clean, and thoroughly cleared of every particle of unsoundness. Part was separately laid in sieves, and the remainder perforated, strung, and suspended in festoons from the ceiling of a warm kitchen. These samples appear to be superior to any cured in England, and produced to the society hitherto. Mr. H.'s certificate states, that he was in possession of 73 lb. of the growth of his late father and himself, and of his own curing. He was voted a silver medal.

*Improving*



*Improving waste land.*—A gold medal was adjudged to Charles Hasfall, esq., for cultivating and improving 330 acres of waste moor land, in the parish of Narbeth, Pembrokeshire. The expence of grubbing, burning, cleaning, liming, &c. is computed at 3l. 17s. 1d. per acre, and the land is stated to be now worth 12s. per acre, per annum, though before in a great measure useless. A table of the progress of cultivation on these lands in the years 1789—1793, and as intended for 1794, is annexed to the account.

*Hoeing.*—A print of a hoe to be worked by two men is prefixed as a frontispiece to this volume. This consists of two beams with handles for one man to draw and the other to push. The beam for the man who walks before the hoe, is divided at the part next the hoe, and is then fastened to the other beam by gudgeons: the other beam is also divided at its fore end, and a wheel is placed to run between the sides: the hoe is fixed in the hinder beam, as a coulter is fastened in the beam of a plough. Some certificates of its use were sent to the society, who voted twenty guineas to Mr. McDougal the inventor.

To save seed from vermin, Mr. Browne, of Darby, recommends, that the grain be steeped three or four hours, or for a sufficient time for the skin or husk to be penetrated, in a strong solution of liver of sulphur: he has used this method for three years, during which, he never lost a seed by vermin.

**MANUFACTURES.** Mr. R. Burt, a cordwainer of Burnham, in Berks, having invented an addition to the common spinning wheel, by which the spinner is enabled at the same time she is spinning to wind off a ball of thread without any sensible increase of labour, a bounty of fifteen guineas was given to him. A model of the spinning wheel, with the additional parts, is reserved in the society's repository, and a premium is offered for the best drawing of it by youths. Twenty guineas were voted to Mr. Antis, of Fulneck, near Leeds, for a method of causing the bobbin of the common spinning wheel to move backward and forward; by which means, no time is lost in stopping the wheel, to shift the thread from one staple to another on the flyer, and the danger of breaking the thread, and losing the end is obviated; and the spinner enabled to do much more work in a given time, than by any common spinning wheel hitherto in use. A plate and a description of the wheel with these additions are given. These two articles seem more properly to belong to the following head.

**MECHANICS.** A silver medal was voted to Mr. Kendrick, for an improved construction of a gudgeon for the upright shafts of mills. This gudgeon is formed of hard steel, and works on a hard steel bed, is circular, three inches diameter and three quarters of an inch thick; from its upper side a rib projects, which being fixed to the bottom of an upright shaft, the gudgeon works horizontally on a square bed. This in the possession of the society, has worked seven years in a mill, the wheel and shaft of which weighed nearly six tons, and yet has lost very little of its surface.

A plate and description of a pentrough for equalizing the water falling on water-wheels, is given. As the irregularity in the head of water falling on the water-wheel must be communicated to the internal machinery, it would certainly be a great improvement to insure a constantly regular supply of water to the wheel. This Mr. Quayle pro-  
poses



poses to do by means of a float; and taking the whole of the water from the surface. The contrivance appears to be ingenious, but whether the machine could be made to produce the effect required in the case of a large body of water, remains to be ascertained. A silver medal was voted to the inventor:

A bounty of twenty guineas was given to Mr. Johnson, for the invention of a crane, so constructed as to lay the weight suspended by it in any situation within the space of a semi-circle, the radius of which is nearly equal to the length of the gib. This is termed a double-gibbed crane, from the gib being composed of two frames connected together at each end, and admitting the ropes and lower block by which the weight is suspended to run between them. The mechanism of a crane of this nature, must of course be somewhat complicated, but as far as we can judge from the plate and description, it does not appear to be unnecessarily so, and might probably be erected, in situations where machines of this nature are wanted, to advantage. There is not, however, any instance given of it's being used on a large scale:

Captain Edward Pakenham, whose suggestions to improve the art of building ships have appeared in former volumes, sent to the society, this year, a model of a ship's rudder, fastened in such a manner as to prevent it's being totally lost, should the pintles and braces, on which it moves, be entirely broken: and also a contrivance for preventing the rudder's beating about, in case the tiller is broken. Of these a plate and description are given.

Mr. Bell, of the Royal Artillery, Woolwich, has made a gun harpoon on a new construction, for taking whales. It is described as possessing considerable advantages over that commonly used. A plate of it is annexed, and the society voted Mr. B. twenty guineas.

A silver medal was voted to Mr. Colley, of Greynog, Montgomeryshire, for a contrivance for locking carts in descending steep hills. This consists of a pole made of tough ash, curved so that one end shod with iron, slides upon the ground, while the other end rests on the nave of the wheel, and then the felly being fastened by a chain to the pole, at a proper distance from that end, the wheel is locked, and the cart may be drawn down the descent in the same manner as a waggon, whose hinder wheels are locked. Though a contrivance of this kind may tend to lessen the danger to which the shaft-horse in a cart is exposed in descending a hill, there are so many misfortunes, distressing to humanity, which continually befall that animal, from the weight of the load, slipperiness of the ground, &c. that a general improvement of this machine is much to be wished for, or that it could be laid aside entirely.

A bounty of fifteen guineas was given to Mr. Dixon, for a contrivance to preserve the men in a walking wheel, in case of the weight overcoming the power of the men. This consists of two small wheels fixed on the axis of the large wheel, over which pass two ropes on pulleys, suspending a bar of wood, which the men may lay hold of; when overpowered, and suspend themselves till the danger is over. A plate is given of this contrivance.

COLONIES AND TRADE. Dr. Dancer informs the society, that the Jamaica cinnamon exceeds, in the opinion of every one, some specimens of Ceylon cinnamon which he had received; that several gentle-

men



men are going largely into the planting of cinnamon; one in particular had already (in July, 1792) set out 50,000 trees. The *chè*, or *odenlandia umbellata*, succeeds wonderfully well in that island. The *basilla rubra*, also, another East Indian dye, flourishes. The *betis maritima* grows in the greatest abundance in all the salinas of Jamaica. This has long been employed by the Spaniards in South America, in the making of glass. Whether the kelp prepared from this plant will answer as a substitute for barilla, must be left to future experiments.

A silver medal was voted to Mrs. Anstey, for having introduced the cinnamon tree from Ceylon, into the British settlement of Madras. In the former war with Hyder Ally, this lady took refuge in the island of Ceylon, and obtained from the Dutch, two young cinnamon trees, which on her return she conveyed to Madras. From these all the trees of that kind, at, or in the neighbourhood of that settlement have been produced. Some specimens of this cinnamon are reserved in the society's collection. Three letters from gentlemen of the Madras establishment are annexed, which state, in general terms, the prosperity of the plantations. The pay-master had at least 5000 young plants growing in his garden. Mr. Marten writes from Palamcottah, that the ground allotted by government for a cinnamon plantation was enclosed and preparing for the reception of the plants; he had sown 4000 of the species, which he had reason to think was the superior kind found in Ceylon, those of the second sort were innumerable. Mr. M. seems to think they have not yet discovered the proper method of separating and preparing the bark. These accounts, undoubtedly, hold out a prospect that cinnamon may become, at some future period, an article of commerce from our settlements, both in the West and East Indies; but we hesitate to say with Mrs. Anstey, that 'the settlements on the Coromandel coast will prove as great a mart to the English company, for the cinnamon trade, in a few years, as ever Ceylon has proved to the Dutch.'

In this volume we have not any articles under the heads of *chemistry* or *polite arts*, and those intitled *manufactures* are brought under that denomination by a forced construction of the term. In agriculture, however, the practice of which is essentially necessary for the support of all the rest, there appears to have been no want of candidates for the premiums offered for improvements.

The remainder of the volume consists as usual of premiums offered to encourage improvements in agriculture, chemistry, dyeing and mineralogy, polite arts, manufactures, mechanics, and in the commerce with the British colonies. Several of these are new premiums, among which is one of 20l. for the planting of not less than three (and 10l. for not less than two) acres of ozers. This is proposed in consequence of letters sent to the society, from the basket-makers, stating the scarcity of this article from several causes, among which is the want of importation from France. Lists of the members of the society, index, &c. are also annexed.

Z.

ART.



## E D U C A T I O N .

ART. III. *Letters from a Father to his Son, on various Topics, relative to Literature and the Conduct of Life. Written in the Years 1792 and 1793.* By J. Aikin. M. D. 8vo. 348 pages. Price 5s. in boards. Johnson. 1793.

THOUGH so many treatises have been written to instruct men in the art of thinking, it may perhaps be asserted with truth, that few persons have learned to *think*. The tribe indeed of *writers* is sufficiently numerous; but amongst them all, how seldom do we meet with one, whose conceptions and speculations are fairly his own! Nor is this surprising; for, to compile and arrange the thoughts of others, is a task which requires much less native vigour of mind, and less strenuous exertion of the intellectual faculties, than to frame opinions for ourselves. If there be few of whom it can be properly said that they think, there are still fewer who think *independently*. There is a fashion in opinion, and in literary taste, as well as in dress; and fashion is a despot, whom few persons are able to withstand; especially when her authority is supported, as often happens with respect to opinions, by the powerful voice of interest. It requires no considerable share of fortitude, and therefore is no mean proof of moral merit, to preserve that mental independence which would entitle a man to the character of *nullius addictus jurare in verba magistri*.

We have been led into these remarks, by the perusal of the letters now before us, which are the production of a mind endued with an uncommon share of penetration, long exercised in the habit of accurate discrimination and deep reflection, both with respect to subjects of speculation, and to human life and manners; and firmly possessed of that manly independence of character, which enables the inquirer to pursue truth wherever she is to be found, and to follow her wherever she leads.

The author, Dr. A., has already acquired no inconsiderable degree of celebrity by his former useful and elegant productions, in several different walks of science and literature. The present work, while it affords new proofs that he possesses superiour talents, and an uncommon correctness of taste, will exhibit him to the public, under the highly respectable characters of a judicious observer, and a sage adviser. Agreeably to his motto, *Liberi sensu, simplice parole*, he has thought closely on a great variety of subjects, without suffering himself to be shackled by systems, or led by authority; and he has communicated his thoughts, for the most part in plain and simple, but always in pure and classical language, perfectly suitable to the form under which these papers appear, as letters to his son. But it is time that we introduce our readers to a more particular acquaintance with the contents of this valuable volume; which we shall do, by laying before them the subject and leading arguments of each letter, and extracting a few of the more striking passages.

Letter 1. *On education*.—In this letter, the author recommends a copious and varied plan of instruction. Education, he thinks, should rather resemble the scaffolding of a great building, than the finished model of a small one. In our established systems of school and university



versity education, he remarks an artificial value given to certain pursuits, by making them the means of introduction to honours and emoluments, whereas all studies ought to be estimable only by their utility.

Letter II. *On strength of character.*—This, it is observed, depends in part upon physical causes, but may be in some measure anticipated, by cherishing a conviction of the value and dignity of the distinctions arising from freedom of thinking and acting, by maintaining a strong sense of duty, and by listening to the dictates of a masculine and high-toned philosophy.

Letters III, and IV. *On attachment to the ancients.*—It is in these letters maintained, that it is unreasonable to consider the writings of the ancients as perfect models; that they were at best, only successful experiments of early art, which, but for the influence of that superstitious veneration, which has restricted the subsequent efforts of genius to mere imitation, might reasonably have been expected to keep pace with other productions of the mind; in their progress towards perfection. This veneration is shown to have been owing to the accidental circumstance, that their languages have been the depositories of the christian doctrine, and to several other causes unconnected with their intrinsic merit. In conclusion, Dr. A. says to his son;

P. 37. 'To what purpose have I addressed to you all these observations? Most certainly not to persuade you to lay aside your favourite classics, which, besides the solid pleasure and instruction they are capable of affording you, are, in some measure, professional objects of your studies. Indulge a liberal admiration of their excellencies. Imprint their beauties upon your imagination, and their morals upon your heart. But do not be seduced to regard as models of perfection, what were only the experiments of early art—do not think that the powers of men have declined, while their advantages have increased—and, above all, do not decide by ancient authority, what can be brought to the fair test of modern reason.'

Letter V. *On the pursuit of improvement.*—The principal object of this letter is to expose the absurdity of making the imperfections of every thing human a plea against all projects for improvement, and of maintaining, that principles speculatively right may be practically wrong. Having asserted the reasonableness of attempting improvement in political science, as well as every other, the writer adds the following seasonable and judicious remarks on the propriety of speculating on first principles.

P. 44. 'To resolve things into their first principles is *philosophy*, the noblest employment of the mind, and that which alone confers a title to real *wisdom*. Without a portion of it, the experience of a long life may only serve to accumulate a confused mass of opinion, partly true, partly false, and leading to no one certain conclusion. The want of a philosophic mind makes many men of business mere plodders, and many men of reading, and even of observation, mere retailers of vague unconnected notions. Order, precision, concatenation, analysis, are all the results of philosophy. Yet even this word, as you must have remarked, as well as those of improvement and reformation, has been the subject of obloquy. It has been branded with the epithet of impious by the bigot, of arrogant by the cautious, and of visionary by the dull. It has drawn down the anathemas of the



serious, and the ridicule of the light. Above all, it has been treated with that ironical sneer, which is so common a resource to those who are conscious of being deficient in argument. "Thank heaven! I am no philosopher; I pretend not to be wiser than those who have gone before me. I do not boast of the discovery of new principles. I must beg leave to retain my antiquated notions notwithstanding philosophers call them prejudices." These flowers of polemical rhetoric, which decorate so many sermons, speeches, and essays, though they have lost the attraction of novelty, are yet of no small efficacy in swaying trivial minds; and the *argumentum ad verecundiam* to which they appeal, is apt to overpower unassuming modesty. Such a strain of frothy insolence is best disconcerted by admitting it seriously as an honest confession of inferiority. I would say—"I know you are not a philosopher—I never took you for one—your education and habits of life have disqualified you from all pretensions to the character—your opinions are mere prejudices, and do not merit a refutation."

But if there be those who *bona fide* are afraid of philosophy, because very mischievous doctrines have been propagated under its name, let them be told, that what they dread is only the use of reason in a large way, and upon the most important subjects\*; and that, if on the whole, we are better for the gift of reason, though some abuse it, we are likewise better for aspiring to be philosophers, though some falsely, and for bad purposes, arrogate the title. A very common topic of railing against philosophy, is the extravagant and contradictory opinions held by the ancient schools of philosophers. But with whom ought they to be compared? Not with those who have been enlightened by direct revelation, but with the vulgar and bigots of their own times, who implicitly received all the absurdities which fraud and superstition had foisted into their systems of faith. If, by the efforts of unaided philosophy, out of a people thus debased, could be raised a Socrates, an Epictetus, an Antoninus, what honours short of divine, are not due to it? Nor have its services to mankind in later ages been much less conspicuous; for not to insist on the great advancements in art and science which have originated from natural philosophy, (since they are questioned by none) what man of enlarged ideas will deny, that the philosophy of the human mind, of law, of commerce, of government, of morals, and, I will add, of religion, have greatly contributed to any superiority this age may claim over former periods? If philosophy thus employed have occasioned some evils, a more correct and diligent use of the same will remove them. If erroneous conclusions have been drawn from a partial or premature induction of facts, they will be rectified by a future more extensive induction. After all, no medium can possibly be assigned between reasoning freely, and not reasoning at all—between submitting implicitly to any human authority, and to none.

We are placed in this world with a variety of faculties, and of objects on which to exercise them. Doubtless, there are in nature limits which we cannot pass; but what man shall presume to mark them out for other men?—what man shall say to his fellow men, I

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\* \* Hujus opus unum est, de divinis humanisque verum invenire.

Senec.

permiss



Permit you to exercise your reason upon these objects, but I forbid you from exercising it on those! Many, indeed, have so presumed; but the friends of truth and mankind have ever resisted their usurped authority.

Letter vi. *On the love of applause, exemplified in the younger Pliny.*—It is here observed, that Pliny's epistles were not familiar, but studied; and shown, that his leading foible was a thirst of applause, which, however, was not inconsistent with a high degree of merit.

Letter vii. *On the story of Circe.*—Several ingenious remarks are here made upon Homer's fable of Circe, to prove, that it was not intended as a moral allegory, but was written merely to gratify the natural passion of novelty.

Letters viii, and ix. *On nature and art, and the love of novelty.*—The doctrine of these letters is, that it is the business of art, not so much to afford pleasure by a strict imitation of nature, as by heightening, disguising, and altering nature, to produce novelty. The drama, both among the ancients and moderns, admits, it is observed, designed deviations from nature. Dr. A. is of opinion, that even the poetical language of tragedy is not borrowed from nature.

P. 74. 'I know, indeed, that critics have asserted figurative diction to be natural to persons labouring under strong emotions; but for proof of this assertion, I find quotations from Shakespear, instead of appeals to fact. One of these critics, and of no mean rank, has given as an example of the natural playfulness of a lover's imagination, Juliet's fancy of cutting out Romeo all into little stars when he is dead. I do not deny that a certain degree of mental excitement (to use modern phraseology) may, like a cheerful glass, vivify the imagination, and impart a glow and fluency of expression; but I never knew a real instance in which violent passion, like intoxication, did not overwhelm the intellectual faculties, and abolish all connexion of thought and choice of language. But tragedy cannot consist of ahs and ohs, of exclamations and broken sentences. Its purpose is to delight, to instruct, to elevate; and above all, to gratify the desire after novelty: the passion of tragedy is therefore necessarily made fluent, inventive, eloquent, metaphorical, and sententious. See how Milton characterises the tragic writers of the Grecian school.

'Thence what the lofty grave tragedians taught  
In chorus and iambic, teachers best  
Of moral prudence, with delight receiv'd  
In brief sententious precepts, while they treat  
Of fate, and chance, and change in human life,  
High actions, and high passions best describing.

PAR. REG. iv. 161.

'It was evidently after this model, that he framed his *Samson Agonistes* and *Comus*, pieces, however ill adapted for the modern English stage, which will continue to charm and instruct the cultivated reader, as long as the language in which they are written exists. Nor would Shakespear himself, though peculiarly styled the *bard of nature*, have afforded a whole school of poetry and morals, had his dialogue been a real pattern of that natural simplicity which is usually supposed to characterise it. To every impartial observer it will be manifest, that his "brief sententious precepts" are generally brought in with effort; and that his sublime, and often far-fetched images, rather belong to



the play-writer, than to the speaker. The sweet Racine and the lofty Corneille communicated their own distinctions to all their characters, and were properly "describers of high actions and high passions" in their several styles. In short, if tragedy be not considered as a sublime *poem*, rather than a mere fable to move the passions for a moral purpose, it will be impossible not to prefer the Gamester and George Barnwell to any performance of Shakespear, Corneille, or Sophocles.

The general notion of these letters is applied also to the epic and to pastorals.

Letter x. *On prejudice, bigotry, candour, and liberality.* The accurate use of these terms being peculiarly important in times of violence and party contention, the author judiciously ascertains their distinct meanings and proper limits. The result he thus exemplifies.

P. 97. "When Jesus preached, *prejudice* cried, "Can any good thing come out of Nazareth?" "Crucify him, crucify him," exclaimed *bigotry*. "Why, what evil hath he done?" remonstrated *candour*. And *liberality* drew from his words this inference, "In every nation, he that feareth God and worketh righteousness, is accepted with him."

Letter xi. *On religious societies.*—The leading idea of this letter is, that, if through the liberality of establishments the sectarian spirit of opposition should decline, nevertheless, an inclination among individuals, to form new societies suited to their opinions and tastes, may increase. The spirit of religion, it is as justly as beautifully remarked, like the roots of corn, becomes more productive by division.

Letter xiii. *On reply in controversy.*—It is here remarked, that the only things which can render reply in controversy necessary are the production of new arguments, or misrepresentation in matters of fact.

Letter xii. *On classification in natural history.*—The purport of this letter is, to give a general idea of the principles which have produced the different methods of classification in natural history. The natural and the artificial methods of arrangement are distinctly described, and the peculiar advantages and disadvantages of each, accurately remarked.

Letter xiv. *On Buffon's natural history.*—Buffon is here censured for making a random use of his favourite principle of diminishing the number of species, by supposing artificial varieties generated by climate, domestication, and other incidental causes. His details of facts are acknowledged to be curious and exact; but the student is advised to read his speculations with caution.

Letter xv. *On ornamental gardening.*—The author's general idea concerning the proper province of art is here applied to ornamental gardening; and he, with much ingenuity and elegance, vindicates, upon the principle of the love of novelty, the old style of gardening, in which the pleasure ground was considered as an appendage to the house, and partook of it's regularity. The modern notion, that the appearance of art always disgusts, is controverted; many of the rules of modern gardening are asserted to be only ineffectual attempts for the concealment of art; and upon a comparison of the old and new style of gardening, with respect to novelty and variety, the preference is given to the former. As many of our readers will probably be curious to know what can be offered in support of an opinion, which

*maintains*



opposes so directly against modern taste, we shall copy the conclusion of this letter.

¶ 748. " We will quit the *deceptions* of modern gardening, and fairly compare it with the ancient, with respect to the beauties they are both capable of producing. The free graces of nature, it is said, and with justice, yield a perpetual fund of *variety*; while the regularity of art cannot avoid a constant tendency to a tiresome *uniformity*. Whatever, therefore, there be of *novelty* in the singular scenery of an artificial garden, it is soon exhausted; whereas the infinite diversity of a natural landscape presents an inexhaustible store of new forms. It is added, that the forms of nature are intrinsically more beautiful than those of art; that the flowing strokes of the former, compared with the straight lines and sharp angles of the latter, constitute the essential distinction between grace and stiffness. Even moral ideas are brought in to decide the preference; and a taste for nature is said to be equivalent to a love of liberty and truth; while the votaries of art are pronounced slaves to formality and constraint. As I think there are few more impassioned admirers of nature in all her forms than myself, I will venture to refer to my own feelings on the occasion. These inform me, that the pleasures to be derived from the various scenery of a fine country, are, indeed, superiour to any which art can bestow. Architecture, painting, gardening, all sink to toys before them. But the comparison is not between a landscape and a garden, but between one style of gardening and another; and conceiving myself to reside in the midst of natural beauties, which I may not at all times be able or disposed to enjoy, I consider what *supplemental* pleasures can best fill up the vacancy. In this view, a garden, connected with the house, lying directly beneath the eye, presenting forms novel from their regularity, and rich in artificial ornament, offering choice of sun and shade, of warmth and coolness, as the season may require, and gradually subsiding into the uncultured wildness of nature—does in reality seem preferable to an *imitation* of those very scenes with which I suppose myself already satiated. This imitation, if it be in a large style, is indeed the thing itself. To roll a river through a new channel, to spread out a lake, raise mountains, scoop out vales, and plant forests, is to *create a country*—a noble effort, certainly, in those who have compass and fortune sufficient for the purpose, and who inhabit a district scantily provided with natural charms. But this, in my idea, is a flight beyond gardening; and if attempted in the limits of a few acres, produces only laboured littleness. The tumbling rills of the Leasowes were such miniature cascades, that they appeared more like stage scenery than objects of romantic nature. And the level *lawn* formed out of three or four pasture fields, and dotted with clumps of half a dozen dwarfish trees, while it is perfectly efficacious in communicating to a house the cold comfortless sensation of unsheltered nakedness, can excite no image of the grandeur of a wide-expanded plain.

• I should perhaps venture to suggest an union of some kind between the two tastes, were I not deterred by the decisive sentence of the poet, who pronounces them absolutely irreconcilable; and in consequence, though with manifest reluctance, dooms to destruction the venerable avenue of oaks which may have heard the strains



‘ Of *Sidney’s*, nay, perchance, of *Surry’s* reed.

‘ Heav’ns! must they fall? They must, their doom is past.’

‘ And why?—because nature abhors a straight line even more than she formerly did a vacuum. And this, too, is the dictate of the bard who has transplanted the unnatural Greek chorus into the English drama!

‘ With some indignation, but more pleasure, I turn to another poet, and eminently a poet of nature too, who has consecrated this noble production of united art and nature in verses which, I dare predict, will outlive the sentence of its destruction.

‘ How airy and how light the graceful arch,

Yet awful as the consecrated roof

Re-echoing pious anthems! while beneath,

The chequer’d earth seems restless as a flood

Brush’d by the wind. So sportive is the light

Shot thro’ the boughs, it dances as they dance,

Shadow and sunshine intermingling quick,

And dark’ning and enlight’ning, as the leaves

Play wanton, every moment, every spot.

‘ COWPER’S TASK.’

Letter xvi. *On Pope’s essay on criticism*.—This work is pronounced to be a truly juvenile performance, irregular in method, and abounding with false thoughts and principles; and in support of this charge, several passages are examined, particularly those relative to the general idea of the critical profession,—the union of excellence in memory, understanding, and imagination,—following nature,—imitating the ancients,—beauty not being reducible to rule,—classical writers,—the character of wit,—versification,—the identity of music and poetry,—and the censures of admiration and of impiety. These strictures are ably supported; and in conclusion it is remarked, that Pope may well resign the character of a consummate critic at twenty, and still retain enough of just reputation, to place him in the most conspicuous rank of english literature.

Letter xvii. *On the analogy between mental and bodily disease*.—The subject of this letter, which is of great practical importance, and is treated with much strength of argument, and soundness of judgment, is, that mental diseases, as well as bodily, are best cured by the operation of contraries. It is strenuously maintained, that no application can be effectual to correct vicious habits, but the coercive force of external circumstances. Striking examples are exhibited, both in low and high life, in which, a series of causes operates irresistibly in the formation of characters. The doctrine is applied both to the case of individuals, and to that of society. With respect to society, the author makes the following important observations.

p. 182. ‘ For the reformation of a whole people, and especially of the higher classes, nothing can be relied upon but one of those grand remedial processes, which are probably within the moral plan of providence. Nations whom a long course of prosperity has rendered vain, arrogant, and luxurious, in whom increasing opulence has generated increased wants and desires, for the gratification of which all barriers of honour and justice are broken down, who are arrived at that state in which, according to the energetic expression of the roman historian, they can neither bear their vices nor the remedies of them;



—are only to be brought back to a right sense of things by some signal catastrophe, which shall change the whole form of their affairs, and oblige them to set out afresh, as it were, in the world. A conviction that such events are *necessary*, and that they are kindly intended as remedies of greater evils than they immediately occasion, is the only consideration that can tranquilise the heart of a benevolent man who lives in a period when these awful operations are in a peculiar manner carrying on\*. It may reconcile him to the various delays and fluctuations in the progress towards a final event which he cannot but ardently desire. It may convince him that *nothing is lost*; that no evils are without their corresponding benefits; and that when he wishes for a speedy settlement of things by the quiet operation of reason, without any of the harsh methods by which stubborn vices are to be forcibly eradicated, he wishes for an impracticability as great, as the surgeon who would hope to cure an inveterate cancer without the knife or the caustic.

Letter xviii. *On spleen and low spirits.*—Spleen, justly characterized by the author, as the grand leveller of human life, is considered as the natural consequence of artificial situations in refined society, which afford no incitement to exertion. The remedies prescribed for this malady, are temperance and employment.

Letter xix. *On consolation.*—In administering consolation under the loss of friends, Dr. A., speaking from his own experience, advises, that, next to the supports of religion, there be presented to the view of the sufferer every object from which a reparation of the loss may, in any degree, be derived.

Letter xx. *On the inequality of conditions.*—Society naturally tending towards inequality, it is in this letter clearly shown, that civil regulations, instead of favouring this natural tendency, should counteract it, and that every good government must contain a *levelling principle*. With respect to the present state of the labouring part of mankind, though it is acknowledged, that they do not at present enjoy a fair share of the comforts of life, it is maintained they are less wretched than they seem; and that the casual evils to which they are exposed, arising from oppression, and from ignorance and vice, might by due exertions be in a great measure remedied.

Letter xxi. *On the prevalence of truth.*—From the necessary influence of the passions of hope and fear on the human mind, it is here argued, that it will never be in the power of reason entirely to abolish superstition. Even in the present times, the author is of opinion, that it is rather recovering than losing ground; and that, if ever nations change their systems, it will not be by the unaided operation of reason and argument, but by such a concurrence of circumstances as will have a coercive operation upon mens' minds. This is, it must be owned, disheartening doctrine to the lover of truth. Our author, after stating the difficulty which he perceives, attending the progress of knowledge among the bulk of mankind, adds,

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\* \* Solet fieri. Hoc parum est: debuit fieri.  
Decernuntur ista, non accidunt.

‘SENEC. *Epist.*’



P. 232. 'Such is the intrinsic value of truth, that no other encouragement is wanted to animate to the vigorous pursuit of it, than the distant hope of attaining it for ourselves, and propagating it among a select few; for in fact, of all the differences between mortals, the different degree in which they are possessors of truth is incomparably the greatest. Nor can it be doubted that a large share of it is within the reach of *man*, though not of *all men*. Like the inoculation of the small pox, it confers indisputable benefits on those who receive it; yet too few will probably ever receive it to produce striking effects upon the whole species. Let truth be fairly offered to the world without the veil of mystery, in her own naked radiance. If the world fail to recognize her, and leave her to a few enamoured votaries, let them console themselves with the assurance that truth, like virtue, is her own reward.'

Letter xxii. *On second thoughts and middle courses.*—We are in this letter taught, that, in moral conduct, first impressions are more to be relied on than after thought; that in the inquiries after truth, when the question refers to principles, the speediest decisions of reason are frequently the safest; that the middle course is, in practice, often the worst that can be taken; and that, in speculation, it is gross weakness to expect to find truth by the mechanical operation of bisecting a line, or calculating an average.

Letter xxiii. *On the principal faults of poetical translation.*—The purposes of translation are in this letter clearly ascertained; and the faults both of *suppression* and *addition*, for the sake of rendering the translation agreeable, rather than faithful, are well illustrated by examples.

Letter xxiv. *On ruins.*—The pleasure derived from these is asserted to be a modern idea. Their effects, as objects of sight, as sentimental objects, and as historical records, are distinctly considered. Each of these topics is ingeniously and elegantly illustrated.

Letter xxv. *Remarks on an argument in favour of the reality of spectral appearance.*—The universality of the belief in spectres is maintained to be no sufficient proof of their reality. This belief may be fairly accounted for from the universal expectation of a state of existence after death. The diversity of ideas which have been entertained in different countries concerning their form, and the purposes of their appearance, according to the different manners, religious customs, and natural scenery of those countries, is urged as a strong proof that the whole has been an illusion.

Letter xxvi. *On cheap pleasures.*—The true art of happiness is shown, in this highly pleasing and useful letter, to consist in proportioning desires to means, or acquiring a relish for *procurable* pleasures. The cheap pleasures insisted upon are reading, conversation, and the study of nature. On the first of these heads our author writes:

P. 289. 'At the head of all the pleasures which offer themselves to the man of liberal education, may confidently be placed that derived from *books*. In variety, durability, and facility of attainment, no other can stand in competition with it; and even in intensity it is inferior to few. Imagine that we had it in our power to call up the shades of the greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics—what an inestimable privilege should we think it!—how superior to all common enjoyments!



joyments! But in a well furnished library we, in fact, possess this power. We can question Xenophon and Cæsar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiences of Socrates and Plato, and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men in their best dress. We can at pleasure exclude dulness and impertinence, and open our doors to wit and good sense alone. It is needless to repeat the high commendations that have been bestowed on the study of letters by persons, who had free access to every other source of gratification. Instead of quoting Cicero to you, I shall in plain terms give you the result of my own experience on this subject. If domestic enjoyments have contributed in the first degree to the happiness of my life, (and I should be ungrateful not to acknowledge that they have) the pleasures of reading have beyond all question held the second place. Without books I have never been able to pass a single day to my entire satisfaction: with them, no day has been so dark as not to have its pleasure. Even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days in the most disagreeable parts of my profession, with all the difference in my feelings between calm content and fretful impatience. Such occurrences have afforded me full proof both of the possibility of being cheaply pleased, and of the consequence it is of to the sum of human felicity, not to neglect minute attentions to make the most of life as it passes.

Reading may in every sense be called a *cheap* amusement. A *taste* for books, indeed, may be made expensive enough; but that is a taste for editions, bindings, paper and type. If you are satisfied with getting at the sense of an author in some commodious way, a crown at a stall will supply your wants as well as a guinea at a shop. Learn too, to distinguish between books to be *perused*, and books to be *possessed*. Of the former you may find an ample store in every subscription library, the proper use of which to a scholar is to furnish his mind, without loading his shelves. No apparatus, no appointment of time and place, is necessary for the enjoyment of reading. From the midst of bustle and business you may, in an instant, by the magic of a book, plunge into scenes of remote ages and countries, and disengage yourself from present care and fatigue. "Sweet pliability of man's spirit, (cries Sterne, on relating an occurrence of this kind in his sentimental journey) that can at once surrender itself to illusions, which cheat expectation and sorrow of their weary moments!"

Letter xxvii. *On attachment to country.*—The design of this letter is to correct the excess of patriotism. National partiality is shown to arise from ignorance, pride, and vanity, and to produce pernicious effects. Nevertheless it is admitted, that in conduct, our own country has claims upon us, *collectively* to discharge the conditions of enjoying its advantages imposed by the community; and *individually*, to exert ourselves by all justifiable means for the prosperity of a society, which contains all to whom we are attached or indebted.

Letter xxviii. *On independence.*—The advantages of that independence which consists in wanting nothing which a man cannot command from others by his usefulness to them, are in this letter beautifully described; and it is shown, that its true sources are not an

ascetic



ascetic renunciation of the common comforts of life; but moderate desires, and active industry.

Letter xxix. *On the choice of a wife.*—Some very judicious and useful advice is, in this letter, given concerning the choice of a wife under the two characters of a companion and a helper. The qualities chiefly insisted upon are good sense, good temper, skill in the art of housewifery, and a certain energy both of body and mind. Less frequently met with among the females of the present age than might be wished.

Letter xxx. *Valedictory.*—Declaring the chief purpose of the preceding letters to be, to place in a strong and familiar light some subordinate truths belonging to the experimental practice of life; with respect to points of taste and literature, to obviate some prevailing prejudices; and in general to inculcate a manly freedom of thinking.

After the full detail we have given of the leading ideas and sentiments of these excellent letters, it is wholly unnecessary to say any thing further in their commendation; only we must add, that they are, in our opinion, particularly deserving the attention of young men, as happily adapted to suggest to them important and pleasing topics of inquiry and reflection; to exercise their judgment, and improve their taste; and to furnish them with useful hints for the conduct of life.

D. V.

## BIOGRAPHY.

ART. IV. *The History of the Puritans, or Protestant Nonconformists, from the Reformation to the Death of Queen Elizabeth: With an Account of their Principles; their Attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines. Vol. I.* By Daniel Neal, M. A. A new Edition, revised, corrected, and enlarged, by Joshua Toulmin, A. M. To which are prefixed some Memoirs of the Life and Writings of the Author. 8vo. 524 pages. Price 6s. 6d. Dilly. 1793.

THE work, of which a new edition is here begun, was first published in the year 1732. It afterwards passed through a second edition in England, and was reprinted in Dublin. It has been in high estimation, not only among dissenters, as affording a full detail of the hardships they have at different periods suffered, through spiritual tyranny and oppression, but to the readers of history in general, both at home and abroad, as a book of established authority on that part of the english history which it comprehends. The republication will doubtless be very acceptable, both on account of the intrinsic merit and utility of the original work, and because the editor has materially improved it by occasional corrections, elucidations, or additions. With respect to the original text, he informs his readers, that he has taken no other liberty, than to cast into notes some papers, and lists of names, which appeared to him too much to interrupt the narrative. Wherever he could procure the works quoted, which he has been able to do in most instances, he assures them, that he has examined and corrected the references, and thus ascertained the fairness and correctness of the authorities. His original notes are chiefly intended, either to communicate further information on the subject of



of the text, or to vindicate the author, as far as he has thought him defensible, against the animadversions of the bishops Madox and Warburton, and Dr. Grey. A life of the author is prefixed, accompanied with anecdotes concerning other eminent dissenting ministers.

The editor's former publications can leave no doubt of his being exceedingly well qualified for the task he has undertaken. He solicits communications for the further improvement of this work, and to furnish materials for a continuation of the history of the dissenters from the revolution, where Mr. Neal's history terminates, to the present time; a work, which, he informs the public, he has in contemplation.

ART. V. *The Life of Thomas Ruddiman, A. M. the Keeper, for almost fifty Years, of the Library belonging to the Faculty of Advocates at Edinburgh: to which are subjoined new Anecdotes of Buchanan.* By George Chalmers, F. R. S. S. A. 8vo. 467 pages, with a Portrait of Ruddiman. Price 7s. in boards. Stockdale. 1794.

IN writing this life, the author appears to have had in view two objects; the first, to pay a deserved tribute of respect to the learning and industry of Ruddiman; the second, to contrast his moral and political character with that of the celebrated scottish historian Buchanan, in order to consign the latter to eternal infamy.

As a monument in honour of literary merit, these biographical memoirs are entitled to commendation. The writer has, with great industry, collected every incident, whether more or less important, which might serve to mark the progress of Ruddiman's classical education, and the steps by which he afterwards acquired celebrity as a grammarian and critic. The history of his several engagements as a private tutor, as a schoolmaster, as librarian to the advocate's library, as a printer, and as an author, is distinctly related. The narrative is interspersed with digressive details concerning Ruddiman's friends and literary connections, particularly Dr. Pitcairne; Goodall, author of the *Examination of the letters said to be written by Mary, queen of Scots, to Bothwell*; Lauder, whose disgraceful story is well known, and with whom Ruddiman's connection ceased when Lauder ceased to be honest; and Anderson, the compiler of *Diplomata & Numismata Scotice*. Several other excursions are made from the direct line of the memoirs, among which are, a long and curious research into the origin and history of newspapers, and an history of the high school of Edinburgh, comprehending a late dispute between the rector and the four under masters, concerning the use of Ruddiman's *Rudiments of Latin Grammar*. As this work, together with a larger treatise on the same subject, are among Ruddiman's more popular productions, we shall copy Mr. Chalmers's account of these publications. p. 62.

Ruddiman published, at length, in 1714, *The Rudiments of the Latin Tongue*; being, *An Easy Introduction to Latin Grammar*. This work will transmit our grammarian's name with celebrity to every age, as long as the language of Rome shall continue to be taught in the schools of Scotland. Philology had not been much cultivated in the northern parts of Britain before Ruddiman appeared. The works of foreign grammarians; of Despauter and Vives; were printed often in prose, and sometimes in verse. In the progress of improvement, or innovation, the scottish schoolmasters had successively published grammatical



grammatical essays, which may have gratified personal vanity, without gaining the public approbation. Two grammars, however insufficient, had taken possession of the schools; the *Grammatica Desputatoria* of Kirkwood, which was written wholly in latin, the language that the *Desputatoria* was designed to teach; and Simpson's *Rudimenta Grammatices*, which were defective in the syntax. Yet, when justice required Ruddiman to dispraise the philological labours of his predecessors, he suppressed, with his accustomed modesty, the names of the authors, and the books which he was about to censure.

He did not, at last, engage spontaneously in the useful task of giving assistance to children in the learning of the latin language. He was solicited often, by the masters of schools, to undertake the compilation of a new grammatical treatise, which might supply the defects of the old; and which was soon known by the title of *Ruddiman's Rudiments*. In the performance of this engagement, he was kindly helped by the learned few who wished success to the benevolent design. He consulted the best grammarians, both ancient and modern, and adopted from all what he deemed most suitable to his purpose. Yet, was he obstructed much in his progress, by the contests among pedagogues, about the best method of communicating the latin tongue, and by the impossibility of satisfying contradictory opinions. In following, amidst these embarrassments, his own judgment, he reduced the rudiments into a *short text*, and gave an english version with the latin original, leaving every master to chuse either the english, or the latin, as he might think proper; and subjoining for the use of those, who might think the text too compendious, notes, which were at once copious, and explanatory. And, affecting little novelty, he departed no farther from the common system, than former grammarians had receded from truth. His work was generally approved, as soon as it was carefully inspected. He had diligently followed the Horatian precept—

“Quicquid præcipies esto brevis, ut citò dicta

Percipiant animi dociles, teneantque fideles.”

He lived to see his *Rudiments* run through fifteen editions. And, when he departed, at the utmost extremity of life, he left this saleable treatise as a productive income to his widow.

This piece was, some years afterwards, followed by another grammatical work, ‘which,’ says our author, p. 86, ‘brought great profit to his family, which established his fame, and did honour to his country. It was his *Grammaticæ Latine Institutiones*, which were published in 1725. This book was printed in *ædibus auctoris*. It was dedicated to his masters and patrons, the advocates, and to Robert Dundas, the dean of faculty, an illustrious lawyer, to whose skill, eloquence, and courage, Scotland owes the important right, which juries had not exercised for ages before [1728,] of finding upon the general issue, guilty, or not guilty. It was the *Pars Prima*, which treated of *etymology*, that was in this manner dedicated, in 1725, to those who were most worthy of his dedication. The *Pars Secunda*, which investigated *syntax*, was delivered to the learned world in 1731.

The *Rudiments* of Ruddiman had gradually effaced the prejudices of schoolmasters, by the facility of their method, and the precision of their rules. They by these means made their way into general use. They were even translated into other languages, and were soon adopted



into the literature of other countries. But, when the *Grammatical Institutes* successively appeared, they not only gave additional value to the *Rudiments*, but obtained universal approbation, for the judiciousness, with which the hand of a master had written them. The philological labours of Ruddiman were, in this manner, received into the schools of Scotland by their usefulness, though opposed by prejudice. He lived to see seven editions of his *Grammatical Institutes* sent into the world, with the royal licence to enjoy exclusively what he had laboriously earned.

Mr. C. concludes his account of Ruddiman, who died at Edinburgh in 1757, in the eighty-third year of his age, with a minute description of his person, dress, manners, and habits of living; among other particulars we have the following. P. 274.

• He was a man of such uncommon temperance, that in the course of so long a life he never was once intoxicated with liquor. He loved indeed a cheerful glass: but, when he was wound up by the enjoyment of friendly society to his accustomed exhilaration, he would then refrain from drink; saying, *that the liquor would not go down.*

• He appears, indeed, to have never had any great affection for those convivial meetings, called clubs. His industry, at no period of his life, allowed him to look for refuge in the resorts of idleness. He tells us himself, "that he never was concerned in any club but two: the one, which was set up many years before he was engaged in it, and consisted of gentlemen of considerable rank; such as sir Thomas Moncrief, and sir William Scott, of doctors of physic, and of episcopal ministers: the other was set up by schoolmasters, who were joined by persons of greater consequence, for improving themselves in useful learning, without meddling with church or state."

• Of the powers of his conversation I have heard little. He did not affect the character of a wit, much less the buffoonery of a droll. On questions of literature, much regard was paid to his opinion. Had he been less modest, he could have been satirical. Inquiring once of the reverend Robert Walker, who was then his amanuensis, what classes he had been attending at the college of Edinburgh: and being told that he had that morning heard a lecture on *Liberty and Necessity*, Ruddiman said, "Well: does your professor make us free agents, or not?" To which Mr. Walker answered, "He gives us arguments on both sides, and leaves us to judge." "Very well, rejoined Ruddiman, "The fool has said in his heart there is no God; and the professor will not tell you whether the fool be right or wrong." The professor, who acted thus, was Cleghorn, a supposed deist, who had been chosen in opposition to Hume, the philosopher, who was deemed a jacobite. The electors preferred Cleghorn to Hume; sagely considering that, as Scotland furnished no other choice, a deist might probably become a christian, but a jacobite could not possibly become a whig.

• Ruddiman was frugal of his time, and moderate both in his pleasures and amusements. His day was usually employed in the following manner. He rose early, and devoted the morning to study. During the sitting of the court of session, he used to attend the advocate's library from ten o'clock till three. He commonly retired from dinner at four, except when it was necessary to show respect to friends. His evenings were generally spent in conversation with the learned. During the decline of his age, when an amanuensis became requisite, his



his day was spent somewhat differently. His first act of the morning was to kneel down while his amanuensis read prayers. He lived chiefly in his library. A basin of tea was brought him for his breakfast; he dined about two o'clock; and tea was again sent in to him a little after four. His amanuensis generally read to him seven hours a day, Sunday alone excepted, which, in the presence of his family, and with the help of the rev. Mr. Harper, was dedicated to the service of God.

From nature, our grammarian had certainly uncommon endowments, both of memory and judgment, which do not always go together. He could remember the number of lines which had been prescribed for his tasks at school. Ovid was his favourite; and of this poet he could repeat sixty lines, without mistaking a word. He had a practice, to which he was much indebted, he said, for his knowledge of latin, of committing to memory, for occasional use, any passage in prose authors, that was remarkable for excellence, either in thought, or expression. He used to enter in a common-place book, any uncommon hint, or unformed thought, which might be improved to advantage, as necessity required, or occasion offered.

The works of Ruddiman, for which he had made such previous preparation, show him to have been a consummate master of the latin language. He was acquainted with greek. But he pretended to know nothing of hebrew, any more than Buchanan, who, when he undertook to paraphrase the Psalms, ought to have understood the original language, in which they had been written. Ruddiman was acquainted with several modern tongues, though which particularly, or to what extent, cannot now be ascertained. He wrote the latin with correctness, no doubt, but certainly without the classic happiness of Buchanan. Ruddiman's english has ruggedness, without strength; and inelegance, without precision. But what he plainly wanted in manner, he amply supplied in matter. His writings, whether they were composed in his early youth, or during his old age, are instructive, as might reasonably be expected from his intellects, his erudition, and his diligence. When he was drawn into controversy, he is often severe, but he is never scurrilous, though few polemics ever had greater provocation.

As a contrasted exhibition of the characters of Ruddiman and Buchanan, we acknowledge, that the work appears to us to be written with more ability than impartiality. Ruddiman, who was a jacobite, had early in life published an edition of Buchanan's works, with a preface, exposing, among other defects, the *factious spirit* of the *history*, and notes which profess to detect errors in every page. This volume contained also Buchanan's political tracts; concerning one of which, the tract *de Jure*, Mr. C. says, that it will continue to be printed during anarchical times, and will doubtless be praised in every age by those busy men, who mistake ardour of novelty for attachment to freedom. Ruddiman's edition of Buchanan was highly, and as many still think, deservedly censured by some of his contemporaries. After a long interval, during which Ruddiman had published a vindication of Buchanan's poetical paraphrase of the book of Psalms, in reply to the objections of Benson, he was attacked for his edition of Buchanan, first by George Logan, in two treatises on government, published in 1746; next in 1749, by John Love, in a treatise entitled, *Vindication*



Vindication of Buchanan; and afterwards by James Man, in his Censure and Examination of Ruddiman's notes, 1753. The particulars of Ruddiman's refutations of his antagonists are detailed by our biographer, who represents his triumph as complete. Mr. C., in order to fix an indelible stigma on the character of Buchanan, has to all this added a new narrative of his life. He pronounces him in politics the herald of anarchy; and in moral conduct, guilty of ingratitude, falsehood, and forgery.

Beside the general aversion with which this writer regards Buchanan's political principles, a particular provocation has instigated the present attack, the account of which we shall give in his own words, and leave our readers to infer, how far it may be expected, that he should pass a fair and candid decision upon the character of Buchanan. p. 292.

While the world was thus doing justice to Ruddiman, faction imagined, during the busy year 1792, that it would help the designs of party, to elevate Buchanan, and to depress Ruddiman, by reviving the forgotten *Censure* of James Man, though Ruddiman had been dead five-and-thirty years. And, zeal once more ran about the streets of Edinburgh, soliciting calumny to employ her usual arts, for gaining the low objects of sedition. It was one Callender, who has since been outlawed for seditious practices, that wrote *Memoirs of Buchanan*, as the vehicle of his attack on Ruddiman. It was lord Gardenstone who published those *Memoirs*, in his book of *Miscellanies*. Callender then filled the mortar with those detractions, which were to blast the fame of Ruddiman; and Gardenstone set the match to the murderous artillery.

In Lord GARDENSTONE'S *MISCELLANIES*, page 280, there is the following note: "Mr. George Chalmers of London is at present writing *Ruddiman's Life*, in which his treatment of Buchanan ought to stand foremost."

Being in this manner called upon, I shall give my opinion of Ruddiman's treatment of Buchanan; and, I think, that it was exactly what it ought to have been.—Ruddiman every where spoke of Buchanan as a great genius, as an extraordinary scholar, and as an admirable poet: he even wrote an elaborate vindication of Buchanan's *Psalms*, against the hypercritical objections of auditor Benson. As the editor of his works, Ruddiman endeavoured diligently, as we have seen, to correct the errors of the copyist and the printers; to ascertain his dates; to adjust his mis-statements of facts; and to rectify his misrepresentation of characters. In performing these useful services to Buchanan, and to the world, Ruddiman acted as an able editor, and a good man. Yet, it must be allowed, that emendatory critics have not hitherto, nor even Ruddiman himself, merited the high honours, which are due only to absolute infallibility.

But, while Ruddiman did ample justice to Buchanan as an author, he did not, with the absurdity of the late sir James Men, or the folly of our present detractor, deem Buchanan perfect, as a man. He distinguished accurately, as Dempster had done before him, between his *moral* principles, and his *intellectual* endowments. And they, who cannot with Ruddiman, admire Buchanan's abilities as a writer, yet, at the same time, despise his character as a man, have many prejudices of party to conquer, and many lessons of morality to learn.

Several



Several very curious documents, ancient and modern, are added by way of appendix; among which is a chronological list of newspapers from the reign of Charles II to the present time. M. D.

ART. VI. *La Vie, et les Crimes, de Philippe, Duc D'Orleans. The Life, and Crimes, of Philip, Duke of Orleans.* 8vo. 102 pp. Price 3s. Printed at Cologne, and imported by J. Boffe. 1794.

HATED by all men, and disavowed by all parties, the late Philip, heretofore duke of Orleans, must be allowed to have been a very extraordinary personage. If, according to a celebrated french \* author, there are heroes in vice, as well as in virtue, Mr. Egalite, as far as respects his private character, may undoubtedly be ranked in this class: but we are inclined to suspect, that, however great and numerous his crimes may have been, they are here greatly exaggerated by spleen, prejudice, and abhorrence. The author of this pamphlet will not allow him either to have possessed one single virtue, or to have performed one single meritorious action, in the whole course of his existence: but this favours of injustice, for, like that of other men, his character was of a mixed nature, with a great preponderance however, on the side of vice. We shall here present our readers with a summary of the original work, and afterwards add our own observations.

\* It was on the 13th of april, 1747, that heaven, in it's wrath, permitted nature to produce that man, who was one day to become the opprobrium of the human race, and the author of the misfortunes of his country. It was undoubtedly to afford an example of how far it is possible for human degeneracy to reach, that he was placed in the most elevated rank of life, born on the steps of a throne, and nearly allied to a family, *the amiableness of which is hereditary.*

Although from his infancy Lewis Philip of Orleans seems to have possessed the *germ* of the most horrid passions within his own bosom, yet it was not transmitted to him from his parents: for his father's heart was the sanctuary of all the private virtues; and if his mother may be reproached with *certain errors*, which rather proceed from the temperament of the human frame, than gross immorality, yet it cannot be said, that vice formed the basis of her character. Philip, then, is solely indebted to himself for the hideous organization of his mind: it was there that he formed the depraved source of those terrible disorders and degrading sentiments, which he is notoriously known to have developed during the course of his life. It must be allowed, however, that he has often boasted of being the son of a coachman, and the baseness and meanness of his conduct give but too much countenance to the assertion.

Education, which is meant to rectify natural defects, or at least to render them harmless, and to give a proper force and direction to good qualities, did not produce this happy effect on

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\* 'Ainsi que la vertu, le crime a ses héros.

VOLTAIRE.



him: it was found utterly impossible to alter his primitive character. Education, however, added one more to the catalogue of his crimes, by teaching him the perfidious art of disguising his natural disposition, whenever interest made this sacrifice necessary.

‘ Our early years usually glide away in a happy apathy; infancy resembles a polished glass, which every where presents an uniform surface. It is only necessary to observe here, that the vicious character of our hero, resisted all the efforts of his instructors, who endeavoured in vain to sow corn in a soil, calculated only to produce tares.

‘ The first developement of the passions generally takes place in an inordinate attachment to the *sex*, but this discovery of a new sense, which often becomes the source of a virtue, became in the person of Philip an active principle of vices and disorders. He never felt the sweet workings of that sensibility, which exalts and purifies the soul! The first exploits of this prince, then known by the title of the duke of Chartres, were disfigured by the most disgusting debauchery, and he soon became one of the most notorious libertines about the court.

‘ After having enjoyed every celebrated *Laïs* in the capital, his highness became acquainted with one of those women, whose fall is occasioned rather by credulity, than depravity. A child which this lady bore him, in spite of all the tears and entreaties of the mother, was sent by the unnatural father to the foundling hospital, and the mother herself abandoned to misery and want, a short time afterwards!

‘ It is generally in the bosom of voluptuousness, that debauchery experiences its first punishment. It accordingly happened; that his indelicacy, and love of variety, exposed him to a loathsome and odious disease. In addition to this, he contracted from an early period of his life, the horrid and contemptible vice of drunkenness. His love of wine, augmented with his years, and the *pimples* with which his face was studded, sufficiently attested his excesses.

‘ Such was the conduct and the morals of Philip, when his father, hearing of his debaucheries, and hoping to put an end to them, endeavoured to unite him to the daughter of the grand admiral of France.

‘ To pronounce the name of mademoiselle de Penthièvre; is to pronounce that of virtue. I will not here make her eulogium: is there a single frenchman, to whom the beauty and the good qualities of this adorable princess are unknown? She was an angel in a human shape, sent by heaven upon earth, on purpose to complete the happiness of any other mortal than him of whom we are now treating.

‘ Lewis xv solicited the consent of the grand admiral to this marriage, and the ceremony took place under the auspices of that monarch! The bride was all obedience; she accepted willingly of a husband whom her father had honoured with his approbation.

‘ The nuptial knot, which often becomes a check upon the passions, did not in the least change the disposition of the duke de



Chartres; he still continued to pursue his illicit pleasures, and a princess, calculated by nature to restrain any other than himself, had the unhappiness to behold all her efforts unsuccessful.

‘ The whole world is acquainted with the mortification endured by her, while attempting to reclaim a husband, at once cruel and unfaithful, and with what admirable constancy she witnessed those excesses, of which she herself was the victim. She was never heard to utter the least complaint; mildness, prayers and tears, were the sole weapons she ever employed against him.

‘ Avarice, usually the vice of old men, avarice, which seems to be expressly excluded from the eccentricities of youth, was another of the crimes that disgraced the conduct of Philip of Orleans. It was this that induced him to form an alliance with the Penthièvre family, for their immense wealth had long excited his covetous disposition. But his consort had a brother, recently united to a charming princess, and it was necessary to the completion of his views, that he should be gotten rid of. Incessantly tormented by the desire of securing the whole property to himself, the duke conceived the most horrid expedient, to arrive at the summit of his wishes. Having acquired an ascendancy over the prince de Lamballe, he led him into every species of youthful excess; and he succeeded but too well, for his unfortunate brother-in-law became the victim of his perfidious arts, and died in the flower of his age, without leaving any issue.—This event gave great joy to the duke de Chartres, but he disguised his pleasure, and even pretended to be deeply afflicted at the premature death of his relation.

‘ The same motives that induced this profligate prince to ruin the health of the prince de Lamballe, induced him to be more thrifty of his own; for his solicitude to enjoy the fruits of his crimes, led him to curb his inclination to debauchery. He accordingly became less addicted to his *pleasures*; but this seeming moderation, which in other men is usually the effect of reflection, was in him nothing more than the result of the most odious speculation. He wished to live longer, merely that he might have an opportunity of committing a greater number of crimes, and his excesses were less violent in one direction, merely that they might become more horrible in another.

‘ The passions succeed each other with such rapidity in the heart of a vicious man, that it is almost impossible to point out the reigning vice. His highness now became addicted to gaming, and, as in a depraved soul no passion ever takes root without being accompanied by its corresponding crime, Philip had no sooner become a gambler, than he also became a cheat. A prince of the blood, a nobleman enjoying several millions of annual income, to turn *black leg*, and to be as notorious as any one rogue in the whole capital! This may appear extraordinary, but it is nevertheless true.

‘ Such was his ardour in the pursuit of illicit gain, that he became pupil to Jonas, Comus, and Pinetti, received lessons from them daily, and was initiated in all the mysteries and subtleties of the profession. From the theory of this perfidious art,



art, he passed rapidly on to its practice. Taking advantage of the ascendancy produced by his rank, he easily contrived to strip the young noblemen at the court of their fortunes. He actually ruined several, and the indigence to which he saw them reduced, only served to excite his raillery. Another speculation of the same kind also proved uncommonly successful. He introduced horse racing, after the English manner, into France; and so effectually displayed his *jockey-ship*, as to be always victorious. The king being at length informed of the low and despicable tricks practised by his unworthy relation, abolished horse-races, and this is the only punishment which this too indulgent prince inflicted on a wretch who disgraced the blood of the Bourbons.

‘ Soon after this, the duke went into England, and made that island the theatre of his exploits. A great personage (the prince of W.) permitted himself to be imposed upon by the *apparent* amiableness of his manners, and this connection cost him several thousand guineas, which the artful Philip procured by means of his usual practices. But as his royal highness was himself an adept in the game at which the money was lost, he one day perceived that he was cheated, and actually caught the duke of Chartres in the fact. His soul revolted at an act of baseness, which he could not have expected in a man of such an illustrious rank, and he next day sent him a challenge, which he had the cowardice to refuse.

‘ On the declaration of a war against England, Philip, rather from a love of novelty, than a noble and generous ambition, requested to serve in the navy, under the command of admiral count d’Orvilliers. The king, out of respect to his quality, as a prince of the blood, conferred on him the command of a division. Every body is acquainted with his conduct on board the *St. Esprit*, during the engagement off Ushant. In the heat of the action the rear admiral was frequently seen to descend into the *hold*, under different pretexts: the truth is, he was afraid to expose himself to the enemy’s fire. After the combat, his highness resigned his command, and returned to the capital to announce the victory, and being now content with the *laurels* he had so *bravely* won, he swore that he would never expose himself any more to the rude conflicts of war.

‘ The infamous manner in which he cheated the proprietors of the houses in the immediate neighbourhood of the *palais royal*, and the conversion of his gardens into streets, rendered him odious to the Parisians. It was on this occasion that the following satirical song was composed:

‘ *En calculant d’avance  
Son nouveau bâtiment  
Chartres en diligence  
Arriva dans l’instant:  
De ma société, dit-il, je me contente:  
Je fais bâtir un bel hôtel,  
D’un jardin j’ai fait un b. . . .  
Je suis là dans mon centre.*’

‘ It was in order to withdraw himself for some time from this society, that he repaired to Versailles, and obtained the king’s leave to visit Italy.



‘ On the death of his father, which occurred soon after, he acquired a degree of opulence, hitherto unattained by any subject, and on this occasion he scorned to have recourse to hypocrisy, in order to dissemble his joy !

‘ A bad son, a bad husband, the duke of Orleans was also a bad parent. His children, abandoned from their early youth to the negligence of strangers, but seldom experienced either his cares or his caresses.

‘ The crimes of Philip had of course attracted the scorn of the royal family. The coward is naturally vindictive, and the famous affair of the diamond necklace furnished this wretch with but too good an opportunity to evince his hatred to the queen. The disputes also, which about that time took place between the sovereign and the parliament of Paris, furnished the most ample means of vengeance. He accordingly declared himself in favour of that tribunal, and on this occasion, the vulgar, who are always led by appearances, believed him to be a sincere patriot, and thought that his public would expiate his private conduct ; as if the good qualities of the one did not form the basis of the other ; and he that had displayed a heart entirely bereft of the feelings of nature, could all of a sudden become a good citizen !

‘ It were needless to enter into a detail of the duke of Orleans’ crimes from this period to the revolution. His conduct during the assembly of the notables, and the establishment of the *cour plénière* ;—in short, his reiterated efforts to shake the legitimate authority of the throne, under pretext of supporting the parliaments, which the people then looked upon as their *palladium*, are known to every one. The mortifications which he then experienced, and more especially his exile, made him exceedingly popular ; and in truth *his seemingly patriotic conduct* was well calculated to impose upon the multitude. Many thought, that there was a native grandeur in the mind of Philip, which on certain occasions elevated him above himself. But those, who observed his conduct more attentively, knew what interpretation to give to his actions, and were well aware of the secret motives, that induced him to assume so favourable an appearance. When he *dared* to oppose the will of the monarch, relative to the enregistering of the edict for a loan, it was easy to perceive, that he was actuated by personal animosity ; in fine, he was only the defender of the parliaments and the people, from interested motives, and, above all, from that ardent desire of vengeance, which ever occupies a bad heart.

‘ The events that occurred soon after were but too favourable to his views, and the assembling of the states-general formed an epoch highly auspicious to all his wishes. It was then that forgetting his avarice, or rather applying the sums issued by it to the purposes of his ambition, he began to scatter about his wealth with profusion, in order to get himself elected a deputy to the states-general, and to procure the nomination of a number of his creatures to seats in that assembly. Convinced of the necessity of being supported by the public opinion, he also  
courted.



courted popularity by every possible means, and bestowed immense sums of money, in largesses, among the indigent. The recal of Mr. Necker furnished him with new means of success. He connected himself more intimately than ever with that minister, and, colouring his private views with the appearance of the public good, he soon converted that foreigner into one of his most zealous partizans. The duke of Orleans found means to conciliate the favour of a great number of the members of the States-general, and Mirabeau, who could never resist *gold*, became his creature.

‘ To the arts, intrigues, and money of this prince, we are indebted for the revolution. It was under his auspices that the jacobin club originated; his palace became the centre of all the insurrections, of all the incendiary motions, of all the sanguinary measures, which were at this period unceasingly directed against the supreme authority.

‘ Supported by a large body of the members of the legislature, flattered by the journalists in his pay, surrounded by a crowd of minions, and adored by a deluded populace, the ambition of Philip began to expand, and he now aspired at nothing less than the throne. But his crimes were unaccompanied by courage. The lion darts upon his prey, and seizes it at once; the reptile attempts it by a winding and crooked path. The fifth and sixth of october afford an explanation of the base and criminal means, by which this monster attempted the diadem: but the manifest protection of heaven saved the lives of the sovereigns of France, and defeated his guilty intentions.

‘ These events at length opened the eyes of his partisans. Those who once thought that he acted from motives similar to their own, now took the alarm, and \* Baillie, † Lafayette, and ‡ Sieyes, perceiving their patron to be influenced by interested views, began to desert him.

‘ He was accordingly obliged soon after to leave France, and repair to England, under pretence of being employed on some secret mission; but his retreat is to be ascribed solely to his own

\* ‘ It was to the duke of Orleans that Baillie was indebted for his elevation to the municipal chair. He had long before that period been the *pensioner* of his serene highness.’

† ‘ La Fayette enjoyed the *protection* of the duke of Orleans, and after the revolution acted in concert with him. When his interests became different from those of his patron, a division instantly took place. On this occasion the duke addressed him as follows: “*Souvenez-vous que celui qui vous a fait, peut aussi vous defaire.*” Lafayette put his hand on his sword, and exclaimed “*Osez — — !*”

‡ ‘ It was the abbé Sieyes who drew up the *memoirs* which the duke of Orleans published previously to the meeting of the States-general, in which his serene highness so warmly espoused the interests of the *tiers-etat*, and the cause of the people.’



fear, and the remonstrances of the king, who had but too much reason to be discontented with his conduct.

‘ On his return, Philip entered into all the intrigues of the *feuillants*, the *jacobins*, and the *maratists*. Every body is acquainted with the indecent ardour which he displayed, while co-operating in the most violent measures of the new constitution, even in those which despoiled him of his rights as a prince of the blood, and a gentleman. This apparent disinterestedness was calculated to gain the *mob*, for this monster renounced every thing, merely that he might invade what did not belong to him, and only stripped himself of his own rank, in order to obtain the first dignity in the state.

‘ The flight and subsequent arrest of the king became new subjects for triumph to the duke of Orleans. On the acceptance of the constitution by a prince, no longer free, his unworthy *relation*, who at that period held the balance of the two rival parties in his own hands, threw all his weight into the scale of the *jacobins*, a circumstance which enabled them to triumph first over the *feuillants*, and soon after over Lafayette, who lost his character in the estimation of all good citizens, by the inconstancy of his temper.

‘ The legislative was still more favourable than the constituent assembly to the views of Philip, for his influence having risen in the express *ratio* of the preponderance of the *jacobins*, he was enabled to nominate a prodigious number of his creatures to the representative body. The people, of whom a great portion was led astray, and the remainder intimidated, subscribed to all the innovations proposed, and thinking themselves free, because they were taught to believe so, waited patiently in expectation of the moment when they were to be rendered happy.

‘ But it was not enough to *seize* the throne, it was also deemed necessary to overturn the monarchy, and take away the life of a *constitutional* sovereign. Lewis XVI was at this very moment merely a king by *courtesy*. Forced to repair to the capital, and to reside in the midst of his enemies, his authority was at first illusory, and from the moment of his arrest, he was detained in a state of the most deplorable captivity. Orleans, who had already influenced the public opinion, to such a degree, as to render the two most august personages in France odious to the people, the monster Orleans, left nothing untried, to augment the hatred of their subjects; and the king was soon after first deposed, and then *murdered*! If the duke had possessed the talents of a great man, he would undoubtedly have seized the vacant throne; but impeded in his ambitious projects by the natural pusillanimity of his temper, he was incapable of taking due advantage of such an auspicious event. A bold and daring usurper, in such a case as this, would have acquired either a *crown* or a *grave*; but the cowardly Egalité, although he wished to reign, did not know how to die!

‘ Even after France had been converted into a republic, Philip did not despair of becoming a king. He was, in appearance, a most zealous partisan of the *levelling* doctrines of democracy, and



and cunningly endeavoured to give all possible extension to the reigning system: that is, he wished to make liberty degenerate into licentiousness, and to substitute anarchy to the rule of the laws.

‘ Orleans, who had voted for the death of his sovereign, and glutted his eyes with his blood, also incited the populace to the unnecessary and ferocious massacre of the first and second of september. But the career of this illustrious ruffian was not of long duration, for he himself fell a victim to the animosities of Brissot and Robespierre, and was soon after actually transferred as a state prisoner from Paris to Marseilles. He revisited the capital only to experience greater humiliations. The dispute between the *girondists* and the *mountain party* was the signal for his death, and the place in which he had glutted his eyes with the last agonies of his king, was justly destined to become the scene where he himself was to lose his head by the hands of an executioner.

‘ Thus fell, by that very system of *disorganization* which he himself had introduced, Lewis Philip, duke of Orleans, a coward, an assassin, a traitor; an ambitious man without genius; a bloody-minded man without energy. He lived destitute of virtue; he died destitute of remorse. His hideous and deformed carcase has become the prey of vultures, and it is in the entrails of those animals, less ferocious than himself, that the merciless and inhuman Philip has found a tomb.’

The foregoing account of the life and crimes of the late duke of Orleans seems to be the production of some emigrant, enraged at the success of the revolution, and violently prejudiced against every man who contributed to that great event. In this picture, all the features are either magnified or distorted: it is a caricature, rather than a portrait. It must be acknowledged, however, that the private life of Philip, duke of Orleans, was disgraced by the most scandalous excesses. He was undoubtedly a bad husband, but he must be allowed to have been an excellent father, and it was to the treachery of his own children, that he became indebted for all his late calamities.

His opposition to the court, previous to the revolution, is loudly condemned here: but it surely forms the only brilliant part of his character as a citizen; it was the foundation of all his subsequent popularity, and for a long time counterbalanced his vices, which were equally numerous and detestable.

#### THEOLOGY. ECCLESIASTICAL HISTORY.

ART. VII. *Remarks on Dr. Kipling's Preface to Beza. Part I.*  
By Thomas Edwards, LL.D. 8vo. 56 p. pr. 1s. Cambridge,  
Flower; London, Robinsons. 1793.

DR. EDWARDS, a zealous advocate for unlimited freedom of inquiry, looking upon the late trial of Mr. Frend, in the university of Cambridge, as an attack upon the freedom of the press peculiarly injurious to the progress of truth in an academical  
M 4 seminary,



seminary, thinks himself justified, from a regard to the credit and prosperity of the university, in making a personal attack upon the gentleman who in the trial sustained the office of promoter. The attack is made on Dr. Kipling's literary character. The subject of these keen strictures is the doctor's preface to his *fac-simile* edition of the Cambridge *Codex Bezae*. Within the compass of a few pages, Dr. E. undertakes to detect errors, omissions, insertions, inconclusive reasonings, and faulty latinity. Were we to take upon us to decide upon the validity of the charges contained in these remarks, respecting the *matter* of the *prolegomena*, we should be led into minute details, beyond the due limits of a literary journal. Of the propriety of Dr. E.'s remarks upon the *language*, our learned readers will have no difficulty in forming a judgment from the following passages. P. 4.

'Cur, exempli gratia, Oxoniensi illo, qui Laudi olim fuit, vetustior *est* habendus, equidem non video.

'A Kiplingism. Cicero would probably have chosen *fu*.—I must refer our promoter, which I shall have occasion to do more than once, to Walker's Particles, p. 412. or to Turselinus de Particulis, cap. 40. p. 25. where he will find instances of the proper regimen of this particle in similar cases.—So, in the foregoing page of the doctor's preface, *Qualis fuit Bentleii sententia*,—*ipse satis declaravit*, ought to have been *fuerit*.—In the fifth page, *Quamvis igitur quo anno, quove etiam sæculo descriptus fuit*,—colligere possumus, ought to have been *fuerit*.—Proximo quæramus loco, *quæ—scripserunt* eruditi, should have been *scripserint*.'

P. 15. 'Quanti Bentleius *fecit* codicis nostri textum, supra jam ostendimus, for *fecerit*.'

P. 18. '—Abs re non erit addere, quid de cunctis ejus generis *censuit* exemplaribus—for *censuerit*.'

P. 28. 'Non quod Latina nostra Græcis e regione scriptis ad omnia omnino *respondent*.

'A Kiplingism, for *respondeant*. And to shew how entirely at hap-hazard the doctor writes Latin, in another place he stumbles upon the right mood: *Non quod criticorum horum fidei—detrahere studeam*.'

P. 32. 'Quam prave Ægyptii græce locuti sint, ex hisce Luciani verbis colligi potest, *αἰγυπτιαζέει φωνή*, quæ in *φίλοψευδῇ* ejus occurrit.

'May it not be said with equal justice, *Quam prave Thomas Kipling* Græce locutus sit, ex *φίλοψευδῇ* ejus colligi potest? What dialect is this? The doctor, I suppose, declined the word, *φίλοψευδης*, *φίλοψευδς*. He has moreover enriched it with a *superfluous* accent on the first syllable.'

P. 38. 'Adde, quod *vel* decimo, sæculove undecimo,—

'I must refer our promoter to Walker's Particles, p. 285, 286, from which he may learn that *ve* in the Latin language does not answer to *vel*.'

P. 46. 'Quonam vero jure dicere potuerit de libro, qui tam *paucos* ante annos ad concilium adfuerat *Tridentinum*, et in *Italia* quoque perlectum fuerat, "DIU illum *Lugduni* in pulvere jacuisse?"

'He



‘He might either have been misinformed or mistaken.—But I must request the reader to attend to our promoter’s FALSE CONCORD, *qui—perlectum fuerat*, upon which I shall make no comments, but shall leave it, as he did Mr. Friend’s *spiritual incantation*, to the judgment of the court.’

ART. VIII. *Letter from the Rev. Alexander Geddes, LL. D. to the Right Rev. John Douglass, Bishop of Centuriæ, and Vicar Apostolic in the London District.* 4to. 55 pages, pr. 2s. Faulder. 1794.

EVERY friend to the promulgation of truth, and the advancement of pure and rational christianity, will rejoice to see bigotry and intolerance duly chastised. Nor can we avoid feeling a particular interest in his situation, who has to contend, in defence of truth and liberty, against the usurpations of priestly tyranny, or the oppressions of arbitrary power. Dr. Geddes, the author of the letter now before us, had, it seems, with his wonted freedom, expressed his approbation of a work lately published by sir John Throckmorton, in which were contained twelve propositions, relative to ecclesiastical discipline, pronounced by bishop Douglass to be false, heretical, and erroneous. This was certainly a trespass of no venial kind! But antecedently to this fact, the learned doctor had advertised, for publication, a new version of the Bible, without consulting the right rev. bishop, or obtaining the approbation of the superiour powers. This was likewise a misdemeanour highly criminal indeed! Accordingly three of the four vicars apostolic formally issued to their flocks a solemn prohibition of this translation, and declared the author of it suspended from the exercise of his clerical functions. Against this sentence the doctor here remonstrates with his usual boldness and magnanimity: and we rejoice to see him maintain that independence and superiority of mind, for which we have always very highly honoured him. The first part of the letter refers to the twelve propositions censured by the right rev. bishop. Here the doctor, with great humour, intermixed with a little irony and sarcasm, exposes the folly and impropriety of the vicar’s conduct. P. 10.

‘Were I,’ says Dr. G., ‘in your lordship’s place, and disposed to censure any propositions, they would be such as *tend* to give scandal, or were evidently *scandalous* and *offensive* to (truly) *pious ears*.—Some such are to be heard from the mouths of *divers* of your divines, even in the chair of truth. I have heard of a preacher telling his auditory, that by communicating, during a certain period, at a certain *privileged* altar, each of the communicants might take a soul out of purgatory; a proposition, which to me appears to deserve *alone* almost one half of the qualifications which you have heaped on sir John’s *dozen*: yet I would not rashly have issued a *pastoral letter* against this *scandalous* doctrine. I would have first tried *admonition*, then *exhortation*, then *reprehension*; and, when all these had been tried unsuccessfully, I would, after due warning, have forbidden him to preach; but would not, for that, have suspended him from his other sacerdotal functions. I have heard



heard many other *scandalous* propositions relative to indulgences. I have heard ridiculous privileges annexed to *chaplets*, *scapulars*, *medals*, &c.; for which there is no solid foundation, either in scripture or apostolical tradition.—I have seen poor illiterate women teased almost out of their senses about those holy toys, as often as they had occasion to change a *director*, every one contending that *his spell* was the most efficacious. “You must count your beads,” said one;—“You must wear a scapular,” said another;—“You must hang this blessed medal about your neck,” said a third: thus, while each preached up the wondrous virtues of his own favourite *bauble*, and depreciated that of his predecessor, the good, simple *penitent* was at a loss to know to which she should give the preference, or if she should, for the greater security, embrace them all. This, my lord, is no fable nor poetical exaggeration. I was once asked by one of those devotees which of the two alternatives I would advise her to choose, to stick by any one of the forementioned devotions, or to monopolize them all? “The latter, to be sure,” said I, “unless you have the courage to do better still; that is, to throw the whole of them aside, and stick to the GOSPEL.”—Whether the good woman followed my advice, I know not; but I think I gave her a sound one: and, if I could presume to advise your lordship, my serious advice would be to exert your episcopal authority, and employ your pastoral care in rooting out such scandalous practices, with many other of a similar nature, which I could point out; and to endeavour, by all possible means, to bring back your little church, as nearly as possible, to the simple unadorned form of PRIMITIVE CHRISTIANITY; the most striking object of admiration that was ever presented to man.”

He next proceeds to examine the ground on which they have prohibited the use of his translation. This ground is nothing more than the want of a mere formality, ‘which,’ the doctor affirms, ‘is no where observed, and never was observed, save in those places where an inquisition, of some sort or other, had been established.’ The reason they assign for the rejection of his version, is, that it possesses not ‘the requisites which the church requires.’ ‘You should have said,’ replies the doctor, ‘which the discipline of the council of Trent requires: for the discipline of the council of Trent is not the church, any more than the church is the discipline of the council of Trent.’ This leads him to review the decrees of that council, respecting the translation and exposition of the scriptures. The only one which particularly refers to the doctor’s case, and in which they have founded their prohibition of the work, is that by which it is required, ‘that neither the scriptures, nor any expositions of them, shall be published without the name of the printer and author; and unless they have been previously examined and approved by the ordinary.’ The first part of this injunction the doctor has observed; with the latter, he maintains, he could not comply—because, in this country, there exists no canonical ordinary. P. 26.

‘But,’



‘ But,’ adds the doctor, ‘ if you were a canonical ordinary, or even the *ordinary of ordinaries* himself; I should not have asked your approbation of my work, as a necessary requisite, for its publication. If I had thought you capable of revising it, I might have submitted it to your revisal, and, in that case, would have listened to your observations: but your approbation as an ordinary I would not have requested; much less printed it in the front of my work. No, my lord, no *imprimatur* shall ever appear in the front, or in the rear, of any work of mine. If, in my days, it happen that such a restraint be laid on the press, I shall cease to write, and weep over the expiring liberty of my enslaved country.’

He then specifies a variety of instances, in which this injunction has not been observed, even with respect to catholic books in universal circulation. To the letter is annexed a copy of his correspondence with the right rev. bishop, and also of the propositions advanced by Throckmorton and Berington; to which is subjoined, a concise account of the council of Trent. The author appears to us to have completely foiled his adversaries, and satisfactorily vindicated his own cause. And were it not, that bigotry is seldom conscious of its absurdities and errors, we should suppose, that bishop Douglass and his adherents could not peruse this letter without blushing for the illiberality of their conduct. The truth is, the parties are unequally matched, as must be the case, when ignorance, superstition, and inveterate prejudice, are opposed to truth, candour, and an enlightened mind. And if bishop Douglass should not perceive, that his conduct being thus arraigned before an impartial public, his character must suffer in the estimation of every intelligent and unbiassed mind, all we can say is, that we most sincerely pity his blindness.

Y.

ART. IX. *The History of the Church of Christ. Volume the First. Containing the three first Centuries.* By Joseph Milner, M. A. Master of the Grammar School in Kingston upon Hull. 8vo. 584 p. pr. 7s. 6d. in boards. York, Peacock; London, Dilly. 1794.

THIS ecclesiastical history is written upon a new plan. The author does not undertake to give the secular history of the ancient christian churches, nor to enter particularly into an account of their rites and ceremonies, or forms of government. His object is to write what may be called a *spiritual* history of the *real* church of Christ, and to record the actions, and describe the characters, of such men as have been not merely nominal christians, but have been eminent for their faith and piety. While other historians record the triumphs of ecclesiastical wickedness, he describes the progress of true godliness.

A work of this kind, in which, of course, many examples will be exhibited of self-denial and fortitude, may have its practical use; and thus far the writer may be allowed, as he hopes, to call his plan a proper one. But whatever benefit, or consolation, the pious christian may derive from the perusal of this history, it will not, we apprehend, be much esteemed by those who read eccle-



ecclesiastical history with the design of acquiring knowledge of the rise and progress of christianity, and of the changes and corruptions which, from various causes, have taken place in the christian church. Those particulars, which would interest the curiosity of a rational inquirer after truth, such as the origin and the varieties of heresies, the sources of controversies and dissensions, the state of learning and philosophy, and the effect of priestly intrigue and civil authority upon religion, are here almost entirely overlooked. Add to this, as circumstances which render this work still less fit to be consulted for information, that the writer gives very defective and partial accounts of the opinions of the primitive christians; and, in his relation of miraculous events, discovers a strong propensity towards credulity.

Of Justin Martyr, Mr. Milner asserts, without adducing any sufficient proof, that he worshipped Christ as the true God, in the full and proper sense of the word. The heretics of the second century he cannot admit into the class of real christians, because the state of christian affairs was then such, as to afford no probable reason for any really good man to dissent. He digresses from his plan, in order to load the memory of Paul of Samosata, an unitarian, with a repetition of the reproaches which were cast upon him by his enemies, without attending to the circumstances which have induced the impartial Lardner\* to give him the following character: 'He had a great mind, with a mixture of haughtiness, and too much affection for human applause. He was generally well respected in his diocese, and by the neighbouring bishops; in esteem with the great, and beloved by the common people.' The story of the apostle John leaving in haste a public bath at Ephesus, lest it should fall, because he found the heretic Cerinthus there, this writer admits as credible, and justifies the action. The relation of the ejection of evil spirits in the third century is mentioned as a proof, that miraculous influence had not then ceased in the church. A very short specimen may be sufficient to give our readers an insight into the author's style and sentiments. Speaking of the primitive christians, Mr. Milner thus concludes his account of the first century. P. 157.

'In doctrine they all worshipped the one living and true God, who made himself known to them in three persons, Father, Son, and Holy Ghost; each of these they were taught to worship by the very office of baptism performed in the name of the Father, the Son, and the Holy Ghost. And the whole œconomy of grace so constantly reminded them of their obligations to the Father who chose them to salvation, to the Saviour who died for them, and to the Comforter who supported and sanctified them, and was so closely connected with their experience and practice, that they were perpetually incited to worship the Divine Three in One. They all agreed in feeling conviction of sin, of helplessness, of a state of perdition; in relying on the atoning blood, perfect righteousness, and prevalent intercession of Jesus, as their only hope of heaven. Regeneration by the Holy Ghost was their common

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\* Credibility, Part II. ch. 43. § 8.



privilege, and without his constant influence they owned themselves obnoxious only to sin and vanity. Their community of goods, and their love-feasts, though discontinued at length, probably because found impracticable, demonstrated their superlative charity and heavenly-mindedness. Yet a gloomy cloud hung over the conclusion of the century.

‘ The first impressions made by the out-pouring of the Spirit are generally the strongest and the most decisively distinct from the spirit of the world. But human depravity, over-born for a time, rises afresh, particularly in the next generation. Hence the disorders of schism and heresy. Their tendency is to destroy the pure work of God. The first christians, with the purest charity to the persons of heretics, gave their errors no quarter, and discountenanced them by every reasonable method.

‘ The heretics, on the contrary, endeavoured to unite themselves with christians. If the same methods be at this day continued, if the heretic endeavour to promote his false religion by pretended charity, and the christian stand aloof from him, without dreading the charge of bigotry, each act in character, as their predecessors did. The heretics by weakening men’s attachment to Christ, and the schismatics by promoting a worldly and uncharitable spirit, each did considerable mischief; but it was the less, because christians carefully kept themselves distinct from the heretical, and thus set limits to the infection.

‘ It has been of unspeakable detriment to the christian religion, to conceive that all who profess it, are believers of it, properly speaking. Whereas very many are christians in name only, never attending to the nature of the gospel at all. Not a few glory in sentiments subversive of its genius and spirit. And there are still more who go not so far in opposition to godliness, yet by making light of the whole work of grace on the heart, they are as plainly void of christianity. We have seen the first christians individually converted; and as human nature needs the same change still, the particular instances of conversion described in the Acts are models for us at this day. National conversions were then unknown, nor has the term any proper meaning. But when ideas of christians by wholesale grow fashionable, opposites are mixed, the form of the gospel stands, and its power is denied. But let us not anticipate; these scenes appeared not in the first century.’

**ART. X.** *The Welsh Freeholder's farewell Epistles to the Right Reverend Samuel Lord Bishop, (lately, of St. David's) now, of Rochester; in which the Unitarian Dissenters, and the Dissenters in general, are vindicated from Charges advanced against them in his Lordship's Circular Letter, on the Case of the Emigrant French Clergy: with a Copy of that Letter.* 8vo. 68 pages. Price 1s. 6d. Johnson. 1794.

Few persons who have read bishop Horsley's circular letter to his clergy (and we believe it has engaged pretty general attention) will expect, that the bishop's old correspondent the *Welsh Freeholder* will be disposed, in his strictures on this extraordinary publication, to treat his lordship with greater ceremony than he has done on former occasions.



occasions. He sets out with complaining, that unitarian protestant dissenters should be introduced by his lordship, as foils to set off the exiled priests of France. He applauds the liberality which has been exercised towards them as strangers in distress; but acknowledges himself roused to indignation at the hardihood, which compares his brethren with the late ministers of the gallican church, and justifies his indignation by mentioning some particulars respecting their late situation and character. The insulting preference which his lordship gives to the religious tenets of a papist, in comparison with those of an unitarian, comes next under the author's animadversion; and here, among other keen remarks, he fairly throws the blame, be it more or less, of dissenting heresy, at the door of the established church.

P. 13. 'The spirit of free-enquiry is certainly gone forth, but for this who is to blame? It was your church that first indulged it, when the papal yoke was shaken off. The example which you set, we have copied. In cherishing and encouraging the spirit, we have followed you, rather than taken the lead ourselves; we have been more imitators, than adventurers. The merit of adventure, justice constrains us to assign, chiefly, to members of your communion. We indeed have had the presumption to aim at treading in your footsteps, but the fate of our attempts, in this way, has been somewhat curious. For upwards of a century your divines have been very much practical preachers, in their sermons they have had little of the doctrinal. A part of the body of dissenters made these respectable men their models. The terms of the schools, and systematic phraseology disappeared from the compositions of dissenters. The strain which pleased, and instructed in Tillotson, and Butler, charmed and edified in Foster and Abernethy. The doctrines of orthodoxy were assailed by Whiston and Clarke; these champions were not afraid to publish their heresies. The new tenets were countenanced by persons of the first distinction. In the same cause appeared our Emlyns and Pierces. A spirit of rationality, in religious matters, was evidently gaining ground among you. It was fostered by names of high respectability, it had the patronage of Jortin, Law, and Shipley. We also cherished it. In a LARDNER it found support equal to a host. Confessionals, free and candid disquisitions, associations for abolishing subscriptions, originating in the bosom of the church, prompted and called forth a similar spirit in our body. Hence has resulted our rational creed, now become our greatest crime. When you were calvinists we were calvinists; you became arminians, so did we; you fell into the arian heresy, we gave into the same error; numbers of your communion embraced the unitarian faith, the same persuasion made rapid progress among us. Notwithstanding our changes, our condition has not meliorated. It has been, uniformly, our lot to be abused. When we were calvinists, we were fanatics, and churchmen were in a hurry to become rational; they became so, we followed, and now the cry is, that we have refined away religion, are no longer to be regarded as protestant brethren.'

The bishop's intolerance towards unitarians is pointedly exposed, as inconsistent with his public opposition to the measures, proposed by the metropolitan, for the conversion of the hindoos, as well as to his own former expressions of candour. With respect to the charges of political heresy brought by his lordship against the dissenters, the  
wells



welsh freeholder, after some brisk skirmishing in the style of ridicule, opens a strong battery of arguments and facts in their defence. Examining distinctly each clause of the charge, he shows the absurdity of accusing the dissenters of an *affected* zeal for civil and religious liberty; vindicates the notion of the sovereignty of the people, as the only basis of british liberty, and of the present government; maintains the rights of man, and the unlimited right of private judgment, even in opposition to ecclesiastical discipline; and presumes to ask:

r. 31. 'Is it fitting that a power lodged in the hands of certain persons, for regulating the concerns of your church, should extend to those whom the law protects in their dissent from that church? Favour us, my lord, with an ingenuous answer to this question. Pray, my lord, oblige us by some account of this ecclesiastical discipline, which should controul the restless spirit of enquiry, at present abroad in the world. What are its laws, and who is to see to their execution? On what man, or on what body of men, rests the infallibility requisite for the discharge of so high a trust? Blessed, indeed, will be our condition, when thus tutored by our spiritual guides; when thus instructed by them, as to the books we must read, and the sentiments we must hold; when nothing shall be published but what has upon it their *imprimatur*; when Horsley, Tatham\*, &c. shall publish *indices expurgatorii*. Should priests find this *rara temporum felicitas* again return; should we advance in improvements of this nature, those whose taste is too antiquated to relish them, whose spirits are too stubborn to bend to them, and who may be, too little, initiated in modern *politesse* to forego the gratification of professing what they think, and believe, will have only one resource left.'

In reply to the charge of 'propagating those treasonable and atheistical notions, which, in France, have wrought the total subversion of the civil and ecclesiastical constitution, &c.', our author reminds his lordship, that it ill becomes a briton, and a protestant, to oppose notions which overthrew the old despotism, and the antichristian system of France. He remarks, that the excesses, disgraceful to humanity, and ever to be lamented, into which the french have run, are not chargeable upon nations, but upon men; he justifies the joy, which on general principles was universally felt among the friends of freedom, on the first emancipation of the french from political slavery; but ex-

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\* 'To be united with these men, the worthy divine, who, lately, proposed to starve into conformity, and to cure of schism by want of bread, presents claims that ought not to be slighted. Though of obscure name, he has shewn original genius; he has suggested a method of elucidating points of theology, untried in modern times. Accustomed, no doubt, to fast himself, during the holy season of lent, he may know its advantages by experience; he has probably found it to be a regimen which favours the play of the faculties, renders the perception clear, and assists the mind to soar. Hence the good gentleman may think that it might wonderfully help our incredulous dissenters to conceive of the mysteries which the church holds. Hence he proposes a plan which would reduce them to fasting, or at least a very plain fare.

\* Vid. Foley's Letter to Dr. Priestley.  
presses



presses strong regret on account of those enormities which have since furnished so much matter for declamation against liberty. The true attachment of the dissenters to the principles and spirit of the british constitution is next strongly asserted, and the impolicy, as well as injustice, of treating them as enemies to the state, is clearly shown. In conclusion, the writer, adverting to the general state of things, offers the following judicious and animated reflections.

P. 62. ' Amid the succession of painful events which the history of the two last years records, amid the clamour which stuns, the violence which bears down, knowledge, be assured, has not moved retrograde, nor hath she stood still. Men may fear, but they know; they may take up with the delusion, but they see through it. The process which ameliorates the condition of the unborn, is going on. It is true, principles untried in their operation, have produced dreadful explosions, and apparatus constructed with great skill, and labour, have burst. Nevertheless the experience, whether too dearly purchased, I shall not, here, attempt to ascertain, is not without its use. The charm which enthusiasm nurtured is dissolving, the chain which superstition fabricated, is enfeebled; every absurd custom totters, spells are losing their force, and the oracles no longer give answers. Truth extends her empire, the reign of reason is only hindered by the force which misled ignorance puts forth against its own interests. All is well. In the universe there is a beneficent rule. In the moral, as in the physical world, the best principles operate. Improvements are going on, and we should, as much, dread to precipitate, as to retard them. These, the philosophic sons of freedom would not hasten, lest they should injure. Nought can hinder them from practising the virtues which belong to liberty. Though they see the best principles daily trampled upon, they may cultivate them within their own bosoms; though the season be inauspicious, they may merit the eulogium, " they were worthy of better times!"

' I am far from wishing to depreciate the good enjoyed in this country, and under this constitution. I know it to be very considerable, and I happen to be so situated as to see little else. Yet the class of the distressed, though it comes little under my observation, or under that of many others, is great; the accounts which make the heart of humanity ache are upon the increase, misery extends its dominions, and distress its empire. Still the best remedy will be found in gradual reforms, legally pursued. Let not men of genius and learning be discouraged, by the untoward appearance which things, at present, wear; let them continue to labour; though they may vary the means, let the object be still kept in view. Let us employ ourselves in disseminating principles of virtue, and philanthropy, and posterity, perhaps, may witness the pleasing sight of those who benefit by impositions, laying open the fallacy; of those who profit by corruption, proposing their removal; of those who reap advantage from burdensome institutions, recommending their amendment; of the rich man laying aside his pride, and the poor man his envy; and the love of kind, triumphing over that of self. To many, this is fairy language, as extravagant as encomiums upon chivalry, but let it be remembered that we live in times in which he who predicts what may appear wild, must not, on that account, be deemed a false prophet.'



If some degree of asperity should be remarked in these letters, it must be acknowledged to have been not unprovoked. They are written with the ardour of an honest mind, pleading the cause of truth and freedom; against the overbearing insolence of priestcraft.

ART. XI. *The Three Woe Trumpets; of which the First and Second are already past; and the Third is now begun; under which the Seven Vials of the Wrath of God are to be poured out upon the World. Being the Substance of Two Discourses, from Rev. xi. 14, 15, 16, 17, 18. Delivered at the Chapel in Parliament Court, Artillery Street, Bishopsgate Street, on February 3; and 24, 1793. By Elhanan Winchester.* The second Edition. 8vo. 78 pages. Price 1s. Parsons.

Mr. Winchester, who is a strenuous advocate for the doctrine of the millennium, undertakes in this discourse to show, that the french revolution is the commencement of the third woe, predicted in the book of Revelation, which is to precede the second personal appearance of Christ, when he will establish a glorious kingdom upon earth for the term of a thousand years. Whether his conjectures be the offspring of a lively fancy, or the result of deep judgment and profound research, we shall not decide.

ART. XII. *Specimens of the Manner in which Public Worship is conducted in Dissenting Congregations: with a Service for Baptism; the Celebration of the Lord's Supper, and the Burial of the Dead.* By J. H. 8vo. 114 pages. Price 2s. Johnson. 1793.

FREQUENTLY as the dissenters have of late been stigmatized as a body of men, whose principles are hostile to the constitution of their country; the history of their political conduct through the whole of the present century appears so manifest a refutation of this charge, that it seems scarcely possible to impute the odium which has fallen upon them to any other cause than either bigotry or ignorance. As far as the latter of these causes has operated, it may serve to silence the calumnies which have been raised against them, to lay open before the public the religious and political principles generally embraced among them. And perhaps no fairer method of doing this can be thought of, than that which is adopted by the author of this publication, namely, giving a full and accurate representation of the sentiments which are commonly expressed among them in the act of public worship. From some local circumstances, mentioned in the preface to this volume, the author (the Rev. Mr. Harrison, of Lancaster) was led to undertake this task; and he appears to have executed it with equal judgment and fidelity. He has published four distinct services, or sets of prayer, agreeing in principle, as well as method, as nearly as possible with those in general use in public worship amongst the class of dissenters, against which, the late complaints have been chiefly directed. To these he has added, upon the same plan, services for baptism, the Lord's supper, and the burial of the dead. These forms are drawn up with so much propriety of sentiment, and with such unaffected simplicity of language, as will give the reader no unfavourable opinion both of the soundness of the writer's understanding, and the correctness of his taste. At the same time, we can have no doubt that they will very materially contribute towards



producing the effect which the author appears to have much at heart,—the convincing the candid, that the dissenters, considered as a body, however they may differ from the creeds of others, are so far from entertaining any religious principles which can give a bias to their political opinions unfavourable to the form of government established in this country, that they are in the constant habit of praying for their rulers. Perhaps too, this sensible and liberal publication may be of use in weakening the prejudices of the dissenters, in favour of the extemporary method of praying; and lead them to inquire, whether their mode of worship would not be essentially improved by the general adoption, either of precomposed forms of prayer to be read by the minister, or (which on many accounts appear to be still more eligible) liturgies, which give the people an active share in public worship.

ART. XIII. *Two Assize Sermons.* By R. Valpy, D. D. F. A. S. Published at the Request of the High Sheriff and Grand Jury of the County of Berks. With Notes historical and political. 8vo. 151 p. pr. 3s. Reading, Smart and Co. London, Richardson. 1793.

THE laudable motive assigned by the author, for publishing these sermons, is a desire of stilling the rage of party, and diffusing a spirit of candour and benevolence among his fellow-citizens. In some respects, they appear very well adapted to answer this purpose; in others, we are apprehensive, that they may produce a contrary effect. Nothing can be better suited to this purpose than the general doctrine of the first sermon; in which, from the text, ‘let us go on to perfection,’ the author traces the history of human, moral, and religious practice, in connection with laws and civil institutions, to mark the gradual melioration of society; thus pointing out to men, of all descriptions and parties, one grand object of united pursuit, the correction of folly, error, and vice, and the universal establishment of virtue and happiness, on the broad basis of universal philanthropy. Nor do we perceive any thing inconsistent with the writer’s conciliatory views in the leading sentiments of the second discourse, in which the duty of submission to magistrates is enforced, not upon the high ground of divine right, but upon the necessity of a common bond of society, formed under a delegated power, and cemented by general law, for the protection of the rights and liberty of individuals. But we can perceive little tendency towards the diffusion of a spirit of universal benevolence in the laboured apology, which the author, in one of his notes (many of which are, however, liberal, as well as learned), offers, to prove the impracticability of abolishing the slave trade; a traffic, in it’s first principles, and in every stage of it’s practice, unjust and inhuman. And we are much at a loss to discover, how the rage of party is likely to be quelled, by encouraging (as this writer does, in the remarks on systems of reform annexed to these sermons) the continuance of those abuses, which are among the most grievous subjects of complaint, namely, sinecure places and pensions, corrupt influence, and the present partial and unequal mode of parliamentary representation.

ART.



**ART. XIV.** *Obedience to the established Laws, and Respect to the Person of the Administrator, are the joint Support of Civil Society*  
*A Sermon preached in the Chapel of Eton College, October the 27th 1793.* By the Rev. W. Langford, D. D. Chaplain in Ordinary to his Majesty, Canon of Windsor, and Under Master of Eton School. 4to. 13 p. pr. 1s. Eton, Pote; London, Faulder. 1793.

WE find nothing in this sermon, which entitles it to particular attention, except it be the sanguinary spirit it breathes against reformers at home, over whose heads it raises a millstone, which is to 'grind them to powder;' and the confidence with which it directs the thunder of heaven against the French nation, by making a supposition, which the writer seems not unwilling to believe, that 'the scourge will then only cease, when the sword of war, or some other terrible judgment, from insulted heaven, shall take off those monsters of impiety from the face of the earth.'

**ART. XV.** *A Sermon on St. John xx. 23. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained: Preached before the University of Oxford, at St. Mary's Church, on Sunday, November 24, 1793.* By the Rev. Henry Best, M. A. Fellow of St. Mary Magdalene College, Oxford. 8vo. 32 p. price 1s. Oxford, Fletcher; London, Rivingtons. 1793.

IN the name 'of the apostolic church of England' this preacher asserts and challenges the right, which many of her more enlightened clergy seem disposed to wave, and which not a few of her sons venture to call in question; that by which her 'lawful priesthood hold in their hands the keys of the kingdom of heaven,' in those forms of absolution, by the declaration of which alone the sins of penitents are, in due form, remitted. Mere human morality he represents as a dangerous enemy to the christian religion; and laments, that though men are *good* they are not *godly*. Distinction and claims like these, whatever other purposes they may serve, will not, in the present times, be commonly thought to contribute much towards the real benefit of mankind.

**ART. XVI.** *The Day of Judgment. Two Sermons, preached at the Scots Church, London Wall, December 15, 1793, recommending a Collection toward the Relief of the Weavers in Spital-fields, reduced to Distress for Want of Employment.* By Henry Hunter, D. D. 8vo. 57 p. pr. 1s. 6d. Murray. 1794.

IN a bold strain of popular eloquence, Dr. Hunter, with whose talents for pulpit oratory the public is not unacquainted, expatiates upon the solemn subject of the day of judgment. His conceptions are lively, his descriptions bold, and his language animated. The general doctrine is, in conclusion, happily, and we are glad to find, successfully applied to the purpose of soliciting charitable contributions, for the purpose specified in the title.



**ART. XVII.** - *A Discourse delivered at Taunton, Sept. 3, 1793, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books.* By T. Kenrick. 12mo. 35 p. pr. 6d. Johnson. 1794.

A VIEW is here given of the rise, progress, and present state of unitarianism, in order to prove, that it is the true doctrine of christianity, and to confirm the expectation, that it will, in due time, be generally received as such, notwithstanding all the discouragements which at present attend it's professors. The discourse is written with much good sense and good temper, and in a plain and unaffected style. The conclusion is as follows. P. 33.

' We are arrived at a grand period, for which Providence has been preparing the world for several centuries, when the doctrines of the unity of God and humanity of Christ have been freed, not only from the gross corruptions of the dark ages of popery, but likewise from the less obvious errors, which were retained by the most enlightened of the reformers; when these doctrines have been reconciled to the language of scripture and the principles of reason; when a few men are so fully convinced of their truth and importance, that they have courage to profess them openly; and when mankind are alarmed at the progress which these sentiments are making. We appear to be come to the beginning of a new æra in the christian church, the commencement of a reformation, as remarkable and important, as the reformation from popery, and which will, in the course of time, eclipse the glory of that event; the first rescuing us from the errors of the church of Rome only partially; this, entirely; the one being the dawn of day, the other the meridian light.

' Let every one hasten to apply his hand to so important a work, and endeavour to share in the honour which will arise from it. Let him furnish his mind with the knowledge of the truth; profess it without disguise or fear; labour to communicate it to others, by public instruction, by private conversation, and by the distribution of useful books. If the harvest be great, while the labourers are few, this should be considered as a motive, not for despondency but exertion; for the fewer workmen there are in the field, the more will every one have to do, and the greater will be the honour which each will enjoy. Were they more numerous, the exertions of a single person would be overlooked.

' But there are more important considerations to stimulate our endeavours, than the hope of honour. We are called upon to rescue mankind from errors, which are highly injurious to the improvement or comfort of those who embrace them, and which, if they continue to be retained by christians, will sink their religion into universal contempt among men of knowledge and reflection. We are required, by presenting to men a rational system of christianity, to stop the rapid progress of infidelity, which, if it became general and permanent, would be the greatest calamity that could befall mankind. If we be friends to the welfare of the

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the human race, if we be actuated by genuine benevolence, we shall engage with zeal in so important and useful a service.

'Although we are few in number, we have no reason, on that account, to despair of success. Great effects have risen from small and inconsiderable causes. The little cloud, no bigger than the size of a man's hand, swelled, until it had covered the whole heavens; the grain of mustard seed, which is the smallest of seeds, becomes the greatest among herbs; and a little leaven leaveneth the whole mass. By a few apostles, aided indeed by the influence of miraculous powers, the ancient empire of idolatry was overturned, and the christian religion established in the world. By a few reformers a great part of the christian world was rescued from the grievous yoke of popery; and by a few persons, equally courageous and active, may the work, which they left unfinished, be completed, and thus the remains of error and superstition be banished from the earth.'

ART. XVIII. *The Remembrancer: addressed to young Men in Business. Shewing how they may attain the Way to be Rich and Respectable.* 8vo. 32 p. pr. 6d. Parsons.

THE old recipe for growing rich, be industrious, frugal, and honest, to which experience has long ago affixed his *probatum est*, is here drawn out at length through thirty pages of plain advice, which may prove a very profitable purchase to those who know how to make a good use of it. M. D.

#### ANECDOTES, CHARACTERS,

ART. XIX. *Curiosities of Literature. Volume the Second.* By J. D'Iraeli. 8vo. 557 pages. Price 7s. in boards. Murray, 1793.

THE first volume of this publication (of which an account was given in our journal, Vol. XIII, p. 219.) we find, has obtained so much attention from the public, as already to have reached a third edition; and the compiler has taken considerable pains to improve it, by material corrections and copious enlargements. At the same time, he has prosecuted his plan of furnishing the learned world with a repository of literary anecdote, by adding a second volume, in which he has pursued an arrangement similar to that of the former. The materials of this volume are collected, with equal industry, from various, and often from uncommon sources; and the selection appears to have been made with increasing caution; so that though the volume contains many articles which were scarcely worthy of being rescued from oblivion, they on the whole afford a fund of amusement, which none but an indefatigable reader could have provided, and for which the literary lounge will acknowledge himself indebted to the compiler. The work may deserve encouragement in another more important light, as furnishing a variety of curious particulars to illustrate the history of human nature. For the compiler has judiciously disposed of his materials under such leading heads, and



connected them by such observations and reflections of his own, as may serve to present them to the mind of the reader in some kind of relation and union with each other, and therefore as in some sort prepared for the use of the philosophical inquirer. We must, as with respect to the former volume, content ourselves with a few miscellaneous extracts. Under the head of *literary controversy*, we meet with the following disgraceful examples of the violence with which the learned have contended about trifles.

p. 16. ‘ Erasmus produced a dialogue, in which he ridiculed those scholars who were servile imitators of Cicero; so servile, that they would employ no expression but what was found in the works of that writer; and even copied his faults. This dialogue is written with delicacy and fine humour, and composed in an exquisite style. Scaliger, the father, who was then unknown to the world, had been long looking for some occasion to distinguish himself; he now wrote a defence of Cicero, but which was in fact one continued invective against Erasmus: he there treats the latter as illiterate, a drunkard, an impostor, an apostate, a hangman, a demon just come from hell!

‘ Schioppius was a worthy successor of the Scaligers: his favourite expression was, that he had trodden down his adversary.

‘ Schioppius was a critic, as skilful as Salmasius or Scaliger, but still more learned in the language of abuse. He was regarded as the Attila of authors. He boasted that he had occasioned the deaths of Casaubon and Scaliger; and such was the impudence of this cynic, that he attacked with repeated satires our James the first, who as Arthur Wilson informs us, condemned his writings to be burnt in London. Detested and dreaded as the public scourge, Schioppius, at the close of his life, was fearful he should find no retreat in which he might be secure.

‘ Fabretti, an Italian, wrote furiously against Gronovius, whom he called *Grunnovius*: he compared him to all those animals whose voice was expressed by the word *grunnire*, to *grunt*. This Gronovius was so malevolent a critic, that he was distinguished by the title of ‘Grammatical Cur.’

‘ When critics venture to attack the person as well as the performance of an author, I recommend the salutary proceedings of Huberus, the writer of an esteemed Universal History. He had been so roughly handled by Perizonius, that he obliged him to make the *amende honorable* in a court of justice.

‘ Certain authors may be distinguished by the title of **LITERARY BOBADILS**, or fighting authors. It is said of one of our own celebrated writers, that he drew his sword on a reviewer; and another, when his farce was condemned, offered to fight any of the audience who hissed. Scudery, brother of the celebrated mademoiselle Scudery, was a true Parnassian bully. The first publication which brought him into notice, was his edition of the works of his friend Theophile. He concludes the preface with these singular expressions.—“I do not hesitate to declare, that, amongst all the dead, and all the living, there is no person who has any thing to show that approaches the force of this vigorous genius; but if amongst the latter, any one were so extravagant as to consider that I detract from his imaginary glory, to show



show him that I fear as little as I esteem him, this is to inform him, that my name is

DE SCUDERY."

A similar rhodomontade is that of Claude Trelon, a poetical soldier: He begins his poems by informing the critics, that if any one attempts to censure him, he will only condescend to answer sword in hand.

ANTI, prefixed to the name of the person attacked, was once a favourite title to books of literary controversy. With a critical review of such books Baillet has filled a quarto volume; yet, notwithstanding this labour, such was the abundant harvest, that he left considerable gleanings for posterior industry;—his list was augmented by nearly as many.

Anti-Gronovius was a book published against Gronovius, by Kuster. Perizonius, another pugilist of literature, entered into this dispute on the subject of the *Æs* grave of the ancients, to which Kuster had just adverted at the close of his volume. What was the consequence? Dreadful!—Answers and rejoinders from both, in which they bespattered each other with the foulest abuse. A journalist blamed this acrimonious controversy; and he has done this with sufficient pleasantry. He says, "To read the pamphlets of a Perizonius and a Kuster on the *Æs* grave of the ancients, who would not renounce all commerce with antiquity? It seems as if an Agamemnon and an Achilles were railing at each other. Who can refrain from laughter, when one of these commentators even points his injuries at the very name of his adversary? According to Kuster, the name of Perizonius signifies a certain part of the human body. How is it possible, that with such a name he could be right concerning the *Æs* grave? But does that of Kuster promise better, since it signifies a beadle; a man who drives dogs out of churches?—What madness is this!"

The works of Homer produced a controversy both long and virulent, amongst the wits of France. "At length," as the author of *Querelles Litteraires* informs us, "by the efforts of Valincour, the friend of art, of artists, and of peace, the contest was terminated." Both parties were formidable in number, and to each he made remonstrances, and applied reproaches. La Mothe and madame Dacier, the opposite leaders, were convinced by his reasoning, made reciprocal concessions, and concluded a peace. The treaty was formally ratified at a dinner given on the occasion by the celebrated madame De Staël, who represented 'Neutrality.' Libations were poured to the memory of old Homer, and the parties were reconciled.

Literary controversy is now generally conducted with that urbanity which should ever characterize the dispassionate man of letters. Let us, however, be careful, that the interests of literature do not evaporate in that polite incense of panegyric, which we so frequently observe scattered from the censers of two adversaries. Antagonists of this description appear too partial to each other to combat with any earnestness.

Of the *theatrical mysteries* formerly exhibited, we have the following particulars. P. 73.



It is generally allowed that pilgrims introduced these devout spectacles. Those who returned from the Holy Land, or other consecrated places, composed canticles of their travels, and amused their religious fancies by interweaving scenes of which Christ, the apostles, and other objects of devotion, served as themes. Ménéstrier informs us, that these pilgrims travelled in troops, and stood in the public streets, where they recited their poems, with their staff in hand; while their chaplets and cloaks, covered with shells and images of various colours, formed a picturesque exhibition, which at length excited the piety of the citizens to erect occasionally a stage on an extensive spot of ground. These spectacles served as the amusement and instruction of the people. So attractive were these gross exhibitions in the dark ages, that they formed one of the principal ornaments of the reception which was given to princes when they entered towns.

When the mysteries were performed, at a more improved period, the actors were distinguished characters, and frequently consisted of the ecclesiastics of the neighbouring villages. Their productions were divided not into acts, but into different days of performance, and they were performed in the open plain; this was at least conformable to the critical precept of that mad knight, whose opinion is noticed by Pope. In these pieces, the actors represented the person of the Almighty, without being sensible of the gross impiety. So unskilful were they in this infancy of the theatrical art, that very serious consequences were produced by their ridiculous blunders and ill-managed machinery. In the history of the French theatre, vol. ii. p. 285, the following genuine and singular anecdotes are preserved, concerning a mystery which took up several days in the performance.

In the year 1437, when Conrad Bayer, bishop of Metz, caused the Mystery of the Passion to be represented on the plain of Verimiel, near that city, *God was an old gentleman*, named Mr. Nicholas Neufchatel, of Touraine, curate of St. Victory of Metz, and who was very near expiring on the cross, had he not been timely assisted. He was so enfeebled, that it was agreed another priest should be placed on the cross the next day, to finish the representation of the person crucified, and which was done; at the same time the said Mr. Nicholas undertook to perform the resurrection, which being a less difficult task, he did it admirably well. — Another priest, whose name was Mr. John De Nicey, curate of Metrange, personated Judas, and he had like to have been stifled while he hung on the tree, for his neck dislocated; this being at length luckily perceived, he was quickly cut down, and recovered.

John Bouchet, in his *Annales d'Aquitaine*, (a work which contains many curious circumstances of the times, written with that agreeable simplicity which characterises the old writers) informs us, that in 1486 he saw played and exhibited in mysteries, by persons of Poitiers, the Nativity, Passion and Resurrection of Christ, in great triumph and splendour; there were assembled on this occasion, most of the ladies and gentlemen of the neighbouring counties.

From



From the *Segraisiana*, is quoted the following anecdote concerning the inimitable Cervantes. P. 134.

‘ M. du Boulay accompanied the French ambassador to Spain, when Cervantes was yet alive. He has told me, that the ambassador one day complimented Cervantes on the great reputation he had acquired by his *Don Quixote*; and that Cervantes whispered in his ear, “ Had it not been for the Inquisition, I should have made my book much more entertaining.”

‘ Cervantes (says Segrais in another place) was, as is well known, at the battle of Lepanto, where he was wounded and enslaved. He has given his own history in *Don Quixote*. He was known at the court of Spain, but he did not receive those favours which might have been expected; he was neglected.— His first volume is the finest; and his design was to have finished there; but he could not resist the importunities of his friends, who engaged him to make a second, which does not display the same force, although it has many splendid passages.

‘ We have lost many good things of Cervantes, and other writers, because of the tribunal of religion and dullness. One Aonius Palearius was sensible of this; and said, “ that the Inquisition was a poignard aimed at the throat of literature.” The image is striking, and the observation just; but the ingenious observer was in consequence immediately *burnt*!

In an article entitled, ‘ A glance into the French Academy,’ the editor gives, from Furetiere, the following humorous description of the manner in which these academicians passed their time in their assemblies. P. 209.

“ He who bawls the loudest, is he whom they suppose has most reason. They all have the art of making long orations upon a trifle. The second repeats, like an echo, what the first has said; but generally three or four speak together. When there is a bench of five or six members, one reads, another decides, two converse, one sleeps, and another amuses himself with reading some dictionary which happens to lie before him. When a second member is to deliver his opinion, they are obliged to read again the article, which at the first perusal he had been too much engaged to hear. This is a happy manner of finishing their work. They can hardly get over two lines without long digressions; without some one telling a pleasant story, or the news of the day; or talking of affairs of state and reforming the government.”

‘ If the assemblies of academicians are thus triflingly passed, we need not regret that no academy for polite literature is established in our country.’

Many curious particulars are given on the head of magical superstitions, from Le Brun's *Superstitions ancient and modern*, of which we select the following. P. 337.

‘ Sometimes these superstitions are classed under the title of *PHYLACTERIES*, or preservatives. Le Brun divides them into two kinds; the one employed *without words*, and the other *with words*.

‘ In the first class are to be placed the *talismans*, which are certain figures invented by the Arabians, engraved on certain stones



stones or metals. To make these talismans perfect, according to the minute description of an adept, and which is inserted in this work, so many wonderful things are required, that any one, in the least in his senses, must despair of accomplishing his purpose. Yet the same adept enumerates a variety of instances of their miraculous powers. He informs us of their potency as remedies, and prescribes them as excellent for the head-ach, the fore-throat, rheumatisms, &c. and, what is very essential, they will assist us in becoming agreeable to the ladies, in acquiring riches and honours, in being successful in commerce or gaming; to be men of genius, &c.—The reader's curiosity is probably awakened; I have transcribed one of his recipes, on a subject in which most aspire to be successful.

“ & For JOY, BEAUTY, and STRENGTH.

“ ENGRAVE the figure of VENUS, which is a lady holding in her hands apples and flowers, in the first scale of Libra, or of Pisces, or of Taurus.” This is no difficult operation; but the reader must *first* obtain *the perfect talisman*, on which it is to be engraved.

• Of the effects of these talismans there are numerous instances recorded by old writers; but I shall not venture to transcribe them.

• One I am induced to notice. It was said that the cells of the Chartreux were never troubled with bugs; though they had been discovered in the cells of their domestics. Several religionists cherished an opinion that this was owing to a particular exemption with which God favoured the order! These are the literal expressions of father Jaques du Breul;—“God would not allow them to be afflicted and distressed by these stinking animals called bugs; and, to show his peculiar favour, he has not exempted the cells of their servants from these creatures.”—This was a subject of serious controversy amongst the scholars of those days; and some attributed the exemption to the use of *talismans*. Cardan, more philosophically, to their not eating meat; Scaliger rallies him on this, but gives no reason for it; at length Vossius, in his work on idolatry, mentions this fact as very uncertain, while he at the same time brings the best proof of it, which simply proceeded from the act of *cleaning their cells daily*!

• Another of the same kind of phylacteries were the *gamahel*, that is natural figures found in stones, marble, metals, &c. things by no means uncommon; perhaps every virtuoso has one in his cabinet. Vide MISCELLANEA, art. Natural productions resembling artificial compositions.

• The same spirit of superstition has formed another kind of magic; which consists in certain words and expressions, sometimes accompanied by certain actions. Such as, when men were exposed to storms, lightning, &c. they drew a circle on the earth with a knife, capable of containing those they desired to protect. Then they made a cross, and wrote *Verbum Caro factum est*.—Characters more diabolical are framed, by which Le Brun informs us they pretend to corrupt the morals of the fair. Then he



he gives a prolix account of certain enchanted metals. But I am weary of collecting these superstitious follies; enough has been exhibited to remind the reader to what a deplorable degree the human mind can sink, when it labours under a load of superstitious imaginations.'

The following description of a popish excommunication, from St. Foix, is a striking example of the power of superstition.

p. 390. 'Philip Augustus, being desirous of divorcing Ingelburg, to unite himself to Agnes de Meranie, the pope put his kingdom under an interdict. The churches were shut during the space of eight months; they said neither mass nor vespers; they did not marry; and even the offspring of the married born at this unhappy period were considered as illicit: and because the king would not sleep with his wife, it was not permitted to any of his subjects to sleep with their's. In that year France was threatened with an extinction of the ordinary generation. A man under this curse of public penance was divested of all his functions, civil, military, and matrimonial; he was not allowed to dress his hair, to shave, to bathe, nor even change his linen, so that (says Mr. De Saint Foix) upon the whole this made a filthy penitent.—The good king Robert (he continues) incurred the censures of the church for having married his cousin. He was immediately abandoned; two faithful domestics alone remained with him, and these always passed through the fire whatever he touched. In a word, the horror which an excommunication occasioned was such, that a woman of pleasure, with whom one Pelletier had passed some moments, having learnt soon afterwards that he had been above six months an excommunicated person, fell into a panic, and with great difficulty recovered from her convulsions.

'Such is the picture historians present to our meditation of the possible debasement of the human mind. Voltaire inclines to think, that the circumstances relative to king Robert are exaggerated. But if we reflect on the profound ignorance and genuine superstition of the times, we shall have no reason to be surprised at this pious stupidity of the court of France.'

Among the *miscellanea* of his volume, we find several marvellous tales, which it is impossible to read without exclaiming *Credat Judeus Apella*. The traveller, who relates that the king of Siam has a crystal summer-house, the walls, ceilings, and floors of which are formed of pieces of ice, united by a cement as transparent as glass itself, as a retreat from the *insupportable heat* of the climate, was determined to try how far impudence could impose upon credulity.

The volume closes with a beautiful poetical version of Haller's ode on the death of his wife, by the present poet laureate. o. s.

#### ANIMAL ELECTRICITY.

ART. XX. *Experiments and Observations relative to the Influence lately discovered by M. Galvani, and commonly called Animal Electricity.* By R. Fowler. 8vo. 76 pages. Price 3s. 6d. sewed. Edinburgh, Duncan. London, Johnson.



We have already remarked, in reviewing a very elaborate work upon this subject, that the influence discovered by professor Galvani did not appear to be the same with ~~that~~ of electricity. In proof of this opinion, the ingenious publication now before us affords a considerable number of facts, and some close and forcible reasoning. The author sets out with supposing, that many circumstances, which attended the discovery of this influence, had prepared the mind of the professor of Bologna for the belief of it's having a near relation to artificial electricity; and that different experiments which have since been made by Dr. Valli, have added to the plausibility of the opinion. 'A repetition of some of these experiments,' however, says the author, 'excited my doubts as to the legitimacy of the conclusions which had been drawn from them, and induced me at length to proceed in the following investigation.'

P. 4. 'My first object was to ascertain as well the various circumstances, which are essentially requisite to the production of these new phenomena, as those in which they can be rendered most obvious. After a great variety of experiments, of which it would be unnecessary here to relate more than the result, I found that I could not excite in an animal the appearances described by Galvani with any substances whatever, whether solid or fluid, except the metals: and that the mutual contact of two different metals with each other, so far as I was able to determine, was in every case necessary to the effect.'

'When metals are either calcined or combined with acids, they are no longer capable of exciting contraction. In estimating the comparative power of different metals as exciters, I found zinc by far the most efficacious, especially when in contact with gold, silver, molybdena, steel, or copper, although these latter excite but feeble contractions when in contact only with each other. Next to zinc, tin foil, and lead appear to be the best exciters. But with zinc, and gold, silver, or molybdena, I have frequently succeeded in exciting contractions in the foot of a frog, upwards of a day after they had ceased to be excited, by arming the nerve with tin foil, and using some other metal as a conductor, in the way the experiment is commonly performed.'

If the bulk of the metals be large, and the surface of the animal with which they are in contact extensive, the contractions have generally been found stronger, and excited with greater facility, than when the contrary was the case. With respect to two different metals being necessary to produce contractions, the author observes, that in some instances they have appeared to be excited by one metal only. But in these cases he suspects there has been some unobserved fallacy. For, says he, 'I happened one day to touch the crural nerve of a frog with a small gold tooth-pick slid from a silver case, and the leg instantly contracted; I again touched it, and it again contracted. At another time I observed contractions from touching a nerve, with a silver cannula; and at another from placing one in the folds of a silver chain.' All these seemed to him at the moment decisive proofs of contractions being produced by the application of one metal. The following experiments however, led him to a different explanation of the matter. 'Having placed one end of silver probe upon the sciatic nerve of a frog, lying in water some inches below the surface, I observed,' says he, 'that no contractions followed, neither did they,



when I touched the part of the probe above the surface with a piece of zinc. But when I touched it at the surface, so that both the zinc and the silver were in contact with the water, although the zinc was at the same time many inches removed from the frog, contractions were produced equally vigorous, as if both the metals had been in immediate contact with the frog.' The author was no longer at a loss to explain the contractions produced by the gold tooth-pick; it was evident, that there were two metals in contact with one another. The gold immediately in contact with the nerve; and the silver case communicating with it and the muscles, through the medium of the surrounding moisture.

Whether, however, it be true or not, that two different metals must be in mutual contact to excite contractions, the author has found that they may be excited in an animal, when no more than one metal is in contact with it; and professor Monro has demonstrated in his lectures the possibility of even exciting contractions in the limb of a frog, without either of the metals that he employed being in contact with it, or having any other connection with it than by the medium of some soft substance.

In refutation of some of the theories which have been formed of Galvani's discovery, Mr. F. imagined he had observed, that it was not necessary that the metals should be in contact with any thing but the nerve, in order to produce contractions in the muscles to which it was distributed.

P. 13. 'It had from the first been known, that contractions could be excited by placing two different metals in contact, one with the nerve, the other with the muscles, and making a communication between them: but, in this experiment, the only metal in contact, either with the nerve, or muscle, was silver. Neither had the influence passed through the chain, and up the leg against the course of the nerve, in consequence of a communication by means of moisture subsisting between the zinc, and the foot, as well as between the silver chain, and the foot; for the experiment succeeded equally well when the chain was removed, and the foot laid upon a silver plate made perfectly dry. But when either the zinc, or probe was held by another person not communicating with me; or when either of them was insulated in a stick of sealing wax; no contraction whatever took place. Neither, indeed, were contractions excited in any part of the leg, except the foot, when the probe was withdrawn from the nerve; and the foot, and silver, were both touched with the zinc. It is then clear, that the influence, which, in the former case, excited the whole leg to contraction, must have passed through the medium of my body. It is not necessary that the silver should be laid under the foot; all that is required, is, that it should communicate with it by means of moisture; it may then be laid at almost any distance from it.'

He next endeavoured to ascertain the course of this influence, which had still remained uncertain. It seemed probable that it might be from the muscles to the nerve; or from the nerve to the muscles. His experiment on the legs of a frog in proof of this point, is curious, and leads to the conclusion, that the influence passed 'either from the muscles, or the zinc and silver; and in the direct course of the nerves of both legs.' This experiment seems also to have put the author in possession of a ready method of determining the substances which



which admitted or prevented the passage of this new influence through them. We have here many very interesting observations and some curious facts respecting the nature of conducting and non-conducting bodies, but they run out to too great a length for us to particularize them.

From what the author has stated in the preceding part of the work, we might justly be led to doubt the necessity of a communication, in any case, between the muscles, as well as the nerve, and the metals, in order to induce contractions. Such a communication, however, Mr. F. seems to think necessary. 'If the contact of two different metals,' says he, 'were alone sufficient to excite contractions, contractions should always take place, whenever a good conductor is interposed between the metals and the nerve alone. But I have in no instance observed this to be the case.' For in the experiment where the crural nerve of a frog is supported upon a silver probe, it is requisite that the piece of silver, with which the zinc is put in contact, should communicate either immediately, or through some good conducting medium, with the muscles of the foot, or leg, before any contraction can take place. Other experiments are also adduced in confirmation of the author's supposition; and some facts mentioned by Mr. Fontana, which might at first sight probably lead to a different explanation, are more strictly examined; after which, we come to the concluding observation, that 'where contractions are produced by the mutual contact of the metals, a conducting substance is interposed between them and the muscles, as well as between them and the nerve;' he therefore supposes, that 'it would be unphilosophical not to allow that in the instance in question, the moisture adhering to the surface of the nerve, formed that requisite communication between the metals and the muscles.'

This kind of communication of the muscles with the nerve, through the medium of the metals, appeared to doctor Valli indispensably necessary to the production of the phenomena discovered by Galvani; and, favoured by a conviction of their being produced by electricity, probably suggested to that author the theory he has offered to the public in explanation of them. This hypothesis is therefore examined by our author somewhat rigorously, and opposed by many ingenious arguments, and some facts, which will probably be found difficult to refute. On the whole, Mr. F. thinks, that even should it ever be clearly proved, that the phenomena, which have been observed by professor Galvani, depend upon electricity, the hypothesis in question will not afford a satisfactory account of the manner in which it produces them.

Though the analogy between this influence and electricity in many respects may be strong; the author appears to have many doubts of their identity. The points of resemblance and difference which characterize this new influence, electricity, and the power which distinguishes the torpedo, gymnotus, and silurus, form the chief grounds of these doubts. Respecting each of these, the author brings forward many very pertinent observations, although he does not appear to us to have gone sufficiently into the investigation of a matter so curious and important, and upon which much would seem to depend in determining this disputed point. Part of Mr. F.'s reasoning on this interesting subject, we shall present to our readers.



P. 52. ' But the most important, and characteristic difference, which I have yet been able to discover, between this new influence and electricity, consists in their effects upon the contractile power of animals and of plants. The contractions of animals excited by electricity have a tendency to destroy that power upon which contractions depend. But the contractions excited by the application of metals, have, in all my experiments, had the directly opposite effect. The more frequently contractions have been, in this way, excited, the longer do they continue excitable: and the longer are the parts, upon which such experiments are made, preserved from putridity. An influence, capable of exciting contractions without occasioning exhaustion, was a thing I so little expected to find, and so contrary to the character which had been given of this, both by Galvani and by Dr. Valli, that I, at first, distrusted my own observation of the fact: but the number of comparative experiments, which I had afterwards occasion to make, though with views different from that of ascertaining the point in question, convinced me that this influence, so far from destroying the contractility of muscles, has a tendency to preserve it. Oxygene is, so far as I know, the only stimulus in nature, whose effects are at all analogous.

' When a frog had been long dead, I have been sometimes more than a quarter of an hour without being able to excite a single contraction by the application of the metals: but after this, without at all varying the means employed, contractions have appeared, and have become gradually more and more vigorous.

' It is said, (for I have never had an opportunity of making the experiment,) that a stream of electricity passed through a sensitive plant produces an almost immediate collapse of its leaves. But the influence, discovered by Galvani, produced no such effect in the following experiment. Having separated the leg of a frog from its body, I freed its crural nerve from surrounding parts, and with one hand held it supported upon the end of a probe. An assistant placed a piece of silver under its foot, and held the zinc with which it was to be touched. A sensitive plant formed the medium of communication between us. He held the bottom of its stem between his fingers, while I held the top: so that when the silver was touched by the zinc, the influence passed up the plant, and through the whole of its stem. The frog's leg instantly contracted, and repeated its contractions every time the silver and zinc were in contact: but the leaves of the plant did not collapse; neither did they when any of its branches formed part of the circuit.'

Mr. F. however observes, that the plant, upon which this last experiment was made, had been kept during the winter, and suggests, that with a young one the result might probably be different. The torpedo is not apparently affected by the influence which it produces; but animals in which the new influence is excited are strongly affected. This circumstance; and the presence of metals being always necessary to produce the effects, have led to a belief, that the exciting influence was something external to animals; and that it arose probably from the mutual contact of the metals. To this opinion our  
author



author was at first inclined; but further trials convinced him, that it was erroneous, and not well supported by facts.

In the second section, the author inquires concerning the power of the magnet, in producing the phenomena of Galvani; but on this he seems to have made few experiments. Contractions may be produced both by the natural and artificial loadstone, but there appears no difference between them, and those excited by unmagnetised iron, or an ore having an equal quantity of iron with the natural loadstone.

We come next to an examination of the relations which subsist between the influence observed by professor Galvani, and the muscles, the nervous, and the vascular systems of animals. The author seems justly to apprehend, that we shall never be able to satisfy ourselves, whether this new influence can immediately act upon the muscular fibre, or not: since we have no criterion by which we can judge of the complete separation of muscular fibres from nerves, without rendering them incapable of accurate experiment. The experiments made upon earth worms and leeches are extremely curious, and seem to afford proof of their being possessed of an organ of exquisite sense; and that they are not, as has been supposed by some anatomists, destitute of a nervous system.

The nerves being principally concerned in the production of the phenomena attending the new influence of Galvani; the author therefore next inquires, whether all the nerves of the body be equally subjects of this influence, or it's effects be confined to the nerves appropriated to the muscles of voluntary motion only. With this intention he surrounded the par vagum and intercostal nerves of cows and sheep with tin foil, while the auricles of their hearts were still contracting, and placed one end of a bent silver rod, at different times, upon the heart itself, the adjacent muscles, and the nerves; but without producing the slightest perceptible difference in the contractions of the heart, and without being able to renew them when they had ceased. 'The heart,' says the ingenious author, 'through the medium of it's nerves, is not excitable, therefore, by the same means which are found efficacious in exciting other muscles to contraction.' It seems, however, from some experiments made by Mr. Kite, that, though the contractions of the heart, while the brain remains intire, may be affected by different substances thrown into the stomach; yet that this is by no means the case, when the functions of the brain are suspended by hanging or drowning. Our author's further experiments on these subjects are highly interesting.

P. 75. 'Immediately, therefore, on discovering the superior powers of zinc, and molybdena, in exciting contractions, I began again to repeat with these metals the experiments on the nerves passing to the hearts of frogs; but for a long time without satisfying either myself or others, whether any effect was really produced. At length; however, I was so happy as to succeed completely. On the 18th of march last, in presence of my friends, Mr. Hunter and Mr. Thomson, having dissected away the pericardium from a frog's heart, which had an hour before ceased spontaneously to contract, I removed the muscles, and cellular membrane covering its nerves, and

large



large blood vessels. I then placed one end of a rod of pure silver in contact with one side of these nerves, and blood vessels; and one end of a rod of zinc on the other, both of them at about the distance of the third part of an inch from the auricles of the heart. On bringing the opposite ends of these rods in contact with each other, the auricle first, and then the ventricle of the heart immediately contracted, and repeated their contractions as often as the ends of the metal rods were made to touch each other. When a stick of glass, wax, or wood, was made use of in place of one of the metals, no contraction took place. Contractions, however, were excited by irritating the heart itself with the point of a sharp instrument. The contractions were both more vigorous, and more constant when the metals were placed in contact with the heart itself, than when touching only its blood vessels and nerves. I have several times attempted to trace some of the nerves, which may be seen near the large blood vessels of the heart of a frog, into the heart itself, in order to arm them separated from other parts; but, partly on account of their minuteness, and partly on account of the weak state of my eyes, which does not permit me to look intently at minute objects, I have never been able to succeed.

‘ Since making this last experiment, I have repeated it upwards of twenty times. In order to its complete success, it is necessary that the spontaneous contractions of the heart should nearly, if not altogether, have ceased; and, when in this state, the experiment is rendered still more satisfactory by removing the heart from the body of the frog, and laying it upon a plate of zinc. We are then sure that its contractions cannot have been excited, by any mechanical irritation, arising from the contractions of the muscles of the thorax.’

This experiment, however, appears to have been made but upon few animals of warm blood.

The sensation produced upon the end of the tongue by coating its upper and under surfaces with different metals, as done by Mr. Volta, the author finds to be very different from that caused by electricity. They are both subacid, but as unlike one another, as the taste of vinegar and diluted vitriolic acid. That induced by the metals is attended with a metallic taste, which varies according to the metals made use of in the experiment. Many curious observations are given on this subject, and a detail of some very interesting phenomena, which our limits will not allow of being particularly noticed. After offering some further remarks, respecting the contractions of blood vessels, Mr. F. attempts to investigate the source from which the respective powers of nerves and muscles originate, conceiving the brain, or sanguiferous system, as the most probable sources from which nerves and muscles might derive their power; the author began his inquiry, ‘ by comparing the effects, which result from partially interrupting their communication, first with the brain, and then with the arteries;’ and from the whole of his experiments it appears, ‘ that the sanguiferous system contributes more immediately than the brain, to the support of that condition of muscles and of nerves, upon which the phenomena of contraction depend; since that condition is much more injured by intercepting the influence of the former than of the latter.’



P. 134. 'Every experiment and observation, which has been made upon the subject of nutrition, and of the reproduction of parts, clearly demonstrates that nerves and muscles, in common with every other part of the body, derive their structure from the arteries; and it is evident, that upon this structure their several properties must in some measure depend. But Mr. Galvani's discovery of a subtile influence, which may be transmitted apparently from one part of an animal to another through foreign media, may reasonably give rise to a conjecture that the phenomena exhibited by nerves and by muscles may perhaps depend more immediately upon some such influence; and reasons exist, which might induce some to suspect that even this is derived from the blood.'

The experiments which the author next relates, and which were suggested by some opinions of Mr. Fontana, are highly interesting. They tend to show, that the conclusion he has drawn of poisons destroying life 'by exerting their influence upon some subtile principle existing in the blood,' does not rest on a solid foundation. The appendix, which is very short, contains some additional facts and observations, that tend to strengthen the different conclusions. The work is written in a clear and perspicuous manner, and displays considerable ingenuity and experimental accuracy.

## M I D W I F E R Y.

ART. XXI. *Practical Essays on the Management of Pregnancy and Labour; and on the inflammatory and febrile Diseases of Lying-in Women.* By John Clarke, M. D. 8vo. 170 p. pr. 3s. 6d. in boards. Johnson. 1793.

SINCE the obstetric department of the profession of physic has been removed from the management of women, and placed in the hands of male practitioners, treatises without end have been written on the subject. Midwifery has become a kind of vehicle by which the young practitioner has made known the place of his residence, and his various qualifications. That these trifling considerations could, however, have any influence with the writer of the present essays, we do not believe; though we have observed some passages, in the prefatory part of the work, which have somewhat of a suspicious appearance. Of the importance of the matter contained in this publication we receive no very favourable impression from the manner in which the author himself speaks of it. 'For,' says he, 'I have neither the vanity to believe, nor do I pretend that the observations in these essays are new.' If they have no claim to novelty, for what reason are they brought forward here? If they contain nothing but what has been detailed by other writers, what necessity could there be for Dr. C. to introduce them under the present form? It could not be for the purpose of instructing the young practitioner, because he must have been already well acquainted with every thing which they comprehend. Whatever may have been the reason of their present appearance, we find that their principal merit, in the author's opinion, is that of affording a just discrimination among the diseases of the puerperal state, which, he thinks, have hitherto been involved in



in much confusion. After these observations on the manner in which the essays before us are introduced to notice, we shall examine the work itself.

On the general management of pregnant women, both before, in the time of labour, and after delivery, we meet with nothing that requires our particular attention: the author's observations are such as are generally given in books of midwifery. The method of treating inflammation of the breasts, by promoting the suppurative process, is thus commented upon. p. 43.

' This complaint having been by many considered to be a deposition of redundant or hurtful milk, which, if carried back into the constitution, might induce other more violent and dangerous diseases, such as puerperal fever, swelled legs, inflammation of the uterus, and even mania; we are not surprised to find that practical men, misled by such opinions, have been afraid of stopping it in limine. All their intentions have therefore been usually directed to the forwarding of the suppurative process, and giving a free evacuation to the pus, when formed, by making a large opening.

' We have accordingly been advised to use emollient and anodyne fomentations, and poultices to the part inflamed, during the inflammatory state, both to give ease to the patient, and to hasten the formation of matter.

' From having had frequent opportunities of observing the effects of this mode of treatment, I have had abundant reason for being dissatisfied with it, and there seems to be no good reason why this inflammation should be allowed to run on to suppuration, if it can be prevented. Much present and future inconvenience will be spared to the woman, if the cure by resolution be attempted at first.'

We can see nothing particularly new, or uncommon, in the plan of treatment here recommended: we know that the discutient method has often been successfully attempted in cases of this kind, and that saturnine applications have frequently been employed with advantage. Nor, when suppuration takes place, do we think the manner which the author has proposed, of letting the matter out in small quantities at a time any very great improvement. In many instances the discharge of the pus cannot be accomplished in this way, and in others, the retention of part of the matter for several days, must evidently prevent the sides of the abscess from uniting, and consequently delay the cure. Doctor C.'s opinion, however, is, that, p. 49,

' There is one, and only one inconvenience, which arises from the mode of treatment advised above, which is that of a second orifice being formed at the bottom of the breast, in consequence of the pressure of the matter downwards. But this seldom gives much pain to the patient, or trouble to the surgeon, as it commonly heals very soon.'

In the following part of the work, which seems the most important, the author considers the inflammatory and febrile diseases occurring in the puerperal state. The causes that have impeded the progress of our knowledge of these diseases are first examined; after which the author gives a short account of the opinions of



the different writers upon them, and attempts to reconcile their various theories and methods of treatment, by supposing that they have described different states of these diseases under the same name. Inflammation of the uterus, and of the peritonæum, being sometimes found distinct, the author has, on that account, given a separate description of the symptoms attending each. In these descriptions, he appears to have collected every thing material with respect to those diseases. These inflammations are, however, sometimes found in a state of combination, which gives occasion for the writer to say, p. 92,

‘ But it is right that I should observe here, that they are often mixed together, insomuch, that the mixed case is that which we most commonly meet with ; in which will be found a complication of the symptoms arising from the two different affections. This is a very dangerous state to the patient, and the degree of danger must be estimated by the violence of the symptoms described already, always remembering that it will be aggravated as the quantity of parts inflamed is greater.

‘ Before I close this part of my subject, I must beg leave to caution those of my readers, whose experience may have been short, to be very careful in distinguishing these diseases from cases of fever consequent to labour, occurring in debilitated constitutions, in large towns, and in hospitals, more particularly when there is any disposition to epidemic complaints, which have a low tendency. Under all these circumstances we should be particularly cautious in the use of the lancet. Nothing but extreme necessity will justify it, and that necessity very rarely occurs.’

On cases of inflammation of the uterus, ovaria, and fallopian tubes, and of the peritonæum, as connected with inflammatory affections of the system ; or on the affection of the uterus, and of the system, as arising from portions of the placenta left in the uterus, we have observed nothing that deserves our particular attention.

The author’s reflections and observations on what he calls the low fever of child-bed, which is sometimes epidemical, are considerably more useful and important, and seem to have been carefully made at the time this disease was so prevalent in London, in 1788. Dr. C.’s account of this disorder commences with a slight description of the state of the air, previous to its attack, and a pretty accurate history of the symptoms which denote it to be present. Respecting the pulse, which is remarkably quick in this disease, the doctor observes that, p. 127,

‘ From the circumstance alone of the great frequency of the pulse without any apparent reason, I have been often able to detect the attack, when the woman herself has made little or no complaint. Here I cannot refrain from observing, that it is very uncommon to find a pulse beating to the number of 110, or upwards, after a reasonable time allowed for refreshment and recruit from the fatigue of labour, without strong reason for suspecting that there is some latent disposition to disease, even though none should appear. It will at least be a sufficient reason to the medical attendant to be upon his guard and narrowly to watch, so that he may detect the insidious and treacherous encroachments of



of a disease, which when once it has fairly fastened upon the constitution, seldom loses its hold till it has effected the destruction of the unhappy patient.'

The danger attending this complaint, according to Dr. C., is in proportion to the quickness with which it succeeds to labour. In those in whom the disease occurred at a later period, there was not the same violence of attack; the depression of strength was less formidable, and the tumefaction of the abdomen not so extensive. Where the swelling of the abdomen was considerable, few recovered. The increasing danger is pointed out by the pulse becoming more frequent with greater weakness, and by the irregularity in it, which frequently takes place before death. The course of the disease is often astonishingly rapid.—The author next examined the appearances in a great number of dead bodies, and generally found a large collection of fluid in the cavity of the abdomen. The smell of this is very remarkable, so as to distinguish it from every other kind. When large in quantity, the surfaces of the viscera and peritonæum are found covered with a crust of the solid part of this matter, which resembles coagulable lymph. The quantity of the extravasated fluid, and of the solid matter floating in it, or that is incrusted; is very great, even when the disease has only continued a very few days. It does not appear to be in any proportion to the violence of the inflammation, or the extent of the inflamed surface. In most of the cases there seems to have been a slight inflammation somewhere in the abdominal cavity, but not confined particularly to any part. In the inside of the uterus, or of the intestines, inflammation has never been observed by our author.

In the cavity of the thorax, on one or both sides, a quantity of the same kind of fluid, and of the solid matter floating in it, is sometimes found. The nature of this fluid and solid matter was chemically examined by Dr. Pearson, and found to be composed of 'a slightly coagulated matter, and a fluid like serum in many properties, in the proportion of one part of the former to sixty-three of the latter.' After this, the author goes into an inquiry concerning the predisposing and occasional causes of the complaint, on which some useful remarks occur. On the whole, Dr. C. considers the fever as the primary disease, and the affection of the abdomen as only symptomatic. The medical treatment advised in these cases is such as has a tendency to support the strength, and lessen the irritability of the system. In this point of view, bark in large quantities, and opium, are the chief remedies to be depended upon. We shall conclude our account of this publication, which will be found more useful as affording a collected view of what has been done in puerperal diseases, than as containing original information, with the following remarks on the necessity of properly distinguishing those disorders, p. 158.

'It has been already observed, that some authors who have written on puerperal fever, have confounded all cases under the same general name, where there has been any affection of the abdomen; and have in consequence of this false idea recommended in all the same method of treatment. When I was first



engaged in the practice of midwifery, I am free to acknowledge I fell into the same error, and it was not till my mind had been corrected by experience and more observation, that I began to see the necessity of attending more particularly to the symptoms of discrimination, upon finding that the treatment, which is proper in inflammation of the uterus or peritonæum, or both, connected with an inflammatory state of the system, is exceedingly detrimental in the epidemic disease, or where there is an affection of the abdomen along with a low fever.

‘ I trust that I have already shewn the fallacy of this doctrine, and I am sure that the distinctions which I have made will be found to be true in practice, because they are not founded on hypothesis, or fancy, but have been drawn from nature.’

## S U R G E R Y.

ART. XXII. *Practical Observations on the Operation for the Stone.*

By James Earle, Esq. &c. 8vo. 120 p. and 2 plates. pr. 4s. in boards. Johnson. 1793.

THE operation of lithotomy has undergone much improvement, and been rendered considerably less dangerous and difficult by the ingenious endeavours, and judicious inventions, of different chirurgical writers. And from the abilities, and extensive practice, of the author of the present publication, much additional information may still be expected. The introduction informs us, that these observations were written in consequence of a passage contained in the late Dr. Austin's Treatise on human Calculi, which, in the opinion of many practitioners, tended to cause too much alarm in the minds, and to depress the hopes of patients labouring under this painful complaint, by stating the means of cure in a less favourable point of view than they deserved.

The biographical sketch of this ingenious physician, with which the work before us is prefaced, appears well calculated to gratify curiosity, and a handsome tribute of respect from Mr. Earle: but it seems extremely trifling to have recorded, that he died at the same hour with Lewis XVI; the connection between the decapitation of that unfortunate monarch, and the death of an english physician, will probably be perceived only by the author.

With respect to the formation or composition of human calculi, the author does not make any particular inquiry: it, however, appears pretty evident, that he is not perfectly satisfied with the late opinions which have been held on the subject.

The author's remarks respecting the improvement of the operation of lithotomy are introduced in the following manner.  
P. 12.

‘ Conceiving it important that the operation of lithotomy should be shewn in its proper point of view, I have been led to reflect on the *modus operandi*, and on the probable causes which promote or prevent its success. These reflections have induced



me to undertake to give some account of the operation itself, to describe what appears to me to be the best method of performing it, and to point out such circumstances as are materially conducive to its happy termination. I am well aware that this subject has been already considered by several writers with great precision and judgment, and I have not the confidence to imagine that I can greatly improve on their descriptions; yet, he must be a very inattentive observer, who, after having seen much of practice, cannot add something to the stock of general experience. On considering what has been premised by others, I am inclined to think that some principles concerning it may be brought forward, which perhaps have not been sufficiently enforced, attended with some incidental occurrences, which, though apparently minute, are very essential to the safe performance of it.

The symptoms, which have been supposed to denote the presence of a stone in the bladder, are very accurately examined by the author, who very properly concludes, that there are none that can be fully depended upon. The sign by him considered as the least fallible is that of 'the patient making the first portion of urine with ease and complaining of great pain coming on when the last drops are expelled.' But to put the matter out of all dispute, he thinks, the operation of sounding will generally be necessary. Mr. E.'s reflections on this part of his subject well deserve the attention of the surgeon.

Every part of the operation of lithotomy the author examines with great minuteness; but, perhaps, not with more than the important and difficult nature of the matter may require. The objects, which he particularly recommends to the consideration of the lithotomist, are the structure of the urethra and bladder, and their real positions with respect to the adjacent parts. The operator, in his opinion, should not only have a perfect knowledge of the situation of the parts, as they are commonly exhibited on dissection, but ought also to pay attention to their relative situation, on the pelvis being placed in the position for lithotomy, and to the order in which those parts are exposed and divided by the instruments. P. 21.

'In order to impress these circumstances more forcibly on his mind, I would recommend him, previously to the operation, to ascertain on the pelvis of the patient the situation of the arch of the pubes, and then to trace the diverging rami of that bone, and of the ischia, to their tuberosities, for these bony boundaries are the parts from which his future observations must be taken.'

On sounding, the author's directions, observations, and cautions, are of the greatest importance, and such as every person engaged in the operative part of surgery should be well acquainted with. We shall present our readers with a few of the introductory remarks on this useful subject, though what follows is equally valuable. P. 25.

'Passing the sound even in a healthy subject, is an operation which requires both dexterity and delicacy; but if we consider that in persons afflicted with the stone the parts are frequently inflamed, painful, and diseased, it becomes infinitely more difficult,



cult, and demands the utmost degree of patience and care, it may otherwise produce great present pain and much future inconvenience. The instrument which is usually employed is solid, and made of steel; the figure of it differs with regard to the greater or smaller convexity of the curve. In the operation of lithotomy it may be right to have the staff made with considerable convexity, that it may be more easily felt and cut upon; but for the mere purpose of searching, one with a smaller convexity, or more inclining to a strait line, will pass more readily, and answer better. The catheter has been said to serve the purpose of searching as well as the sound, and though the touch of the iron instrument, when in contact with the stone, is more clear and precise than the hollow silver, I am inclined to think the catheter is in some respects preferable; if the bladder contains water, the entrance of the catheter is clearly shown by the water coming through the canula, and as it flows away the bladder contracts, and brings the stone into contact with the instrument, for which reason it is better for the patient to retain his urine before he is searched. If the bladder has been recently emptied, a small stone may lie in the folds so as not to be readily felt, and may make the operation, which in itself to most people is irksome and painful, more tedious than it needs to be. If the patient could bear to have the instrument introduced standing, it would be an advantageous position; or, supposing it passed in the usual way, as half-sitting half-lying, he rests on the os sacrum, he may afterward be made to sit up while the water is flowing, and the stone by its gravity will fall toward the neck of the bladder, and come into contact with the catheter.

The instrument employed, whether sound or catheter, should be adapted to the size of the patient, and the diameter of the urethra. Mr. E. next considers the different circumstances that demand attention previous to determining for the operation: and here his remarks will be found of considerable practical utility. The manner of operating, which he has practised, has been invariably the lateral method: to this he therefore confines his observations; and his description of the manner of performing it is given with minuteness and great accuracy. The most difficult part of this operation is the proper insertion of the gorget, with respect to which the author observes, p. 50.

‘The introduction of the gorget is not easy to be described, and certainly is the most difficult and dangerous part of the operation; for, if by any means the beak slips out of the groove, the gorget must pass in a wrong direction, probably between the bladder and the rectum, the disappointment and ill consequences of which I need not enumerate. In short, this is the rock on which so many practitioners have split; and to avoid the hazard and danger of it, there have been many contrivances to fix the beak of the gorget in the staff, so as to prevent it from getting out till it is in the bladder. Some of these have been attended with difficulties, others have been deemed impracticable; but I am happy in having it in my power to say, that a method has been lately practised at St. Bartholomew’s hospital, by Mr. Blicke, and has been adopted by others, which bids fair to answer the purpose



pose extremely well. It consists in the particular form of the groove of the staff, and the beak of the gorget. The groove of the staff is left open, as usual, at the convex part, which projects in perinæo, and where it is usually cut upon; after which it is narrowed, and continues so almost to the end, when it again grows wider and opens. The beak of the gorget is made with a little button or fulness at top, which readily enters the wide part of the groove: but is too large to slip out in the whole course of it, which is contracted, and consequently it is confined, and cannot quit the route which must be right, till it arrives at near the end of the staff, and then it must be where it ought to be, in the bladder. It is certainly a good plan, likely to be of great advantage to the inexperienced, and, indeed, must tend to lessen the anxiety which the most experienced cannot avoid feeling on this important point.

After many useful remarks on the introduction of the staff and gorget, and various cautions respecting the extraction of the stone, the author forcibly, and probably justly, affirms, that 'it is a truth, which cannot be too often inculcated, that the length of time which an operation for the stone may require, does by no means necessarily increase the danger of it.' In this part of the work we also meet with some observations on stones which adhere to the bladder; and a case is related in proof of the practicability and safety of removing them. On hemorrhages succeeding the operation, and the method of dressing the wound, we find much useful information. The whole is concluded by a recital of the experience which the writer has had in performing this operation, and the success he has met with; from which it would seem, that it is much less dangerous than has generally been imagined. On the whole, this is a publication which contains much useful and necessary practical information on a very important subject.

ART. XXIII. *Pharmacopœia Chirurgica; or, Formulae for the Use of Surgeons; including, among a Variety of Remedies adopted in the private Practice of the most eminent of the Profession, all the principal Formulae of the different Hospitals.* 12mo. 125 p. Price 2s. 6d. sewed. Robinsons. 1794.

It is rather extraordinary, that, while numerous pharmacopœias have been compiled for the advantage of the physician, no regular attempt of the same kind should have been made for the assistance of the surgical practitioner. 'It is a fact,' says the judicious author of the present work, 'of which every medical man must be aware, that in the pharmacopœias already extant, a very inconsiderable number of formulae are included for the particular use of surgeons, and many of these happen to be such as individuals do not altogether approve.' The design of the following pages is therefore to supply these deficiencies, 'and to furnish the surgical practitioner with a complete collection of those formulae, which, in the course of his professional engagements, he must necessarily stand in need of.'—The following passages, from the advertisement, will show the necessity, and in some degree the nature, of the present publication; advertisement, p. v.

• Since



‘ Since the publication of *The Theory of Chirurgical Pharmacy*, a work, at this time, in a great measure, obsolete, and disgraced also with receipts for cosmetics and other ridiculous compositions, nothing of this kind has been attempted. The *practice of the different hospitals*, has indeed been the subject of a somewhat later publication, but its known inaccuracy, the unscientific way in which it is put together, and the very few chirurgical remedies included in it, afford the practitioner a very scanty share of information. In the present work, particular care has been taken to admit only such formulæ as are applicable to surgery, and, of those, none but really useful and efficacious remedies. Where this rule is disregarded at least, it is only on the authority of some eminent practitioner, whose partiality to a particular remedy, has been grounded on a long experience of its good effects, and whose name furnishes a sort of sanction for its introduction.

‘ In the nomenclature, as strict an attention is paid as the case would admit, to the plan very properly pursued by the London college, but in some few cases, as the reader will readily perceive, it has been found impracticable.’

The practice of surgery necessarily embracing many of the remedies of the physician, the author has very properly paid that degree of attention to them only which the rules of medical surgery seemed to demand. Such *formulae* as are immediately taken from the new pharmacopœia of the college, are distinguished by the letter L. The general hint for this useful performance, the author acknowledges to have received from Cheselden’s *Short Essay towards a Pharmacopœia Chirurgica*; which is annexed to *Le Dran’s Operations in Surgery*. In the arrangement of the materials, the author has followed the alphabetical plan, which is probably the least objectionable.

A few extracts will afford the best idea of the general utility of the work. Among the collyria we have observed several useful *formulae*: p. 25.

‘ COLLYRIUM AMMONIÆ ACETATÆ.

‘ R Aquæ ammoniæ acetatæ.

Aquæ rosæ sing. unc. j. misce.

‘ This is a most useful application to inflamed eyes, where there is an high degree of irritation and pain, and will often succeed when other collyria have been ineffectually tried. In this, as in the application of all fluid remedies to the eyes, it is of importance to bring them into contact with the part, and even to suffer them to pass between the eyelids. They are best applied by means of single bits of fine linen rag, dipped into the liquid and laid one over another, the outer pieces being occasionally taken off and dipped afresh as the fluid evaporates.’

In surgery, the application of plasters becomes frequently necessary, and the author seems to have provided a great variety of forms of this kind, in which different substances may be advantageously applied to diseased parts.

‘ EMPLAS-



## ‘ EMPLASTRUM AMMONIÆ.

- ℞ Saponis drach. ij.  
 Emplastri lithargiri unc. fs.  
 Ammoniæ muriatæ drach. j.

‘ The litharge plaster and soap are to be melted together, and when nearly cold, the sal ammoniac, finely powdered, is to be stirred in. This is the volatile plaster of Dr. Kirkland, and may justly be deemed one of the best compositions of the kind that has hitherto been invented. The alkali of the soap entering gradually into combination with the muriatic acid of the salt, disengages the pure volatile alkali, which acts continually on the part affected, stimulating the absorbents, and thus proving of service in chronic enlargement of the joints, or what have been called cold tumours. Hence, in some scrofulous affections of the knee or elbow-joints it is of very great service, but more particularly so in the cure of those gelatinous swellings which frequently form on the olecranon. Where the skin is particularly delicate or irritable, it may be necessary to diminish the proportion of sal ammoniac, perhaps to one half the quantity, otherwise the plaster may vesicate the part. It may also be necessary to add, that unless it be prepared at the time of application and the ingredients compounded in the order above-mentioned, the whole intention will be frustrated.’

Under the head *pilulæ*, some neat and convenient recipes are given: P. 91.

## ‘ PILULÆ CICUTÆ.

- ℞ Succī cicutæ spissati unc. fs.  
 Pulveris herbæ cicutæ q. s. Fiant pilulæ lx.

‘ Hemlock is well known as a remedy in cancer, scrofula, and syphilis. The formula here given is from Guy’s hospital, and similar indeed to the mode of preparing the extract sold in the shops. On the medicinal properties of hemlock, a great diversity of opinions have been maintained, and for this there is a mode of accounting, of which few perhaps are aware. According to some writers, but more particularly Dr. Withering, there are several ways in which the views of a medical practitioner in prescribing this remedy may be frustrated. The plant chosen for preparing the extract may not be the true *conium maculatum*, which is distinguished by red spots along the stalk. It may not be gathered when in perfection, namely, when beginning to flower. The inspissation of the juice may not have been performed in a water-bath, but, for the sake of dispatch, over a common fire. The leaves, of which the powder is made, may not have been cautiously dried and preserved in a well stopped bottle; or if so, may still not have been guarded from the ill effects of exposure to the light. Or lastly, the whole medicine may have suffered from the mere effects of long keeping. From any of these causes, it is evident, the powers of cicuta may have suffered; and it happens, no doubt, very frequently, that the failure of it ought, in fact, to be attributed to one or other of them.

‘ The



\* The mode of administering hemlock, is by beginning with a very small dose, and augmenting it gradually, till the patient begins to experience some inconvenient effects in the head and stomach; at which period it is, that the good effects, if any can be produced, will be manifest. From one pill to twenty, may therefore be taken in twenty-four hours.'

We shall only add one other *formula*, which, though taken from the pharmacopœia of the college, is deserving of notice, on account of the judicious observations respecting its application: p. 106.

\* TINCTURA BENZOES COMPOSITA. (L.)

\* R Benzoes unc. iij.

Styracis colati unc. ij.

Balsami tolutani unc. j.

Aloes succotrinæ unc. fs.

Spiritus vinosi rectificati lib. ij.

\* We are directed to digest these in a gentle heat for three days, and to strain off the tincture.

\* The application of this remedy has been grossly mistaken in its general use as a styptic to fresh wounds, which it certainly injures, not only by its stimulating qualities, but also by the separation of the relins which take place on its intermixture with the blood. These form a substance which absolutely prevents, what is most desirable in such a case, the sides of the wound from coming into contact and uniting by the first intention. Its proper application is to languid ulcers, and in this view it is in general use at several of the hospitals, particularly St. Bartholomew's. Another very important use of it, is to form a mechanical covering to the aperture made in the skin by some compound fractures. In these, the object is, to prevent the admission of air, so as to give nature a chance of uniting the bone in the way of a simple fracture. To effect this very eligible mode of cure, requires some nicety in the application of the tincture, which is commonly used on pledgits of lint, laid one over the other, so as to cover the orifice and extend to some distance around it. It is of great consequence, in making this attempt, to prevent the tincture from flowing into the wound, for which reason, it would perhaps be most advisable to cover it with a little gold-beater's skin before the tincture is more profusely employed.'

Though a few of the *formulae* here offered to the public might probably have admitted of greater simplicity, on the whole the *pharmacopœia chirurgica* appears to be executed with ability, and in a manner that cannot fail of being serviceable to that part of the profession for the use of which it is professedly designed. A. R.



THE ancient-Welsh bards, according to this writer, who seems to be well acquainted with their history, and who possesses (as will afterwards appear) no very dubious claim to a legitimate descent from their most remote and purest stock, were not only celebrated for the simplicity and harmony of their poetry, but of great importance to the state, as the public depositaries of truth. In all the genuine works that are extant of the ancient Welsh bards, from Mengant, about the close of the fourth century, to the present time, Mr. W. asserts, that we do not meet with a single poem founded on fiction. The original intention of the bardic institution was to promote civilization; and song or poetry, in the hands of the bards, became the vehicle of theological, political, and moral instruction. The songs of the bards served also as traditional records of historical facts, in which the strictest regard was paid to truth. Singular as it may appear, contrary to the practice of other nations, the most authentic histories of the Welsh are in verse, and all their fictitious writings are in prose; and it was not till about the fifteenth century, that fable and superstition, by the help of the monks, found their way into Welsh poetry. These bards were sons of truth and liberty, and of course became offensive in ages of tyranny and superstition. But the Welsh would not suffer them to be exterminated; some of them continued to the time of the reformation; and even to this day the name of british bard exists, and annual meetings of this fraternity are holden.

The author of these poems, though of humble birth, and by occupation a mason, ranks himself among the successors of the ancient british bards; and as far as a love of truth, natural sentiments, easy language, and harmonious versification can support the claim, his title is good. From the simple stock of his own observation and feelings, he writes pleasing pastorals, songs, and descriptions of nature; moralizes agreeably; and sometimes pours forth animated strains in the cause of freedom.—In the following pleasing lines from a piece entitled *winter incidents*, description and reflection are happily combined: VOL. I. P. 121.

‘ Bleak winter comes with wrathful roar,  
Exclude the tyrant! shut the door,  
And let us blunt his nipping gale  
With blazing hearths, with sparkling ale,  
And lead the sullen hours along  
With tale of old and mirthful song.

‘ No feather’d songster tunes a lay,  
To cheer the short, the joyless, day;  
Yon mournful blackbird mopes alone,  
Has quite forgot his mellow tone;  
How mute yon linnnet on the thorn!  
No joyous lark salutes the morn:  
The screech-owl tells her doleful tale  
Where warbled once the nightingale;  
Wild geese with clamours fill the sky,  
Their clank proclaims the tempest nigh;  
Swans, fearful of the polar gales,  
Seek shelter in *Siberian* vales;

The



The sea-gull in the meadow screams,  
 And woodcocks haunt lone thicker streams ;  
 Rude winds from hills *Brigantian* blow,  
 And from their pinions shake the snow ;  
 Whilst trembling stars, intensely bright,  
 Pour all their fulgence on the night ;  
 The breeze with gellid rigour teems,  
 And turns to rock the languid streams,  
 Whilst from its fount on yonder hill,  
 Unfetter'd runs the rapid rill.

The village boys with morn awake  
 To trace the surface of the lake,  
 And, thoughtless, run at passion's call,  
 In slipp'ry paths, where many fall :  
 The just resemblance let me scan ;  
 'Tis *rash desire*, unthinking man ;  
 Though seeming joy thy wish attends,  
 The fell deceit in ruin ends.

' Observe yon prattling lisper strain,  
 To roll the snow-ball o'er the plain ;  
 So misers heap, with fore turmoil,  
 What never can repay their toil.

' As trudging home beside the brook,  
 With health redundant in his look,  
 Yon sturdy farmer blows his nails,  
 And his unlucky lot bewails,  
 Not destin'd, like the drunken 'squire,  
 To lounge before the parlour fire ;  
 Man; discontented with his fate,  
 Ne'er sees the folly till too late.

' Now village curs, with echo'd howl,  
 Scare from her haunt the plaintive owl.  
 Foreboding billows loudly roar,  
 And cloath in foam the rocky shore ;  
 We guard against the pelting rain,  
 'Twill soon with fury sweep the plain.

' Wise Industry, thou canst defy  
 The terrors of a wintry sky ;  
 When storms are fierce, and billows rude,  
 Thou canst with ease their force elude ;  
 With smiling plenty store thy shed ;  
 In warmth repose thy pillow'd head ;  
 Pile high thy crackling hearth, and tune  
 A cheerful song to *rosy june*.

' Important in his elbow chair,  
 The village sage, in silver'd hair,  
 With self-applauding glee, repeats  
 His well-known tale of youthful feats :  
 He was a very *blade*, he says,  
 Not like your *louts* of modern days ;  
 He won at wrestling many a prize ;  
 Could nicely box a neighbour's eyes ;

And



And, 'twas allow'd by all the town,  
 Could fairly drink a *parson* down.  
 Thus, oddly thus, we grasp at fame,  
 Puff to the world an odious name.  
 How little is it understood,  
 That, to be *great*, we must be *good*.'

We add the following animated verses on **FORTITUDE**:  
 VOL. II. P. 46.

## I.

' I love the man, whose giant soul  
 Spurns at Opinion's tyrant sway,  
 To no vile despot yields his heart;  
 Disdaining *Fashion's* proud controul,  
 He turns from Folly's glitt'ring way,  
 Dares nobly trample on the pride of Art.

## II.

' War's bloody fiends, with wrathful ire,  
 Bid o'er the fields their legions fly,  
 Far o'er the main bid rage extend;  
 He that can hate their martial fire,  
 Can scan their souls with Reason's eye,  
 Is to Britannia's Bards a bosom friend.

## III.

' Stern Winter triumphs in the sky,  
 Sad Nature's woful face deforms,  
 Fell Horror spreads her sable wing;  
 He can the giant Fear defy,  
 When sweep around the raging storms,  
 And with undaunted soul can laugh and sing.

## IV.

' He dreads no thunders of the night,  
 When roaming o'er the pathless waste,  
 When toiling on the mountain'd wave;  
 And he can smile at gnashing Spite,  
 Whilst Envy speeds with hellish haste,  
 To bid her talon'd fiends around him rave.

## V.

' He nor vile Wealth's bewitching glare,  
 Nor titles high that Pride bestows,  
 Beholds with eyes of keen desire:  
 How fails the venom'd look of Care,  
 To shake his bosom's calm repose,  
 When all the gleams of soothing Hope expire!

## VI.

' When, felt in flames of sore disease,  
 Death's dagger'd throngs invade his heart,  
 He still unconquer'd meets the shock;  
 Firm as a mountain, still at ease,  
 He smiles unmov'd, nor feels the dart,  
 But stands a champion bold on Heav'n's eternal rock.'

Th



The work concludes with an account of the aphoristic sentences of the ancient worth hards, under the appellation of Triades, and extracts from them, classed under the several heads of institutional, theological, ethical, and poetical; we quote one of these as, in some measure, applicable to the author of these poems.

‘ The three primary requisites of poetical genius are, an eye that can see nature, a heart that can feel nature, and a resolution that dares to follow nature.’

ART. xxv. *Monody to the Memory of the late Queen of France.* By Mrs. Mary Robinson. 4to. 27 pages, with a Portrait of the Queen. Price 4s. 6d. J. Evans 1793.

WITHOUT strictly examining the accuracy of the portraits exhibited in this piece, or discussing the propriety of the sentiments which the writer expresses, as a poetical production, we do not hesitate to pronounce it a very successful exertion of those talents, to which we have already more than once paid the willing tribute of applause. As a short specimen, we copy the following pathetic lines: P. 19-

‘ See, in a neighb’ring CELL, a with’ring form  
Lifts the fierce howlings of the midnight storm;  
Till, through her prison lattice, she descries  
The op’ning radiance of the morning skies!  
Upon the iron window’s triple grate,  
The chirping red-breast hails his freezing mate;  
Spreads his weak wing, to meet the sun’s faint ray,  
And sweetly twitters forth his matin lay:  
While the fair victim of supreme despair  
Beholds the free-born commoners of air;  
Envies their happy lot, and feebly cries,  
Ye little harmless trav’lers of the skies,  
Why quit your leafy bow’rs, your verdant plains,  
And wing your flight to mis’ry’s dread domains?  
Why, from the breezy hill’s enamell’d side,  
To these sad tow’rs your whirring pinions guide?  
Hence, ye poor minstrels! hence, nor listen here!  
Where pining sorrow drinks her frequent tear;  
Where vengeance bares her never-weary fang,  
And smiles, insulting, on the suff’rer’s pang;  
Where each corroding torment mocks relief,  
And death, death only, ends the reign of grief!’

ART. xxvi. *Celebration: or, the Academic Procession to St. James’s. An Ode.* By Peter Pindar, Esq. 4to. 16 pages. Price 1s. 6d. Walker. 1794.

A late academic feast, in honour of his majesty, is the subject of this Bagatelle: the piece, though not destitute of humour, may, on the whole, be ranked amongst the author’s least successful productions. The presentation and admission of the president are thus described. P. 13.

‘ And now they panting mount St. James’s stairs,  
In goodly order and in goodly pairs;

‘ Now at the hall of audience they arrive;  
Now ’midst the blaze of majesty they fall,



Prone on their faces like affrighted Paul,  
 Half dead, alas! poor saint! and half alive.  
 See them, like nine-pins tumbled on the plain!  
 And now they get upon their ends again!—  
 Behold grave Benjamin th' address present!  
 Now on his knees (his soul's first wish!) delighted,  
 Behold *once*-quaker-Benjamin be-knighted,  
 Amidst a moon-ey'd host of wonderment!  
 Now on his shoulder drops the magic sword:  
 "Arise fir Benjamin!" the sovereign says—  
 Happy, the knight ariseth at the word,  
 And feels himself o'erwhelm'd with glory's rays,  
 In bolder streams his blood begins to flow;  
 His heart sublime, a richer torrent pours;  
 He looks contemptuous on the mob below,  
 And swelling, now a pyramid he tow'rs.  
 With lords behold him talk—with ladies chat  
 Of sceptres, snuff, rebellions, and all that.'

ART. XXVII. *Flowers from Sharon; or Original Poems on Divine Subjects.* By Richard Lee. Small 8vo. 173 pages. Price 3s. sewed. Deighton. 1794.

THAT the chief recommendation of these pieces is, as the writer owns, not their poetical merit, but the divine truths they contain, the reader may easily judge from a single stanza.

'Eternal truth affirms,  
 And all believers know,  
 That Adam's race, poor fallen worms,  
 Have lost their power to do.'

D. M.

#### EASTERN LITERATURE.

ART. XXVIII. *Carlyle's Maured Allatafat.*  
 [Continued from Vol. xvii. p. 374.]

THE thirteenth sultan of Egypt, of the turkish race, was *Almalec-Almansur-Abubecr*. His reign was turbulent and of short duration. He was deposed in 1364; and another son of Almalec Alnafr, born of a slave, was raised to the khalifat, at the age of seven years. He took the name of

*Almalec-Alasbaph-Cajokum*; was dethroned the next year; and his fourth brother

*Almalec-Alsalah-Ismaïl* substituted in his room. His reign was of three years: and he died in 1368. He was succeeded by his brother

*Almalec-Alkamîl-Shaban*; who, by his bad treatment of the emirs, soon made himself so generally odious, that he was obliged to save himself by flight. He was afterwards apprehended in a female dress, and thrown into prison; and succeeded by his brother

*Almalec-Almodbaser Hbaji*, who was next year (1370) killed by the emirs, and his brother ascended the throne.

*Almalec-Alnafr-Hhasan*, after a reign of somewhat more than two years, was obliged to give up the reins of government to his brother



*Almalec-Alsalab*; the eighth of the sons of *Almalec-Alnafr*, who obtained the sultanate. His reign was of little more than three years. He resided in the palace, indeed, until his death, in 1382; though in 1377

*Almalec-Alnafr-Hhasan* remounted the royal throne; and in the beginning of his reign imprisoned almost all the emirs. This sultan emitted a decree for building a college in the city of Ramles: and during his sultanate, the emir Sanju finished the poor-house in the village of Alsalibet. In the year 1380, one of the sultan's mamlukes attempted to assassinate Sanju; but the sultan declared that it was without his knowledge: and the assassin, whose name was *Gottorwkoji*, being soon after apprehended, was crucified. Sanju died of his wounds a few days after.

A wonderful story is here told by our author, of one of the female slaves of an emir; who after a pregnancy of ninety \* days, brought forth near forty children. Hhasan held his second sultanate three years, seven months and one day; when he retired, no one knows whither. He was succeeded by his nephew.

*Almalec Almanfur*, who reigned but two years, three months, and six days. His cousin by the father's side,

*Almalec Alasbraf*, was made sultan at the age of ten years. After a variety of prosperous and adverse fortune, during a reign of forty-four years, he ended his life on a gibbet: and was succeeded by his son

*Almalec Almanfur-Ali*, then eight years old. His reign was a continued scene of civil dissensions at home, and rebellions abroad. He was succeeded by his brother,

*Almalec Alsalab-Hbaji*; who mounted the throne in 1405, was deposed in less than two years after, replaced in 1413, and again deposed in 1416. He died in 1436. He was succeeded in the sultanate by

*Almalec Aldhaber Barkouk*, a circassian, and founder of a new dynasty; to whom all the emirs took an oath of allegiance, amidst rejoicings of eight days duration. Yet he too was deposed, for a space of eight months; but being re-instated, he reigned, altogether, somewhat more than sixteen years, and died at the age of sixty; leaving three sons, and as many daughters. Our author gives him the following character, which we transcribe in the elegant latin of his translator:

P. 98. \* Regem sese præstitit Barkouk vigilem, alacrem, fortem, providentem et perspicacem; magnâ agendi peritiâ præditus erat, magnâque diligentia; prudentiâ summâ pollebat; quamvis virtuti maximè deditus, altissima semper cupiebat; ut Mamlucorum suorum augeret cætum, præcipuè erat in votis; Circassos verò, Turcis atque Græcis ubique præponebat; divitiarum adedò appetens fuit, ut cupido ejus nunquam posset expleri; in rebus secum volvendis multum laboris ponebat; ipse scientiis adversabatur, eas autem optimè callebat, nec non omnia quæ ad reipublicæ statum spectabant; bonos semper amabat, imò omnes qui à talibus ortum duxerant, nunquam non illi cordi erant; cunctis vel doctrinâ vel virtute spectandis assurgebat; nec quisquam fuerat unquam è regibus Ægyptiis qui tali eos honore affecerat; viros autem doctos præcipuè colebat cùm jam vice secundâ Sultânatu potiretur, eò quod dum in vinculis

\* So. both the latin, and the original *ayren* for *ayren*.



Carakæ detentus est lumine scientiæ animum ejus accendissent; à familiaritate igitur quâ erga eos utebatur nunquam discessit; eleemosynæ observantissimus erat; peregrinationis annuæ Meccanæ assertor erat strenuus, atque ut illam promoveret camelos parari ad catervas ambulantium pervehendas, nec non quodcunque ad iter faciendum necesse foret, iis suppeditari jubebat. Solennem Carafatensem stationem peractam ad tumulos fratrum Josephi (quibus pax sit!) pedes incedens minimè prætermittebat.

Singulis diebus mensis Ramadhani, tum Emireticâ dignitatè, tum Sultanatu potitus, quinque et viginti boves mactandos curavit, eosquæ coctos populo largiebatur, et his quoque addi volebat collyras mille, quas unâ cum carne in subsidium erogavit eorum qui paupertate laborarent, atque eorum qui in ptochotrophis ac carceribus vincti detinerentur, et horum cuique tribuit unam carnis coctæ libram cum tribus collyris; carnem quoque ovinam præbebat singulis oppidi angulis dispartendam, ita ut in omni angulo viginti quinque libras hujuscæ carnis unâ cum multis collyris populo quotidie largiretur; imò nonnullis in angulis plura dispartiebat, ratione habitâ ad vicorum magnitudinem; in viginti circiter angulis centena millia argenteorum dirhemorum distribuebat quotannis, quorum unusquisque per singulas vices mille accipiebat. In eruditos atque pios ducena millia dirhemorum quotannis erogabat, ita ut singuli ferè centum dinarorum habuerint, non omnibus autem tantum præbebat, pro ratione enim cujusque necessitatis pecuniam tribuebat. Unicuique pauperi Carafatenfi duos dinaros (hoc plus accipiente, illos minus) largiebatur. In eos qui probitate maximè pollebant, et in eos qui rebus futuris divinandis operam suam navabant, octo mille ardabaram tritici singulis annis distribuebat. Tres mille præterea ardabaram tritici Hhazazum quotannis mittebat, ut iis qui sacras regiones incoluerunt dispartirentur. Ingravescente aliquando annonâ, quadraginta ardabas (ex quibus 800 collyræ constatæ sunt) in populum, singulis diebus, erogabat, adeo ut nemo reperiretur qui fame periret. In necessitatibus pauperum atque doctorum sublevandis, ingentem pecuniam sæpissimè impendebat, ita ut à manibus Tawashii Sandal-Almenjekii quinquaginta millia dinarorum unâ vice donaret.

Plurima vectigalia abolevit; inter hæc numerare licet pecunias quas accipiebat à mercatoribus qui portum Bourlaci frequentabant, nec non ab aromatibus quæ ibi vendebantur, ad mille autem dirhemos hæ summæ singulis annis redibant; vectigal pro tritico in finibus Damiettenfibus solutum, pauperibus aliisque non paucis qui ibi frumentum comparabant, omninò remisit; vectigalibus quæ pullis ab ovis arte exclusis imposita sunt, Naherirenses partesque vicinas in Garbiâ sitas levavit; oppido Ain-bab (in finibus Halebiensibus) salis vectigal et farinæ orizaceæ condonavit; stipendia quæ Tripolitani pendere solebant Judicibus terrarum suarum atque Præfectis provinciæ, quoties constitutus fuerit Vicarius (quorum quisque vel quingentos dirhemos accipiebat vel mulum huic pecuniæ succedaneum) penitus abolevit; de suo jure concessit quodcunque capere solitus est è farinâ triticeâ ac herbis aquaticis quæ ad portam Nasrensem (extra mœnia Kahirettæ) veniebant. Carakenses et Shawbekenenses, regiones Khafibitarum, provinciam Ashmaunensem, Zestam et regiones Ægypti incultiores redemptione bonorum levavit; boves, cum extruerentur pontes, plebeulæ per aquas dispersæ diripiendos dari, omninò vetuit. Nec præ-



termittendum est, Collegium Aldhahereum à Barkouko Kahirettæ ædificatum fuisse. Dicit Almowlef (quem Deus conservet!) “Sic in pauca contuli historiam Almalec-Aldhaheris, si verò res omnes ab illo gestas, ut à doctore Teki-eddin-Almakrizio depictæ sunt, narrare voluissem, minimè in hoc brevi compendio eas memorare potuissem. Deus misericordiam et elementiam ei concedat!”

*Almalec Alnafr-Faraj*, his successor, reigned only seven years, amidst domestic factions, and hostile incursions. In his time, Tamerlane invaded Syria with a powerful army; and committed the most horrid ravages. In 1430, he was deposed by the emirs, who placed on the throne his brother

*Almalec Almanfur Abd-Alaziz*: but he was obliged soon to restore it to his brother *Faraj*; who continued to reign unto his death, in 1437. Our author calls him a brave and warlike prince; but profuse and dissipated in an uncommon degree. He was so professed a voluptuary, that he threw no veil over the greatest turpitude. ‘Deus ei misericordiam semper adhibeat!’

In a convention of all the emirs, held without the walls of Damascus, the khalif *Almoftaain* was raised to the sultanate, from the mutual jealousy of two principal emirs *Sheick-Almahbmoudi* and *Nuruz-Albhafri*. Neither being able to succeed himself, it was agreed to make a nominal sultan, and to divide his power between them. *Nuruz* had the prefecture of Damascus, and *Sheick* that of Egypt; with all the authority of the sultan; whom, after a reign of seven months, he deposed, and usurped the throne himself. *Nuruz*, on learning this, made preparations to war against him: but the new-made sultan met him at the tower of *Yelbog*, defeated him, and threw him into prison, where he and his principal friends were butchered that same night. In the year 1430, the usurper was again obliged to take the field against the emir *Kanbai*; whose army, after a dubious conflict, he at last totally defeated; and returned to Cairo, in great glory. Almowid is represented as a brave and formidable sovereign; but who delighted too much in blood, and was excessively avaricious. However, he was a great builder of temples: and this has always covered a multitude of sins. ‘Deus illi misericordiam et clementiam concedat!’ He died in 1421. And that same day his son

*Almalec Almodbafer* was made sultan. Being but an infant, the khan of Tatarry took the government upon himself; and marrying soon after the sultan’s mother, placed himself upon the throne of Syria; and going thence to Cairo, was seized with a malady of which he died, before he had held the sultanate a complete year. He left, by will, the sultanate to his son

*Almalec Alsalab*, under the tutelage of the emir Janibec Sofita, who was supplanted by the emir Barsabi-al-Dakmaki; who himself took possession of the throne. He had been the freed man of sultan Aldhaher, who raised him above all the other mamlukes: and hence he rose gradually to the supreme power, in 1422. He took the name of

*Alasbraf-Barsabi*. His first care was to gratify the emirs by honours and places of trust; and he seems to have conciliated the affection of all his subjects. ‘None of the egyptian kings,’ says our historian, ‘so long enjoyed so great a degree of happiness as he: by all he was held in veneration, to the hour of his death. Though formidable to his foes, he was of easy access to his friends: his air was majestic



majestic, his gravity was singular: his knowledge, prudence, and dexterity in conducting affairs were supereminent. He undertook several expeditions against the Franks, and took the island of Cyprus. He built, and richly endowed, a college at Kairo, and a temple at Syracuse. He made the pilgrimage of Mecca. In short, if *Aldhaber* be excepted, he was by far the most powerful and virtuous of all the circassian race of sultans.' He died at the age of sixty; and was succeeded by his son

*Almalec Alaxiz*, who was soon obliged to resign his throne to

*Almalec Aldhaber Jakmak*, an emir, who had been at the head of the army, and who, by his great largesses to the mamlukes, made himself extremely popular. The prefects of Aleppo and Damascus rebelled against him in the beginning of his reign: but he soon subdued them; and met with no more disturbance to the day of his death, which happened in 1443. His funeral (an unusual thing in Egypt) was attended with no sort of tumult. 'Aldhaber,' says our author, 'was eminent for his piety and virtue; a lover of learning and learned men, whom his affability and indulgence made sometimes insolent. He was uncommonly eloquent, and well versed in jurisprudence.' He died at the age of eighty, and was succeeded by

*Almalec Almanfur Othman*, a son of the late sultan's, by a greek concubine; whom his father invested with the regal dignity before his death. But that same year he was deposed; and succeeded by

*Almalec Alasbraf Ainal*, the twelfth monarch of the circassian race, and the last of whom an account is given in this fragment. He lived to a great age (80) and died in the year of the Hejra 865; of Christ, 1466.

Mr. Carlyle has enriched this edition and version of Jemaleddin with learned and curious notes. We trust he is now employed in similar pursuits, and will soon favour us with additional proofs of his knowledge of oriental learning.

#### INDIA AFFAIRS.

**ART. XXIX.** *Nine Letters from a very young Officer serving in India, under the Marquis of Cornwallis, to his Friend in Bengal, containing some Particulars of the Operations of the Army, from the Period of his Lordship's assuming the Command, to the Capture of Bangalore: to which is added, a slight Sketch of its subsequent Movements and Transactions to the Junction of the Marrattah Army, on the twenty-eighth of May, 1791.* 4to. 51 pages. Price 2s. 6d. Robinsons. 1793.

We have already paid so much attention to the subject here treated of, when we noticed major Dirom's narrative (see *Analyt. Rev.* vol. xvi, pa. 1), that we shall only select a few particulars, which came under the immediate attention of the present author, whose name we find from the dedication is J. M. Matthew.

The following circumstances relative to Tippoo's father are extracted from a letter, dated 'Camp, near Bangalore, march 3, 1791.'

'The last letter I did myself the pleasure of writing to you, was from Solwaggle, from which we marched on the 27th ultimo; and encamped near the fort of Colar on the twenty-eighth. On our coming to the ground, a battalion of sepoy, with a field piece, was detached



to take possession of the place: the gates were upon their approach immediately thrown open.

' This place is of little or no importance, famous only for having been the residence of *Hyder Ally's* family, previous to their aggrandizement. There is in it, however, a palace built by Hyder himself, which is finished in the usual stile of eastern magnificence; a low, mean building, bedaubed with paint, and grotesque, unmeaning ornaments; without order or proportion.

' Our encampment being within the distance of about a mile of Hyder, and his family's burying place, I could not easily resist the curiosity I felt to see and examine it. I therefore visited the spot, but was by no means gratified, for I had vainly supposed I should behold in the tomb of so celebrated a warrior and great a man as *Hyder Ally*, a grand and magnificent mausoleum; but I found in it nothing more than merely a common grave, immured in a small inconsiderable building, neither lofty, nor well executed; so far otherwise, that had I not been previously apprized of what it was I was viewing, I certainly (from its humble and mean appearance) should have mistaken it for a common mosque. It is however situated very pleasantly in the centre of a large garden, about a mile to the southward of the fort, surrounded with lofty trees, and at the foot of a very high hill. The garden is prettily laid out into parterres, with flowering shrubs, and aromatic herbs; in addition to which, there is also a tank of very clear water, and some european fruit trees, and among them some grapes, and apples; these last were very grateful to me, being the first I had seen since I left England.—I found upon enquiry, that the famous *Hyder Ally Khan*, was born in the fort of Colar: his father was kellidar of it, and from this inconsiderable obscure spot, and an appointment but little superior to a common sepoy, did this extraordinary man emerge into the world, and in process of time possessed himself of the government of a fertile and extensive kingdom; made himself dreaded by the princes of Asia, and admired by all those who wished to check the views and encroachments of those powers, who were endeavouring to establish commercial settlements on Indian territories: to all such Hyder was a very formidable opponent.'

The following is an extract from letter v, dated Bangalore, march 8, 1791. P. 19.

' A most singular and daring attempt was made by three of the enemy's mounted desperadoes, on the person of lord Cornwallis this day; they intrepidly rode up, and endeavoured to cut him down, surrounded by his guards; the consequence was that two of these insatuated wretches were instantly put to death; the other was preserved a prisoner, only in order to extort from him, if possible, the motive which induced them to make such a dangerous and improbable attack. But this miserable enthusiast was in a state of such stupidity, and intoxication, that no rational answer could be obtained to the questions put to him.—This desperate attempt, after the most minute investigation, can only be attributed to the effect of *bang*, a kind of eastern drug, a certain quantity of which operates so forcibly on the wretches who take it, as to work them up to a state of torpid desperation, bordering on insanity; during which paroxysm, there is nothing so arduous but they will attempt. As soon, however, as the fumes



of this pernicious intoxicating drug are evaporated, they sink again into their native languor, inertion, and cowardice.'

The capture of Bangalore was a very fortunate circumstance for Lord Cornwallis's army, and this, and all Tippoo's subsequent misfortunes, may be attributed partly to the revolution in France, and partly to the misconduct of the prince, who in the course of this war lost all his former reputation. P. 22.

General Meadows was present at the storm of the pettah, and (as it is said) expressed himself to the grenadiers of the thirty-sixth regiment to the following effect:

"Now is the time for you, my brave lads with the whiskers; there are plenty of fine girls within, and here is a little fellow will presently show you the way to get at them," pushing lieutenant Ayre of the light infantry (who died shortly afterwards at Madras,) through a hole in the wall, who was no sooner in, than he received a cut from a sword, which brought him to the ground. After this I need not tell you what followed, nor that the general is a great favourite with the soldiers, so much so, that there is no possible enterprize but they will attempt with him or for him.'

The army was in such a deplorable state in respect to stores and provisions, while before Bangalore, that a bottle of brandy was sold by public auction for thirty-three star pagodas, or twenty-two shillings sterling.

In the front of the palace of Bangalore 'are fountains kept going by a very curious piece of machinery, worked by a pair of bullocks; there is also 'a very curious machine, worked by bullocks, that bores 130 musquet barrels at once, and another for boring cannon, both of french construction.'

P O L I T I C S.

ART. XXX. *Considerations on the French War, in which the Circumstances leading to it, its Object, and the Resources of Britain for carrying it on, are examined, in a Letter to the Right Hon. William Pitt, by a British Merchant.* 8vo. 66 pages. Price 2s. Eaton. 1794.

THE introduction to this letter contains some just and pertinent observations on the freedom with which public measures ought ever to be investigated in this country. The author does not appear to be a great admirer of the present premier. He accuses him of hypocrisy, in having first openly opposed, and then covertly adopted the provisions of Mr. Fox's India bill; and of inconsistency, if not of treachery, in pledging himself 'as a minister and a man,' honestly to support the salutary measure of a reform in parliament, which he has since so basely abandoned.

P. 3. 'With respect to foreign countries, we have seen you act with equal inconsistency; we have seen you boldly advance and throw down the gauntlet to Russia, and, when your challenge was accepted, submissively retire. We have seen you prepare for war against Spain, and upon receiving a sort of half apology for her misconduct, drop all hostilities. The people of England saw you act the part of Pistol with great complacency and indulgence. They paid almost without a murmur, the expences incurred by these ridiculous gasconades, to



an amount, which would have bought for ever the paltry town of Oczachoff and all its dependencies, together with Nootka Sound and its imports and exports till the day of judgment ; and after all, Oczachoff remains in the possession of Russia ; and Nootka Sound, and the property of British subjects, are still withheld by Spain. From these facts (confirmed by others which I shall observe upon hereafter) doubts may be entertained, whether your talents are adapted to the government of a mighty empire, for in you we discern none of those great leading features of the mind, which exalt one fortunate man above his fellows, and mark him out for dignity and rule.

‘ I have dwelt the more shortly upon your character as a *statesman*, because it is as a *financier* chiefly that we hear your praises chaunted in the city, and because there I feel myself more competent to form a judgment of your powers. When raised to your high office, the American war was over, this country was beginning to recover from an almost bankrupt state, there was a vast load of unfunded debt to be cleared off, and new taxes to be laid to pay the interest of it, and provide for the deficiencies of former years. You did indeed clear the market of the unfunded debt, by changing it into a five per cent stock, but you so little understood the terms you offered, that the holders made twenty per cent profit, and laughed at your wasteful prodigality. That you have imposed taxes with an unsparing hand is readily admitted, but we can admire your skill in laying them, neither in the subjects you have selected nor the mode of enforcing payment. It was by an increase of the commerce of Britain alone, that there was any prospect of increasing the taxes, so as to bring the public income to a level with the expenditure. Your taxes upon *calicoes*, *shops*, and *coals*, were therefore all impolitic ones, and you have been convinced of it ; the tax upon *maid servants* was cruel, as well as impolitic ; and that upon *carts*, and *waggons*, a heavy burden upon agriculture, already too much distressed. The taxes upon *gloves* and *perfumery* are in the highest degree vexatious in the collection ; and the new mode of laying the *post horse tax*, has introduced a dangerous and unconstitutional precedent. Spies and informers now swarm in every part of the kingdom, and distrust and discontent pervade the habitations of tradesmen and innkeepers. But the bringing of *tobacco* and *wine* under the excise laws, is a melancholy proof either of the very critical situation of this kingdom, or of your contempt of those principles which englishmen have been taught to reverence. The attempt to add these two articles to the list of exciseable commodities was given up by sir Robert Walpole, because he apprehended popular commotions ; but you more powerful, or the spirit of the people more subdued, have effected it, not only without blood-shed, but almost without opposition. During your administration the public revenue has been increased, but the public spirit of the people has been broken ; you have paid great attention to the raising of money—but none to cherishing in Englishmen an affection for the constitution.

‘ But it is said that you excel in the details and calculations respecting commerce, I suspect that you are deficient in both. When the callicoe tax was in agitation, I remember well, that you surprized mercantile people, by contending, that it was the same thing whether an article of commerce came to the consumer wholly untaxed, or was taxed to any amount in the first stage of its manufacture, provided the



the tax was drawn back upon the sale. You displayed the same ignorance when the Irish propositions were under consideration, and conceived that british glass which pays a heavy excise duty on its first process, would be put upon an equal footing in the irish market, with irish glass which pays none, by barely permitting the amount of that duty to be drawn back upon the importation or sale of it. When you proposed to liquidate part of the national debt by appropriating a million a year for that purpose, your idea met with general approbation; but after you had consulted the late Dr. Price, who, whatever might be his character as a politician, stood unrivalled in calculations respecting finances, it was no proof of your sagacity that you selected the *worst*, and *least efficacious* of the plans he submitted to your consideration. Whether in the present situation of Europe, any plan was likely to be successful, may admit of some doubt.'

While alluding to the jealousy with which the present administration views the establishment of societies for disseminating political knowledge, the author affirms, that previously to his entering on office, Mr. Pitt's own name had appeared at the head of one formed for the express purpose of obtaining a reform in the representation of parliament, which recommended *the institution of affiliated corresponding societies in the country towns.*

He asserts, that the present war has become 'personal to crowned heads,' and he denominates it 'the crusade of kings.' The high contracting parties in the treaty of Pilnitz, are termed 'conspirators;' our alliance with Austria and Prussia is said to originate in a wish to restore the ancient arbitrary monarchy of France, while the recal of the bishop of Toulon, and the duke of York's order to his troops 'to pay proper respect to the *host*, and all other religious processions,' is supposed to infer a wish 'for the restoration of the ancient persecuting religious establishment of France.'

After several observations on the impolicy of continuing the war, the revenues of the church are pointed out as a proper object for the consideration of a financier, as 2,500,000*l.* per ann., sold at forty years purchase, would produce a capital of 100,000,000*l.*, and the state might guarantee their present salaries to the clergy.

ART. XXXI. *The Case of the War considered. In a Letter to Henry Duncombe, Esq. Member of Parliament for the County of York.* 8vo. 24. pa. Pr. 1*s.* Debrett. 1794.

THIS letter of address to one of the members for the county of York, by one of his numerous constituents, contains a variety of melancholy observations, naturally called forth by the present unfortunate war. The author is equally averse to the proposition of Mr. Fox, for sending a minister to Paris, and to the invasion of France, in compliance with Mr. Pitt's wishes. He is afraid, that the nations of Europe will tire sooner of the war, than the country against which it is waged; and hints, that it was not the hostility of the French we had to dread, in the dissemination of their doctrines, but the predisposition of our countrymen to receive them. We shall select one very short passage: 'Yet, if Mr. Pitt, finding himself mistaken in the success which he expected, does not quickly avail himself of the error he has been  
been



been in, and if he loses the opportunity of doing the next best thing to that of not getting wrong, namely, the getting right again as fast as he can, he will expose himself to be deemed either perilously firm in his own opinion, or to have views different from those he has avowed. And some expressions that have been thrown out about indemnity for our expences (a word very current in time of war, but rarely ever heard or thought of when that is over) makes me fear that the french possessions in the West Indies, are the golden apples that incite us to the contest; and, if so, the war must be necessarily protracted, till the proper time is elapsed, in which these possessions can be acquired—and then comes the great question, whether they will be worth the purchase?

**ART. XXXII.** *The Contrast: being the Speech of King George III. at the opening of his Parliament, 1794; and the Speech of President George Washington, at the opening of the Congress of the United States of America, December 3, 1793. 8vo. 24 pages. Price 6d. Symonds. 1794.*

BETWEEN a state at war, and a state enjoying a profound peace; between a nation consisting of fellow-subjects, and a people composed of fellow citizens; there may always be found ample room for comparison, and even for contrast. This is a position, very unfortunately for us, that was never more strikingly illustrated than at this present moment.

The king of Great Britain, after boasting of the protection afforded to the United Provinces, the recapture of Mentz, the successes of the allied armies on the Rhine, the temporary possession of the town and port of Toulon, the valuable and important acquisitions made in the East and West Indies, &c. evinces a determined resolution to continue the present war, and promises to order copies of several conventions and treaties with different powers, to be laid before his parliament. He further adds, that he would but ill consult the 'essential interests' of his 'people,' were he desirous of peace on any grounds 'but such as may provide for their permanent safety, and for the independence and security of Europe;' and expressly asserts, that the attainment of these ends 'is still obstructed by the prevalence of a system in France, equally incompatible with the happiness of that country, and with the tranquility of all other nations.' In addition to the fervent wish for the continuance of hostilities, three positions insisted on by his majesty naturally claim the attention of every reflecting mind:

1. That the French were the aggressors in the present contest;
2. That the justice of our cause is incontestable; and,
3. That a nation is incapable of judging of it's own happiness; while a rival, an enemy at open war with it, is to be the arbiter of it's domestic regulations

George Washington addresses 'his fellow-citizens' in a speech of a far different complexion. He begins by recapitulating the measures adopted by himself as president of the American states, which had hitherto precluded any violent contest with the belligerent



gerent powers. He states what he has done of his own accord, in cases of emergency; but he requests, that his future conduct may be marked out, by means of positive laws.

The United States, in his opinion, ought not to indulge a persuasion, that, contrary to the order of human events, 'they will for ever keep at a distance those painful appeals to arms, with which the history of every other nation abounds.' 'There is a rank,' he adds, 'due to the United States among nations, which will be withheld, if not absolutely lost, by the reputation of weakness. If we desire to avoid insult, we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known, that we are at all times ready for war.'

After these observations, dictated by political prudence, he proves, that the measures now recommended cannot experience the censure or jealousy of the warmest friends of republican government, as their defence will not be committed to a native standing army, or foreign mercenaries, 'but to a militia, who ought to possess a pride in being the depositary of the force of the republic, and may be trained to a degree of energy equal to every military purpose of the United States.'

Recurring to the petty disputes on the frontiers, he affirms, that every reasonable effort has been made, to adjust the difference with the Indians north of the Ohio, and that the 'executive' has also demonstrated great anxiety for peace with the Creeks and Cherokees; 'the former having been relieved with corn and with cloathing, and offensive measures against them prohibited during the recess of congress,' while 'to satisfy the complaints of the latter, prosecutions had been instituted for the violences committed upon them.'

After congress shall have provided for the present emergency, the president thinks, it will merit their most serious attention, to render tranquillity with the savages permanent, by creating ties of interest.

'Next to a vigorous execution of justice on the violators of peace, the establishment of commerce with the Indian nations in behalf of the United States, is most likely to conciliate their attachment. But it ought to be conducted without fraud, without extortion, with constant and plentiful supplies, with a ready market for the commodities of the Indians, and a stated price for what they give in payment and receive in exchange. Individuals will not pursue such a traffic, unless they be allured by the hopes of profit; but it will be enough for the United States to be reimbursed only.'

It is not a little remarkable, that while the ministers of this country seem desirous to clog the press from year to year, with new imposts and restraints, the president of this federal republic 'recommends a repeal of the tax on the transportation of the public prints,' as 'there is no resource so firm for the government of the United States, as the affections of the people, guided by an enlightened policy, and to this primary good nothing can conduce



conduce more, than a faithful representation of public proceedings, diffused without restraint, throughout the United States.'

The speech of the king of Great Britain breathes war and taxes, while that of the president of the United States displays the energy of an able, and the benevolence of a good citizen, eager to cultivate the arts of peace, and yet not unprepared for that state of warfare, which he, and every honest man, must deprecate and deplore.

ART. XXXIII. *The Merits of Mr. Pitt and Mr. Hastings, as Ministers in War and in Peace, impartially stated.* 8vo. 80 pages. Price 2s. Debrett. 1794.

THE friends of Mr. Hastings have afforded an example of unabated perseverance in the defence of their patron, and the *protracted* trial of that gentleman has enabled them of late to contend with more success, than when, previous to 'a life of impeachment,' he was considered as a criminal deserving of the utmost severity of public justice.

We are here told, that the *late* governor-general of Bengal realized all the expectations held out to the people of England by Lord Clive:—'by internal regulations, and beneficial foreign alliances, Mr. Hastings was enabled to clear off the existing debt—to accumulate a large sum in the treasury—to purchase valuable cargoes for the company, and to remit very considerable sums to Madras, Bombay, and China. Nothing can be more clear than this fact, that to the various regulations and foreign alliances formed by Mr. Hastings in the two first years of his government this country is indebted for the valuable stake she possesses in India. Yet all those regulations and alliances were severely condemned by the gentlemen whom the legislature appointed members of the supreme council; and they were also condemned by votes of a former parliament, moved by Mr. Dundas. The politics of Great Britain, a few years after, deeply affected her welfare in India, and Bengal had to support a war against the Marattas—afterwards against Hyder Ally Cawn, who was assisted by the French. France, in the course of the last war, sent eighteen ships of the line, ten thousand land forces, and at least ten millions sterling, to her islands, to be employed in the destruction of the British empire in India. England sent out a powerful fleet, and as many British troops as she could spare, from the pressing demands made upon her from other quarters. But she left Mr. Hastings to find resources as he could, for supporting seventy thousand men in the field. He did find resources, and he concluded a separate peace with Madagee Sindia, which was signed and ratified in October, 1781. The Maratta peace was concluded in May, 1782, and ratified the January following. The peace in Europe was proclaimed in India in June, 1783, and the peace with Tippoo Sultaun was signed in March, 1784. Mr. Hastings quitted India in February, 1785, leaving that great continent universally in peace; the provinces under his own immediate government, in the highest state of prosperity, and the general resources increased from three millions sterling a year to five. The truth of this statement is now fixed by unde-

niable



able evidence; but though the minister allowed him to be what Lord Hood denominated him, “the preserver of India;”—though he concurred with the directors in acknowledging his *long, faithful, and able* services, Mr. Burke and Mr. Fox entertained very different sentiments. They accused him of leaving a country a *depopulated desert*, which he found a *cultivated garden*, and a majority of the late house adopted their opinion. He was impeached, and under that impeachment he has remained for *seven years*. One hundred thousand pounds has been expended by the nation in carrying on the trial; and since its commencement, a war in India has been necessarily pursued, and most honourably and advantageously concluded. Officers of high rank, who served in *that war*, have returned in time to deliver the *sentiments which the people of India* entertain of the impeachment. Not one of the millions, in whose name he was so solemnly impeached, has preferred a single complaint against him; but, *the voice of the country*, from *Hurdwar* in the north, to *Cape Comorin* approaching to the line, an extent of three thousand miles, is decidedly in his favour.’

In the course of the comparison between the public conduct of Mr. Hastings and Mr. Pitt, it is asserted, that the first increased the annual revenues of government more than two millions per ann., while the other created a surplus of one million, and that, nevertheless, the labours of the one were branded with the epithets of ‘injustice,’ ‘oppression,’ and ‘robbery,’ while those of the other experienced unbounded applause. Mr. P., about two years ago, calculated upon the probability of a very long peace, and told us what would be our situation at the commencement of the next century! Mr. H. *speculated* on the future state of India, and, notwithstanding the laughter ‘of a set of men, whose malice and ignorance in India affairs is *unpardonable*,’ all his speculations have been justified. The morality, ‘so admirably laid down for India, is by no means calculated for a *more northern latitude*.’ Mr. P. bullies Denmark, Florence, and Genoa, neutral and independent nations, without murmur, and almost without remark; and yet it is declared to be a *high crime and misdemeanour*, in Mr. H., ‘to compel the subject of the state which he represented, to contribute to the support of that state, in war. In him it was a high crime to propose to fine him for his contumacy. In him it was a high crime to expel him; to make a fresh agreement with his successor, by which the nation enjoys and seems determined to keep, the many millions it acquired by that agreement, and two hundred thousand pounds a year *for ever*.’

In the postscript, dated June the 4th, 1794, it is affirmed, that all the great designs of Mr. P., ‘as a war minister,’ have miscarried. After stating the return of Lord Howe, ‘with a shattered fleet,’ and the evacuation of Toulon, the delays, if not failure of Lord Moira’s expedition, &c., the author proceeds as follows:

‘Such an event is new in the annals of Great Britain—a commissioner called from his retreat in Scotland, and equipped at an enormous expence—a nephew of the lord chancellor’s relinquishing the honour of bearing *his purse*, and appointed to furnish



nish supplies to the southern army—another nephew of the learned lord made adjutant-general to that army—an expensive staff created to every department of the service—the gallant governor taken prisoner—neutral states threatened with British vengeance—protection promised to all who should join our standard—and after all, the place abandoned, and some of the miserable inhabitants left to glut the resentment of the republicans, before whom a British fleet, and a British army, were compelled to retire.’

Sir G. Elliott is acknowledged to possess a very considerable degree of *political sagacity*: ‘he discovered the imbecility of lord North in 1782, and quitted him when his majority was under twenty:’ and ‘he saw through the *evil designs* of his friend Mr. E. in the last session of parliament, and deserted him when he divided in small minorities.’

The following are some of the many severe remarks, to which Mr. Burke’s conduct is deemed justly obnoxious.

‘Undoubtedly Mr. B. is a very singular individual. He led one party for years on the subject of India, and has involved them in such a mass of absurdity, that they can neither advance nor retreat, without inconsistency. He embarrassed the same party, and rendered them unpopular, by his vehement declarations, during the memorable debates on the regency. Mr. Fox differed most decidedly from Mr. B., in every idea that he entertained, as to the *true policy of Great Britain*, as it has a reference to the affairs of France. Mr. Pitt, though he paid Mr. B. very great compliments, appears to have cautiously avoided every measure that might involve this country in war, until the threatened attack upon Holland compelled him to arm. Mr. Fox conceived it still *possible* to avoid a war; and whether his opinion was well or ill founded, it seems very extraordinary, that his entertaining such an opinion, should have annihilated a powerful party. Mr. B. totally quitted him, and carried over to Mr. Pitt, Mr. Wyndham, sir Gilbert Elliott, and many members of both houses. That Mr. B. was received with great respect, and that he has been treated with a pointed attention by Mr. Pitt, is perfectly clear. Whether he has been consulted is more than I can presume to say; but it is a very curious circumstance, that as long as Mr. Pitt was exposed to the almost daily invectives of Mr. B., *success attended him*. India flourished under that system which Mr. B. calls “most corrupt and oppressive.” The commercial treaty with France, brought great and solid advantages to England. Our intercourse with every quarter of the globe was extended, and our funds were deemed the best security in Europe for private property. But from the time that Mr. B. became the *panegyrist* of Mr. Pitt, the minister has been *unfortunate* in every important measure of his administration.’

ART. XXXIV. *Correspondance du General Miranda, avec le General Dumourier, les Ministres de la Guerre, Pache & Beurnonville, depuis Janvier 1793. Ordres du General Dumourier, &c.* General Miranda’s Correspondence with General Dumourier, and the



The Ministers of War, Pache and Beurnonville, since January 1793; and also Copies of the Orders issued to General Miranda, concerning the Battle of Nerwinden, and the Retreat which took place in Consequence of it. Printed at Paris during the second Year of the Republic. 8vo. 87 pages.

On the discovery of Dumourier's treachery, general Miranda, a native of Spanish America, but an adopted citizen of France, was supposed to be implicated in his guilt. Having been arrested in consequence of this suspicion, and delivered over to the arm of the law, he printed the papers now before us, and submitted his conduct to the tribunal of the public, previously to his appearance before a *revolutionary* court of justice.

We shall take notice of such parts of this pamphlet as appear to be interesting, and leave the rest to the consideration of those who may be disposed to peruse the original.

The first letter, dated jan. 5, 1793, is from Pache, minister of war, to general Miranda, investing him with the command of the army in Belgia. The second, dated jan. 10, is from Dumourier, intimating the approaching rupture with England, and ordering the necessary preparations for the invasion of Holland. He tells M., that the stadtholder, dreading the *revolutionary spirit* of the people of the United Provinces, and especially of Amsterdam and the Hague, was about to retire to the island of Walcheren; which he had given orders to fortify, and meant to remain there, under the protection of the dutch and english fleets. He afterwards instructs him, 1st. to arrange matters so as to approach Zealand, and take possession of Dutch Flanders within twelve days; to seize first on the isle of Zuyd-Beveland, and then to convey his troops immediately afterwards to the isle of Walcheren, and thus anticipate the designs of the prince of Orange. In order to provide for the expences of this expedition, he advises him to assemble the monied men of Antwerp, at the *hotel de Ville*, and detain them until they have consented (*'ou de bon gré, ou forcement'*) to a loan.

2dly. To send a body of men, with a small train of artillery, to seize upon Venlo.

And, 3dly, to invest Maëstricht.

General Miranda, in his reply, dated Liege, jan. 15, 1793, like an able and prudent officer, points out the difficulties that must necessarily occur in the execution of this plan, and tempers the enthusiasm of the commander in chief, by counsels suggested by experience. He first states the absolute want of necessaries for such an expedition, but trusts that this circumstance may be obviated by the activity of Petit Jean, the commissary. He then adduces his reasons for thinking the plan too complicated. He advises D. not to hazard an attack on Zealand, on account of the opposition to be expected from the brave islanders, who had formerly stopped the progress of the victorious and tyrannical Philip, because it must fall on the reduction of Holland, and because the english and dutch naval forces would impede, and perhaps check, the career of the french army. He once more states, in a postscript, that the scheme before alluded to, was *'impracticable,*



licable, according to the rules of military science;’ but adds, that he is ready to obey, and is only afraid, in case of success, that it would be attributed ‘*casui & non arti.*’ The advice of general M. was attended to by D. and the executive council.

In another letter from the commander in chief to M., dated Paris, jan. 19, D. states the amount of the forces in the Low Countries, on the 12th, exclusive of those under M., to be 50,000 infantry, and 5,800 cavalry, including the garrisons of Brussels, Mechlin, and Mons; the army of the Ardennes, then commanded by Valence, amounted to 15 or 16,000, of which about 3000 were cavalry. He then proposes, that a *false attack* only should be made on Zealand; that Maëstricht, Venlo, Gueldres, and Emmerick, should be seized on; that they should march by Nimeguen and the heights of Amersfort, and then proceeding towards Utrecht, endeavour to get possession of the sluice of Muyden, whence they might easily go to Amsterdam. He recommends it to general M. to *sound* the disposition of the inhabitants of Rotterdam, &c., by means of a person whom he points out to him; but he insists, 1st, to fix a certain number of days for his journey; 2d, not to acquaint him with the names of any of the dutch patriots; and, 3dly, to furnish him with no more money than what would be barely sufficient to defray his expences, promising him an ample recompence, provided the intelligence he brought proved satisfactory.

General M.’s answer encloses a return of the army of the north, which amounted, on the 23d of january, to 33,101, exclusive of the army and the garrisons of the Ardennes. We shall present the reader with an extract or two from D.’s letter, dated jan. 23, 1793.

‘The catastrophe of the 21st will, in all human probability, convert all Europe into enemies. We are, however, still uncertain as to the conduct of England, which must determine ours in respect to Holland. The executive council, at the request of the English and Dutch, have appointed me to go into England, as ambassador extraordinary, on purpose to get a categorical answer relative to peace or war. In consequence of this resolution, orders have been sent to Chauvelin, the present minister, to return. To-morrow a secret agent, well known to both Mr. Pitt and Mr. Fox, will be dispatched, to demand of both parties, (the ministry and the opposition) that is to say, *of the whole nation*, a passport for me, and the assurance of being well received, whatever may be the event of my mission. It being a *yes* or a *no*, I am about to *demand*, as Cato did at Carthage, this business will not occupy more than a week.

‘In the mean time, I shall set off to-morrow evening for Dunkirk, whence I am to pass on to Ostend, Nieuport, Bruges, and Antwerp, at which place I shall arrive by the 30th at farthest. I mean to stop at Antwerp, and order my horses to meet me there; and shall afterwards proceed through Ruremonde, Maeseyck, and Tongres, whence I shall proceed to Liege, where I am to have an interview with you.

‘A confidential person is to be sent to the Hague to require my lord Auckland, and the grand pensionary van Spiegel, to  
come



come and negotiate with me, according to their own demand, on the frontiers between Antwerp and Breda.

My short stay at Antwerp will be sufficient to enable me to receive dispatches from the minister le Brun, who will transmit me the answer of the court of St. James's. If this answer be categorical and amicable, as some still flatter themselves, then I shall either pass through Paris, to receive my final instructions, or proceed according to the opinion of the council, and embark at Calais. On the other hand, should the reply be either peremptory or evasive, I shall attack Maelstricht in the course of eight days after the receipt of it, and shall make a general movement to cover the siege of that place, while you take possession of Venlo, where there is no more than one battalion in garrison.

Do not mention a single word concerning these negotiations; not that I incline to make a mystery of them, but because they ought to be considered as secrets, until they have either failed, or proved successful.

These measures are grand and noble: if they succeed, we shall diminish the number of our enemies, and carry on the same war as during the former campaign. If they should fail, we shall anticipate the English and Prussians. We shall astonish them by our attack on Holland; we shall make a grand *diversion*, which will save Custine's army, and peace, perhaps, may be then more easily obtained: and, indeed, it is to this point that every thing must tend, for reasons which I shall afterwards disclose to you. The above extracts exhibit the wishes of the executive council, and their *then* confidential general, relative to Great Britain, and, we think, are decisive, as to the question respecting the *aggressors* in the present contest.

A letter from Miranda to the citizen Pache, minister of war, dated Liege, feb. 2, 1793, announces the capture of the forts of Stevenswerdt and St. Michael, by the troops under the command of the former, although he had not received any *official account* of the declaration of war against Holland. He at the same time communicates the orders issued by him, of his own accord, to the army, on hearing 'of the glorious death of the citizen Pelletier, the illustrious martyr of liberty.'

General M. informs D., in a dispatch dated from Hochtén, feb. 25, 1793, that he was before Maelstricht, and that it was on fire in no less than five different places, in consequence of the bombardment. The army, or rather detachment, employed in the investment, did not exceed 12000 men.

General Valence, in a letter addressed to general D. dated Liege, March 2, 1793, observes, 'that their dream concerning [the conquest of] Holland, is now over,' as general Lanoue had been attacked in the neighbourhood of Aix la Chapelle, and forced to retreat.

On receiving this intelligence, Miranda, who had foreseen the possibility of such an event, made a masterly retreat, and seems to have conducted himself on this, as on all other occasions, like an able and experienced veteran. While Valence and several



of the generals were in despair, he alone assumed a republican firmness, and appeared undismayed.

After Dumourier had relinquished his attempt on Holland, and entered into a *perfidious* correspondence with the enemy, with a view to betray his native country to a cruel and exasperated foe, he attempted to seduce Miranda, but all his efforts proved ineffectual.

A letter from Pethion, dated march 13, 1793, intimated to M., that suspicions were entertained of a plot against the republic, and besought him to unbosom himself to him on this subject. M. in reply, informed the deputy, that he was no longer consulted by the commander in chief, who was directed intirely by general Thevenot. He did not think, that there was any thing *treasonable* in the conduct of the superiour officers during the skirmish in the neighbourhood of Aix-la-Chapelle; but he observed, that the *corps* intended for the defence of the Rôer had exhibited repeated instances of negligence, and had committed the most serious mistakes; he also accused general Valence of being at Liege instead of his post. The battle of Nerwinden, he thought, justified the suspicions entertained against the officers consulted by Dumourier, who did not possess a degree of republicanism sufficient to shelter them from blame. He added, that he deemed it very strange, to attack an army of 51000 men, posted advantageously, and supported by a very formidable artillery, with an inferiour body of troops, labouring under the disadvantage of ground, and without even reconnoitering their position. On this occasion he himself led three out of five columns in person.

General M. concluded his letter with professions of the purest patriotism: acknowledged that there was but too much room for suspicion; and solicited an interview on purpose to tell what he could not communicate in writing.

It is impossible to read this pamphlet without being convinced of Miranda's innocence, and rejoicing at the decree of the revolutionary tribunal, which restored him to liberty.

ART. xxxv. *Hints; or a short Account of the principal Movers of the French Revolution.* 8vo. 56 pages. Price 1s. Egerton. 1794.

THIS pamphlet seems to be written for the express purpose of discountenancing every effort in favour of civil liberty: but as the arguments contained in it are entirely founded on the unjust and obnoxious position, that the late revolution in France, instead of being a subject of gratulation, is an event deserving reproach, we apprehend that the danger will be inconsiderable. After falsely accusing Voltaire, Rousseau, d'Alembert, and Diderot with 'a disregard both of religious truth, and moral practice,' and attributing to them 'the seeds, of which the people of France are now gathering the venomous and empoisoned fruits,' the author, by way of deterring others from every future effort in the cause of freedom, undertakes to describe 'the fate and fortunes of those individuals, who were first and principally instrumental in putting this huge and terrible mass [of the french nation] in motion.'

The



• The late duke de la Rochefoucault is said to have been murdered by the connivance of the very man (Condorcet) whom he had raised to eminence, and distinguished by the most zealous kindness.\* The propagation of an *unsupported* charge like this is only inferior in point of malice, to the invention of it.

• We now come to an individual, who for many years provoked and interested the curiosity of the world, on the theatres both of Europe and America; whose zeal in the cause he vindicated is almost without example; whose fortunes have been marked by all the varying shades of the politician, the patriot, and the rebel; but whose character has still defied the pen of the historian, to decide whether he is more deserving of censure for his earlier conduct, than commiseration for his present sufferings. We speak of

LA FAYETTE,

of that la Fayette, at one period the pride of France; the idol of America; we may almost add, the terror of Britain; of that la Fayette, to whose standard, in the year 1789, all who looked for a change, all who wished, all who promoted it, flocked as to a common centre. His life will doubtless hereafter be written in detail; and perhaps, one more interesting was never exhibited in the field of history. The more striking circumstances of it, are already too well known for us to specify more than the last important catastrophe. La Fayette is now immured a close prisoner in one of the castles belonging to the king of Prussia, from which it does not seem probable that he will ever be liberated.

The character of Mr. Bailly, is said to resemble that of Belial, as drawn by Milton; Petion is represented as *gifted* with similar powers; and the abbé Maury is accused, 'as a mixture, like many others of his brethren, of great talents, and great vices.'

• Pelletier de St. Fargeau

• Excites some commiseration. He was a confirmed republican, but he has left a character for rectitude and a high sense of honour. But whatever were his motives, he voted in every motion against the king, and finally for his death without any interval of delay; and there must probably have been some very strong circumstance of severity on his part against their master, which rendered him so immediately and particularly offensive to the royalists. He survived the king but a very short period;—he was assassinated in a coffee-house at Paris, by one of the body guards of Louis.

• Brissot, or Brissot de Warville.\*

• This man may probably be ranked among the first leaders and principal instigators of all the mischiefs which have desolated France. He was one of the earliest members of the jacobin club, and long before the degradation of the monarch openly recommended a republican form of government to his countrymen. A volume might easily be written upon this man's fate, from his rise as a journalist of eminence and popularity, to his last fatal exit on the scaffold, as the leader of a faction against the metaphysical and unintelligible indivisibility of France. We have little more to do with his character\* in

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\* He was infirm in body, but a very bold man. When the other deputies of the convention walked always abroad with pistols in their girdles, and a cutlass at their sides, Brissot paraded the streets of Paris, though obnoxious to many, with nothing but a little switch.



this place, than we have already written; but we wait with impatient curiosity to hear, when the parliament shall meet, what his two noble friends in our house of peers may have to alledge in vindication of his immaculate honour, and glorious death for his country.' There is scarce a work in our language that contains so many *unauthorised assertions*, in such a small compass, as are to be found in the following character:

'No man, it will not be denied, has been more accessary to the enormities, murders, and miseries of wretched France, than Thomas Paine. It is, therefore, very consistent with our plan to represent, from the best sources of information, his present circumstances and situation in France. Let it first be remembered, that this man, whose name future generations will have cause to execrate, was driven from England to America by his crimes; he was again vomited back from America to this country, with the contempt and abhorrence of those whom he called his friends; lastly, he was sent as a scourge to France, not daring to await here the consequence of his villanies. In France he has had full and uninterrupted leisure to spit forth all his poison. The fruits, unhappily, we know, but the venom will probably ere long reach himself. Paine was a Brissotine—Brissot was his earliest, dearest friend—the partner of his counsels—his second self. Paine is the only man of this party, whom the vengeance of the convention has not yet reached. But Paine is aware of the danger of his situation—he has made more than one effort to escape to America—hitherto in vain; and not only in vain, but it has been gently hinted to him, that if he values his life, he must forbear to repeat these efforts. Thus, then, we behold the great hunter caught in his own toils;—the master builder in the midst of the ruins of the edifice, which his own mischievous labours erected.—We need make no farther comment.'

Instances of persecuted virtue, cannot appal any but the timid and the cowardly. In our country, Sydney and Russel perished on a scaffold; Hampden in the field of battle; Milton in obscurity, and almost in want; and yet what generous bosom does not wish to emulate those great and intrepid men, who, even in death, cherished the flame of patriotism, and afforded a glorious and instructive example to an applauding posterity!

**ART. XXXVI.** *The Anarchy and Horrors of France, displayed by a Member of the Convention.* 8vo. 27 pages. Price 1s. Parsons. 1794.

THIS is an abridgement of Mr. Brissot's pamphlet, noticed in our last number, with the addition of an intemperate preface, in which that celebrated legislator is called 'a son of anarchy,' 'an arch-instigator of confusion,' &c. and the troops of France are termed 'numerous armies of unprincipled ruffians.'

**ART. XXXVII.** *A Discourse occasioned by the National Fast, Feb. 28, 1794.* By W. Fox. 8vo. 16 p. pr. 3d. Gurney. 1794.

AT a period set apart by civil and ecclesiastical authority, for *fasting, humiliation, and prayer*, the public will, no doubt, be desirous to learn the sentiments of a *layman*, relative to the propriety of such awful appeals to heaven.



In a former publication (see a Discourse on 'National Fasts,' by W. Fox, *Analyt. Rev.* Vol. xvi, p. 179), the same author exclaims against the daring absurdity of associating religious rites with the criminal purposes of ambition and revenge; and animadverts, with much severity, on the sacrilegious conduct of those men who would rush into the presence of the divinity, in order 'to claim him as a partner in their guilt, and demand his assistance in perpetrating their crimes.'

The present discourse is ushered in by some prefatory observations on the conduct of governors in general, and especially of those who are taught by the constitution to believe, 'that they are amenable only to heaven.' If we be to give credit to 'history,' or choose to investigate 'the nature and source of human actions,' we shall not be disposed to flatter ourselves with utopian ideas of their perfection, or imagine 'that any peculiar eminence in virtue will be their distinguishing characteristic;' and it does not appear very rational to believe, 'that their conduct should be exemplary in proportion as the means of committing crimes are in their power, as the temptations to commit them become more powerful, and in proportion as the fear of punishment is removed to a period which mankind are apt to consider as uncertain or remote.'

The dignity of government, as we are now taught to believe, requires that those who administer it 'should be enthroned in wisdom and virtue, as well as in power;' and nothing can be more libellous than to suppose those who govern us 'are *wast* and *wicked* like ourselves.'

'It has become expedient,' continues the author, 'not merely that the moral principle of human action should be relaxed in their favour, but that its very nature should be so absolutely changed, that the very line of conduct which is deemed essentially requisite for obtaining the slenderest decency of character amongst men, may not merely be trampled on by them with impunity; but the very idea that they conduct themselves on such vulgar principles, is deemed a reproach to the sublimity of their character. And we see a system of ethics framed for their use, called *political* morality; and this prefix has such a wonderful effect, that evil is instantly changed into good, and good into evil: nay, that conduct, which if pursued by any other member of society, shall bring on him infamy and punishment, may be adopted by this elevated order of men with *eclat*, add splendor to their characters, and be resounded through the world as the foundation of their fame. It may possibly be lamented, that this new ethics has not been reduced into a system; but this, from its very nature, is impracticable, its leading feature being the lawfulness of violating all principle; and were propriety of language regarded, *contra-morality* might be its appellation.

'To deprive our fellow-creature of that life which was the gift of his Creator, seems, on common principles, an offence of a most tremendous nature: when an instance of it occurs in civil life, it awakens our attention, excites our horror, and draws down on the culprit the vengeance of society; but let those who govern nations order their bands of ruffians on the bloody work,  
it



it is then, it seems, no longer *murder*, it assumes the appellation of *war*, and becomes honourable in proportion to the extent of the misery it occasions; we then receive, with exultation, the news of tens of thousands killed and mangled in one dreadful heap; and whatever sentiment may be excited by the violent death of an individual, yet by extending the idea to thousands and to millions, all our horror instantly vanishes, our minds become reconciled to their dying agonies, and to the still more dreadful circumstance of the tortures of the wounded, condemned to drag a mangled and mutilated body through the miserable remnant of life, while the wretched inhabitants of the seat of war are involved in calamities so dreadful, that the human mind is scarcely capable of conceiving their extent and diversity.'

Mr. F. reprobates the idea of 'going *abroad* in quest of blood and slaughter, under the pretence of guarding against *future* and *supposed dangers*:' he asks, if it be lawful to stab every man, from whom we imagine it *possible* to receive an injury? or to burn his house, and murder his family, in order to secure ourselves, by disabling him from effecting his wicked purposes? He ridicules the idea of 'the imaginary point of honour;' and very justly remarks, that neither Falkland islands, nor Nootka sound, could reimburse the expences of any contest concerning them:—'national honour was the pretext; yet, what a *drawn-sir* should we deem the man, who desolated a parish, and murdered the inhabitants, because the 'squire or the parson had affronted him!'

After a variety of miscellaneous remarks, suggested by the present critical posture of public affairs, the author concludes with some severe animadversions on those who attempt to disgrace religion, by associating their crimes with christianity; and calls upon all good men to 'resist the thought of recognising the criminal union,' and to recollect, 'that whatever rule of conduct our governors may adopt, we must be guilty if we take part in any which is not conformable to that law, by which we, at the least, must be judged at the last day.'

## L A W.

ART. XXXVIII. *Laws concerning Property in literary Productions, in Engravings, Designs, and Etchings: useful for Authors, Booksellers, Engravers, Designers, and Printsellers. Shewing the Nature and present State of such Property, and the Mode of securing it.* 8vo. 136 p. pr. 1s. 6d. Jordan. 1793.

LITERARY property was subject to a considerable degree of uncertainty, until, by the decision of the house of lords in 1774, overturning a previous judgment of the court of king's bench, and a decree of the court of chancery, it was established, 'that an author had, at common law, a property in his work, and the sole right of printing and publishing the same; and that when printed or published, the law did not take this right away, but that by the statute 8th Anne, an author has now no copy-right after the expiration of the several terms created thereby.' The  
statute



Statute here referred to (8th Anne, ch. 19. A. D. 1709) is intitled, 'An act for the encouragement of learning, by vesting the copies of printed books in the authors or purchasers of such copies, during the times therein-mentioned.' It is enacted, by this statute, 'that the author of any book, or his assigns, shall have the sole liberty of printing it, for the term of 14 years, and no longer; but if, at the end of that term, the author himself be living, he shall have the sole right to the printing thereof for another term of 14 years; and if any other person shall reprint, or import the same, or expose it to sale, being so reprinted, or imported during these periods, without the consent of the proprietor in writing, such books shall be forfeited, and the offender shall forfeit one penny for every sheet.' It is also enacted, 'that in order to intitle the author or proprietor to prosecute any person for reprinting his book, he shall, before the publication, enter it in the register-book of the company of stationers.' The fourth section gives a power to the archbishop of Canterbury, the lord chancellor, and others, on complaint that books are sold at an unreasonable price, to reduce the same. Sect. 5. enacts, that nine copies of each book shall, before publication, be delivered to the warehouse-keeper of the company of stationers, for the use of the university libraries of Oxford and Cambridge, the libraries of the four universities of Scotland, the library of Sion college in *London*, and the library belonging to the faculty of advocates at *Edinburgh*; and if this be not done, the proprietor, printer, or bookseller, shall forfeit the value of the books, and also 5*l.* for every copy not delivered.

The universities having been alarmed at the decision of the house of lords, applied for, and obtained an act of parliament, establishing, in perpetuity, their right to all the copies given them heretofore, or which might hereafter be given to, or acquired by them. This was accordingly complied with, by stat. 15 Geo. III. c. 53, A. D. 1775. This latter act also amends the act of 8th Anne, respecting the registering of works at stationer's hall; in doing which, the title to the copy of the whole book, and every volume thereof, must now be entered.

By the 8th Geo. II. c. 13, A. D. 1735, intitled, 'An act for the encouragement of the arts of designing, engraving, and etching historical and other prints, by vesting the properties thereof in the inventors and engravers, &c. it is enacted, that 'after the 25th of June, 1735, the property of historical and other prints shall be vested in the inventor for 14 years, from the day of publishing thereof; the name of the publisher must be engraved on each print; and if any person pirate the same, he shall forfeit the plate wherein the design is so pirated, and all the copies taken therefrom, to the proprietor, and also the sum of five shillings (half to the king, and half to the person suing) for every such copy.

A second act 7th Geo. III. c. 38, A. D. 1766, amends the former, and gives the engraver of any print, taken from any drawing whatever, the same protection, under the same penalties, as the engraver of any print from his own drawing. A third stat.



17th Geo. III. c. 57, A. D. 1777, still further secures the property of prints, to inventors and engravers, by enabling them to procure a verdict for such damages as a jury shall assess, against the importers, copiers, &c. of their works.

The reports quoted in this pamphlet are calculated rather to confuse than enlighten any other except professional men. s.

#### BOOKS FOR CHILDREN.

ART. XXXIX. *Evening Recreations: a Collection of Original Stories, for the Amusement of her Young Friends.* By a Lady. Small 8vo. 220 pages. Price 2s. 6d. Deighton. 1794.

THIS is a pleasing collection of moral stories, adapted to the understandings of children of eight or ten years of age, and very well calculated to impress their minds with sentiments of domestic affection, humanity, and generosity. Several curious facts, both in geography and natural history, are occasionally interwoven; and the whole is written in an easy style, but neither particularly elegant, nor sufficiently correct. In books for children, great care should be taken not to admit grammatical inaccuracies; such for example as *lay* for *lie*, *who* for *whom*, and the like. D. M.

#### MISCELLANEOUS.

ART. XL. *Refutation of the Charges brought by William Vanderstegen, Esq. against Mr. Thomas Weston, and other Merchants concerned in the Salt Trade, so far as those Charges respect the Thames Street Company of Salt Importers.* 8vo. 41 pages. Price 1s. Robinson. 1794.

THE defence of the Thames-street Company of Salt Importers is prefaced by some just observations on mercantile reputation, which, 'like female chastity,' is said to be 'susceptible of the slightest breath of slander.'

'As to Mr. Vanderstegen's enmity to us,' say they, 'that is easily accounted for. We refused to take any more of his *near relation's* Mrs. Amelia Stewart of Portsea, salt; and for the best of all good reasons—it did not answer our purpose, and we were losers by the connexion. We set it down to this cause, as for a series of antecedent years there was no complaint from Mr. Vanderstegen to the commissioners, although the usage of the meters, and the officers, was at *that time* as it *now is*. Nothing was then wrong; but the moment that the Thames-street company dropped all connexion with Mr. Vanderstegen's *relation*, Mrs. Stewart, then that company and the salt-meters, the custom-house officers, and the commissioners, were the worst men existing, and the revenue was defrauded of 100,000l. per annum.'

The asperity, with which this pamphlet is written, is apologized for under the pretence 'that he who attempts to assassinate reputation, is entitled to no mercy in that chastisement he has earned.' o.



## L I T E R A R Y I N T E L L I G E N C E .

## T H E O L O G Y .

ART. I. Gottingen. *J. D. Michaelis Observationes philologicae & criticae in Jeremiae Vaticinia & Threnos, &c.* J. D. Michaelis's philological and critical Remarks on the Book of Jeremiah, and his Lamentations, published, with the Addition of many Notes, by J. Fr. Schleusner, Ph. & Th. D. & Prof. 4to. 442 p. 1793.

We have not been without hopes, that some valuable gleanings would be collected from the loose papers of the late learned Michaelis, and these hopes are here answered: at the same time we are happy to find, that those papers have fallen into such judicious hands, particularly as prof. S. has added greatly to their worth by his own annotations.

*Jen. Allg. Lit. Zeit.*

ART. II. Jena. *J. D. Michaelis zerstreute kleine Schriften gesammelt.* A Collection of the smaller Tracts of J. D. Michaelis. Part I. 8vo. 218 p. 1793.

Many pieces of eminent writers being dispersed through periodical publications not now to be procured, a judicious selection of them must be acceptable to the studious. The plan of this before us appears to be a good one, and it begins well with the tracts of Michaelis. Those here given are a Physical Essay on the Time of the Tides in the Red Sea compared with the Time of the Hebrews passing it, translated from the french, with Remarks, and an Essay on the Reasons why the Law of Moses takes no Notice of Infanticide. In the latter are many good observations on the prevention of childmurder. This collection is also published under the title of

*Auswahl zerstreuter vorzüglicher Aufsätze theologisch-philologischen Inhalts, ein Repositorium für Theologie und Bibelstudium.* A Collection of theologico-philosophical Essays selected from various Publications; or a Repertory of Theology and Biblical Literature.

*Jen. Allg. Lit. Zeit.*

ART. III. Königsberg. A second edition of the Essay on Revelation [see our Rev. Vol. xxi, p. 469] has been published, with corrections and additions, now making 249 p. 8vo. From the striking similitude of style and method it had been generally ascribed to one of our most celebrated authors; to this edition, however, we find prefixed the name of J. Gottlieb Fichte.

*Jen. Allg. Lit. Zeit.*

## M E D I C I N E .

ART. IV. Parma. *Del Corragio nelle Malattie, &c.* A Treatise on Fortitude in Diseases: by Jos. Pasta, first Physician of Bergamo. 8vo. 1792.

Dr. P., considering fortitude as of great moment in promoting recovery from disease, examines into it's effects, and the circumstances which augment, diminish, or totally repress it. Amongst the causes



that add to a patient's courage the Dr. reckons confidence in a physician, or in the efficacy of certain remedies; and he asserts much may be done towards heightening it by music, wine, opium, and the presence of intimate friends.

*L'Esprit des Journaux.*

ART. V. Duisburg. *D. C. Arnold Kortum—von Urin, &c.* Dr. C. A. Kortum on Urine, as a Sign in Diseases, and on the Arts of Water-Doctors, when they tell Diseases from it. A popular Book, useful also to young Physicians. 8vo. 147 p. 1793.

This book may be of use both to the young physician and to the vulgar, but principally as an exposition of the tricks of water-doctors.

*Jen. Allg. Lit. Zeit.*

ART. VI. Copenhagen and Leipzig. *Medicinisches Journal von J. C. Tode.* The Medical Journal: by J. C. Tode, Physician to the Court, and Prof. of Physic. Vol. I. Part I. 8vo. 108 p. 1793.

We are happy to meet prof. T. again before the public. The journal he now offers us is principally, though not altogether, a review of medical works, and the prof. gives in it a convincing proof, that it is not necessary for good criticisms to be anonymous.

*Jen. Allg. Lit. Zeit.*

#### S U R G E R Y.

ART. VII. Naples. *Memoria sulla Forza del Alkali Fluore per fermare l'Emorragia, &c.* Essay on the Property of caustic volatile Alkali to stop Hemorrhage from Veins or Arteries: by Dr. Jos. Mary la Pira, and Gaeton his Son: published by Command of his Majesty. 8vo. 47 p.

Dr. P. having cut off the comb of a cock, an hemorrhage ensued, which nothing could stop. Accidentally letting fall on it a few drops of caustic volatile alkali, diluted in water, the bleeding immediately ceased. This induced him to try farther experiments. The first was with a sheep, the crural artery of which he divided. A pledgit wetted with the abovementioned liquor stopped the hemorrhage immediately. To assure himself, that the suppression of the bleeding was not occasioned by the spontaneous contraction of the muscular fibres, and the retraction of the artery, Dr. P. repeated the experiment on a goat, and caused the artery to be kept from retracting under the muscles by means of a tenaculum. The hemorrhage was profuse, but the styptic occasioned it's cessation. Encouraged by this success, the Dr. desired several gentlemen to be present while the experiment was reiterated. The event being equally fortunate, Dr. P. read a memoir on the subject, at a public meeting of the royal college of Avizzini; when he amputated the thigh of a goat, and stopped the bleeding in the same way without difficulty. Some time after the Dr. was called to a countryman, who had a violent hemorrhage from the nose. The volatile alkali stopped it instantly; but it returned in about three hours more copiously than before. The same remedy, however, again stopped it, and it returned no more. At length the author repaired to Naples, and the king directed professors Vairo, Cotugno, and Sementino, to be present at his experiments, and give an account of their success. On this occasion, the expectations of the company were



were completely fulfilled. The proportion of the caustic volatile alkali employed by Dr. P. in his styptic is four ounces to a pound of water.

*L'Esprit des Journaux.*

ART. VIII. Nuremberg. *K. K. Siebold's—chirurgischer Tagebuch.* The chirurgical Diary of C. Gaspar Siebold, Physician in ordinary to the Prince of Wurzburg, Teacher of Surgery, and first Surgeon to the Julian Hospital. 8vo. 229 p. 6 plates. 1792.

A collection of cases, related with fidelity, and without any attempt at ornament, by a man who has had considerable opportunities of practice during five and twenty years, and has experimented different methods in various maladies, cannot fail of being acceptable. One hundred are selected for the present by Mr S., and he gives us hopes of more. We must particularly recommend them to such surgeons as have an immoderate aversion to the knife.

*Jen. Allg. Lit. Zeit.*

## A N A T O M Y.

ART. IX. Giessen. *D. F. G. Danz—Grundriss der Zergliederungskunde des ungeborenen Kindes, &c.* Anatomy of the Fœtus, in the different Periods of Gestation: by Dr. Ferd. G. Danz, Prof. of Med.: with Remarks by Prof. Sömmering. 2 vols. 8vo. About 500 p. 1793.

This work is principally a compilation. Prof. D. gives us little of his own, but he has followed the best authorities, and arranged his materials with much care and judgement.

*Jen. Allg. Lit. Zeit.*

## B O T A N Y.

ART. X. Vienna. *Oestreichs allgemeine Baumzucht, &c.* The complete Austrian Nurseryman, or Delineations of indigenous and exotic Trees and Shrubs, which are possible or useful to be planted in Austria: by F. Schmidt, Gardener to Prince Kaunitz. Nos. I.—IV. Fol. 4 sheets letter press, and 15 coloured plates, each: Price 5 r. 1792.

The English were the first, who, at no remote period, introduced the trees of America into their pleasure grounds, to gratify the sight with a variety of new objects. Through Hanover their taste pervaded Germany, where it spread with great celerity, so that we are not now content with a few clumps of exotics, but have converted far more useful orchards into english gardens as they are called. Hence foreign trees and shrubs have grown into a new article of commerce; and a new branch of authorship has arisen, employing both the learned and unlearned. Mr. S., however, is far beyond any of his competitors, particularly in the accuracy and beauty of his plates. His descriptions, too, are good; and every thing necessary respecting the culture and use of each plant he describes is given with sufficient brevity.

*Jen. Allg. Lit. Zeit.*

ART. XI. Prague. *Francisci Wilibaldi Schmidt, &c., Flora Boëmica inchoata, &c.* The Bohemian Flora, containing the indigenous Plants of the Kingdom of Bohemia: by F. W. Schmidt, Extraordinary Professor of Botany in the University of Prague, Century I. Fol. 88 p. 1793.



A Bohemian Flora must be highly acceptable to the botanist, and we are happy to find it in such hands: but we could have wished prof. S. had compressed his letter press into a much smaller compass, which would have enabled him for the same price to furnish us with plates of the new species of plants; and this would have been the more welcome, as he certainly delineates plants with more elegance and fidelity than any person we know. Prof. S. has drawn two figures of each plant indeed, but these can be seen only by those who have access to the library of the university, or to that of his patron, count Canal.

*Jen. Allg. Lit. Zeit.*

ART. XII. *Leipsc.* Prof. Retz has published the 6th and last fasciculus of his Botanical Observations [see our Rev. Vol. v, p. 248], containing three plates, and 67 pages of letter press. In it are descriptions of twenty-four species of epidendrum, made in the East-Indies, by the late J. G. König, of whose dried specimens prof. R. has a great number more, but they are in such a state, that he could make no use of them.

*Jen. Allg. Lit. Zeit.*

#### MINERALOGY.

ART. XIII. Frankfort. *Fortsetzung der Beyträge zu den Vorstellungsarten über Vulkanische Gegenstände, &c.* Continuation of the Essays on Volcanic Products: by C. W. Nöse. 8vo. 158 p. 1793.

This small but interesting tract of an indefatigable mineralogist is divided into three sections. The first, under the title of *observations*, contains descriptions of many remarkable fossils from Etna, Vesuvius, the valley of Rovea, the isle of Skye, and the neighbourhood of the Rhine. In the second, entitled *literature*, Mr. N. examines every mineralogical publication worth notice, that has appeared since his *Beyträge*, and gives an account of what they contain of importance. Under the head of *criticism*, we have, in the third, a methodical examination of the different opinions concerning the origin of basaltes. After duly weighing the arguments brought in support of each, Mr. N. decides in favour of those, who maintain, that all basaltes has been originally produced in water, without fire having any thing to do with it's formation; and where there are evident appearances of the agency of the latter, these have taken place subsequently to it's original production.

[We recollect, in the *Journal de Physique*, for february 1792, a strenuous advocate for the production of basaltes by fire adduces as an inconceivable proof of that hypothesis six small basaltic columns regularly formed, of five of which the angles were perfect and well defined, whilst those of the sixth had apparently undergone an incipient fusion. To us it appeared an evident proof of the reverse; namely, that they had been formed by regular crystallization in water, and had afterwards been exposed to the action of fire, which had not been sufficiently powerful and long continued to fuse the whole mass, but had effected the fusion of those angles which were most exposed to it's action.]

*Jen. Allg. Lit. Zeit.*

#### MATHEMATICS.

ART. XIV. Prague and Dresden. *Beschreibung der berühmten Uhr- und Kunstwerke am Alstädter Rathhause und auf der Königl. Sternwarte*



*warte zu Prag, &c.* A Description of the celebrated Timepieces and mathematical Instruments at the Old Townhouse and in the Royal Observatory at Prague: by Ant. Strnadt. 4to. 56 p. 1791.

To give an account of the curious clock at the townhouse, and the instruments at the observatory, would take up too much of our room; but they are well worth describing. *Jen. Allg. Lit. Zeit.*

## A S T R O N O M Y.

ART. XV. Berlin. *Sammlung astronomischer Abhandlungen, &c.* A Collection of astronomical Essays, and Observations: published by J. E. Bode. First supplementary Volume to his Astronomical Ephemerides. 8vo. 266 p. 2 plates. Price 1 r. 1793.

This collection is of similar material with those which Mr. B. has been accustomed to give in his Ephemerides; but having more than he could conveniently introduce into these, he has thought proper to publish this supplementary volume, which will be followed by more, if it meet sufficient encouragement. Its valuable contents are: 1. Extracts from Harriot's manuscripts, found in England by Mr. von Zach, in 1784. These consist of observations of the comets of 1607 and 1618, which are far more accurate than any contemporary ones, and prove H. to have been one of the best astronomers of his time. Mr. von Z. has also given an account of H.'s assistants, Torporley and Allen, and interspersed various literary information. At the end he has subjoined descriptions of some scarce cometary medals found in Gotha. 2. On Dodw.'s method of finding the latitude by two observations of the sun. 3. Improved method of finding the altitude of the sun or a star by the declination and elevation of the pole: by Mr. Bode. 4. On ascertaining the clearness with which a fixed star may be seen in a reflector: by prof. Spath. 5. Extract from a journal of astronomical observations at the observatory at Montauban. 6. On the accuracy of astronomical observations since Flamsteed's time: by Mr. Wurm. 7. Astronomical observations and remarks: by count Bruhl. 8. On the differential calculation of plane triangles: by Camerer, of Paris. 9. Astronomical observations at the royal observatory at Prague. 10. New method of making accurate experiments on the length of the pendulum expeditiously: by Mr. von Zach. 11. Astronomical observations: by Flauguergues, at Viviers. 12. On the daily aberration of the fixed stars: by Camerer. 13. Thoughts on the physical causes of the mean obliquity of the ecliptic, and of the inclination of the planets in general to their orbits: by Nieuwland. 14. Determination of the time of true noon, or of the culmination of a star, by a single altitude: by col. von Tempelhoff. 15—17. Astronomical observations and remarks: by Dr. Koch, of Danzig, Mr. Busse, of Copenhagen, and De la Lande. 18. Extracts from a tour in the Harz and Brockenberge: by Mr. von Zach. 19. Geographical observations: by lieut. Vent, of the army on the Rhine. 'An unexpected advantage of the crusade against the french!'

Mr. Bode has published like wise his Astronomical Ephemeris for 1796 (8vo. 244 p. 1 plate; pr. 1 r.), which as usual contains much valuable matter. *Jen. Allg. Lit. Zeit.*



ART. XVI. Leipzig. *Christian Frid. Rudiger, Prof. ext. Phil. & Astr. pr. de Effectu Refractionis, &c.* Method of computing the Effect of Refraction in the Rising and Setting of the Stars: by C. F. Rudiger, Prof. &c. 4to. 1792.

Prof. R. gives a very accurate formula for calculating the effect of refraction, which, computed in the common mode, sometimes occasions an error of five or six minutes. It may also be applied to ascertain the duration of twilight, or the length of time that passes during the rising or setting of the sun. *Jen. Allg. Lit. Zeit.*

## G E O G R A P H Y.

ART. XVII. Paris. *Exposé des Opérations faites en France en 1787, pour le Jonction des Observatoires de Paris & de Greenwich, &c.* Account of the Operations in France, in 1787, for the Junction of the Observatories of Paris and Greenwich: by Messrs. Cassini, Mechain, and Legendre. 4to. 1791.

[The operations of major general Roy have already come before us [Vol. VIII, p. 47], as detailed by him in the Philosophical Transactions, and we have here an account of those of the french mathematicians.] The instrument used by them was a circle, of one foot diameter, made by le Noir, and in their triangles the error seldom exceeded one or two seconds, once only amounting to four seconds and half, in the three angles. According to Bouguer's hypothesis of the spheroid, the french mathematicians make the distance between the two observatories  $2^{\circ} 19' 39.2''$  or  $9' 18.61''$  of time. Legendre, estimating the difference between the two diameters of the earth at  $\frac{1}{386}$ , makes the distance of the observatories  $2^{\circ} 20' 15''$ , or  $9' 21''$  of time: If  $\frac{1}{386}$  be assumed for the difference, the distance will be  $2^{\circ} 19' 54''$ . De-la Lande is of opinion, that the difference of  $\frac{1}{386}$  may be considered as the truth, and consequently the distance between the observatories  $2^{\circ} 20' 15''$ . *Jen. Allg. Lit. Zeit.*

ART. XVIII. Presburg. *Comitatus Soproniensis, &c.* The County of Sopron, called in Hungarian *Soprony Varmegye*, in German *Oedenburger Gespanschaft*, from the best and latest Observations, and some unpublished Surveys: by Jos. Mark Baron of Lichtenstern, Member of several Academies. 1793.

This is the first map of an hungarian atlas, promised by bar. L. The names of most places are given in the german, hungarian, and latin languages, and even the qualities of the soil are distinguished by appropriate marks. There is an explanation of this map, published by Dr. Walther, but we have not yet seen it. *Jen. Allg. Lit. Zeit.*

## P O L I T I C A L O E C O N O M Y.

ART. XIX. Paris. *Constitutions des principaux Etats de l'Europe, &c.* The Constitutions of the principal States of Europe, and of the United States of America: by Mr. de Lacroix. Vols. III. IV. 8vo. 1793.

We have already noticed the two former volumes of this work [Vol. x, p. 235], which is finished in the present. In the third Mr. L. examines the government of Switzerland, of Sardinia, of Naples, of Spain, and of Portugal. Speaking of Naples, he regrets, that Ferdinand



Ferdinand iv placed not more confidence in the merit of Filangieri, who would have rendered his reign illustrious, had his councils been followed. 'But,' adds he, 'princes seldom avail themselves of the precious gifts of nature. If she produce in their dominions a man of great capacity, of quick conception, of sound judgment, of inflexible virtue, whose heart is fired with the love of mankind; scarcely have they heard of his name, or will they deign to employ him. The author of the Spirit of Laws was never admitted into the councils of Lewis xv. Filangieri, decorated with the empty title of counsellor of state in the department of the finances of Naples, had not the least influence in the operations of the government. What was the consequence of this neglect? He generalized his ideas. Not having it in his power to labour solely for his own country, he laboured for others.'

In the fourth volume Mr. L. gives us a sketch of the french government, and it's gradual progress from the remotest periods. He examines, 1st, the origin of the french, and their customs before the kings of the first race: 2dly, the manners of the germans, and the entrance of the franks into Gaul: 3dly, the origin of the franks, and the salic law: 4thly, the conquests of Clovis, and the influence of religion on the liberty of the french: 5thly, the division of the kingdom between the children of Clovis and their descendants, and the fatal effects of that division: 6thly, the deplorable end of queen Brunehaut, the reigns of Clotharius II and Dagobert, and the aggrandisement of the mayors: 7thly, the government of Pepin and Charles Martel: 8thly, the reign of Charlemagne: 9thly, that of Lewis the debonnair and his children: 10thly, the end of the second race. From this volume we shall give one extract. 'At the period when cities arose in Gaul, and included a considerable number of people within their precincts, a great change was prepared in the laws and manners of our ancestors. The influence of the foundation of cities on the public mind has not yet been sufficiently examined. Wherever the feudal system existed, they contributed to soften it's vigour, and formed a refuge against tyranny; but where liberty and equality flourished, they have given birth to distinctions and slavery. Take from a feudal lord his rights and his privileges, all whom he called his vassals become equal; there is no difference between them, except in the extent of their lands: but in cities a preponderating class is soon formed; first by means of wealth, next by the authority it finds means to acquire, and at length by the respect habitually paid it. In Switzerland there are no cities in those cantons where genuine democracy prevails. To improve our land, dispose of it's produce, and have no superiour but the law, is the liberty of the country. To submit to the caprices of the rich, and contend for the honour of serving them; to subsist sometimes by industry, at others by fraud, and frequently on compassion; is the condition of the greater number of inhabitants of cities, who have the term of liberty on their lips, and carry the sentiments of slavery in their hearts.'

*L'Esprit des Journaux.*

ART. XX. Giessen. *Was ist die Ursache, warum in vielen Theilen von Deutschland Ziergärten an öffentlichen Gebäuden, u. s. w. verdorben werden? &c.* What is the Reason, that, in many Parts of Germany, Ornaments of public Buildings, Trees, Banks, &c. are more frequently injured from mere Wantonness, than in other Countries?



And how is this national Depravity most certainly to be eradicated?

A prize Essay: by J. J. Cella. 8vo. 72 p. 1793.

This essay gained a prize from the royal academy at Gottingen, the question proposed by which [see our Rev. Vol. ix, p. 345] gave occasion to several other essays, most of which have been published. One by Mr. Witte, of Rostock, under the title of *Ueber die Ursachen muthwilliger Beschädigungen der Zierrathen öffentlichen Gebäude und Sachen, und über ihre Ausrottung*, Leipzig, 1792, particularly excited the attention of the public, which this of Mr. C. also unquestionably deserves. By our author the prevalence of this wantonness is ascribed partly to the natural disposition of the Germans, in whom coarse feelings seem the consequence of coarser nerves, that must be rudely handled, not gently touched; in their dancing they thump the ground and gallop about with violence; in their music they prefer noise to melody; and instead of singing they shout and scream. Partly, too, it is owing to the defects of education, and the false policy of governments, which aim not to enlighten the people, but to draw from them as much money as possible, and teach them nothing, where they pretend to instruct them, but industry and the desire of gain, as sources of revenue: partly to the separate interests of prince and people, which are in most places considered as directly opposite to each other, instead of being inseparably connected: partly whilst gates and keepers are every where employed to prevent the people from enjoying what though constantly before their eyes is reserved for the privileged few.

In the pref. Mr. C. reflects with some asperity on the academy for not having published this essay, and observes, that their neglect alone induced him to make it public himself. *Jen. Allg. Lit. Zeit.*

ART. XXI. Stockholm. *Försök til en Afhandling om Uplysningen, &c.*

An Essay on the Propagation of Knowledge, it's Utility, and it's Necessity to the State, read before the Royal Academy of Sciences: by Nils von Rosenstern, Preceptor to the King, &c. 8vo. 217 p. 1793.

The many writers, who have defended the general diffusion of knowledge, for some time past attacked by high and low with weapons of every sort, have chiefly combated the objections made on the score of religion. But the French revolution, ascribed to the spread of philosophy, has afforded a handle to it's antagonists to hold it up as highly dangerous in a political view. In Sweden, too, some had begun to lay to it's charge things of which it is totally innocent. One of the best and most solid performances in defence of enlightening the people, with which we are acquainted, is this before us, the author of which is a son of the celebrated Swedish physician Rosen von Rosenstern, and has already more than once approved himself an able champion of truth and sound reason against fanatics of every kind. It may perhaps be objected to this essay, that it sometimes appears dry; for Mr. von R. pursues his subject up to the first principles and simplest truths of politics and morals; and aims rather to convince by sound arguments, than to persuade by flowery declamation: yet is it enlivened by acute remarks, and entertaining examples from history. We shall now proceed to give a more particular account of this essay, which is divided into two parts, and a third, on the means of enlightening the people in general, is yet to follow.



In the first part our author considers what is to be understood by enlightening the people. After some general reflections on the origin of our notions of truth, falsehood, and error, on the objects of our knowledge, on the sciences and their advantages and disadvantages, on systems, and the effects of the passions on our knowledge, Mr. von R. observes, that to an enlightened mind is required not mere science, not mere learning, but true practical knowledge, applicable to every need and every purpose. To this are requisite a just knowledge of nature, teaching us to avail ourselves of the means she offers to promote our welfare and comforts; an accurate knowledge of man, enabling us to obtain happiness in social life; and a just knowledge of means. Thus it's principal object is to render the state, and the individuals that compose it, happy. An enlightened understanding, in the most comprehensive sense, embraces every object of knowledge: in the more limited one, in which it is here taken, it properly extends only to what is necessary for every man to know, according to his wants, and his destination in life. A man may be versed in science, a man may possess much learning, yet be destitute of an enlightened mind. To the latter it is essential, that a man know how to use and apply the knowledge he possesses. However learned he may be, no one is really enlightened, who studies not what is true; who has not deeply investigated what is right; who has not enabled himself by reading and reflection to throw off the yoke of prejudice; and who has not attained just ideas of what is most necessary for all mankind to know. A nation is enlightened only when it possesses all necessary and useful knowledge; when all it's members are acquainted with their rights and duties, and endeavour to promote the weal of their fellow citizens; and where quacks, fanatics, and impostors of every kind, political as well as others, are easily unmasked.

As the objections to a general diffusion of knowledge are chiefly taken from the mischief it may occasion, Mr. von R. endeavours, in the second part of his essay, to maintain the advantage, and indeed the necessity of it, on every possible ground. These he deduces first from the end of civil government, and the efficacy of knowledge in promoting both public and private happiness. Without personal liberty and security these are unattainable. To the former is required a free use of those powers that contribute to our happiness, and consequently of our understanding. The enlightening this, therefore, is one of our most natural and imprescriptible rights. Legislation, the art of government, politics, war, finance, are all founded on experience, just principles, and rational deductions, and therefore require the mind to be enlightened. The objection, that the increase of our knowledge augments our wants, and so contributes to the inequality of mankind, is here answered by our author, and occasion taken to examine the spartan form of government, in which property, as the source of inequality, was transferred from individuals to the state. Mr. von R. farther shows, that no good constitution can exist without an extensive diffusion of true knowledge; which he proves from the nature of the thing, and from historical experience. To demonstrate the advantage of a general spread of knowledge from it's effect upon a state, he examines the motives of human conduct, and the force with which they act. The first use of knowledge is to show what is right and good; the second, to promote it's practice. The  
extirpation



extirpation of error, and the improvement of the faculty of thinking, are the first steps to this. Knowledge not only destroys ignorance and error, but even checks the passions, and the love of self. There are passions owing solely to ignorance and false notions of things. Knowledge produces a certain circumspection, which is one step to virtue. Justice and social virtue cannot subsist without knowledge; which alone prescribes the just limits of private virtue, and renders it of general utility. It is not sufficient for a nation to possess virtue, and even zeal for the common good; if a right knowledge of what conduces to the common good be wanting. Knowledge is likewise the only sure ground of obedience to the laws. It can bind the hands both of the governors and the governed where the laws want power. An enlightened age punishes vice with shame and contempt; folly and quackery, with ridicule. Knowledge has the greatest influence in promoting true patriotism: by which our author understands the love of a people for their country, their zeal for the general good, their conviction of their duties, their sense of their own dignity and rights, and their ardour for the rights of every fellow citizen. Knowledge is the bond that holds the state and the people together; it promotes internal peace; it is the most certain inducement to individuals to make necessary sacrifices to the public good; it gives courage, strength, &c. Of some common objections to show, that knowledge may be prejudicial to a state, Mr. von R. exposes the futility: and throughout his whole essay he speaks with uniform zeal for freedom of thinking and the liberty of the press, and for the rights of man and liberty in general; though he is far from being an advocate of violent revolutions. Knowledge itself he advises to be propagated with caution; and even prejudices he would have rooted out gradually. On the french revolution he gives his opinion with like philosophical prudence.

It has been reported, though falsely, that this rational and enlightened work was prohibited in Sweden: a review, indeed, in the *Stockholms Posten*, in which it is highly recommended, but in which some very unguarded expressions are employed, has been prohibited on account of the latter. This essay is translating into german.

*Jen. Allg. Lit. Zeit.*

#### HISTORY OF ARTS, &c.

**ART. XXII.** Leipzig. *Archiv nützlicher Erfindungen und wichtiger Entdeckungen, &c.* Repository of useful Inventions and important Discoveries in Arts and Sciences, for the extending of human Knowledge, arranged in alphabetical Order: by J. Christ. Vollbeding. 8vo. Price 1 r. 12 gr. 1792.

When we consider the extreme difficulty, if not absolute impossibility, of compiling a tolerably complete history of inventions, we must allow considerable merit to fragments of such a history, if given with truth, or sometimes with probability only: and this merit we must not deny the work before us, which evinces much industry and general knowledge.

*Jen. Allg. Lit. Zeit.*



## PHILOSOPHY.

ART. XXIII. Leipzig, *System der Platonischen Philosophie, &c.* The System of Philosophy of Plato: by W. Theoph. Tennemann, Vol. I. 8vo. 34 p. Preface, and 288 p. Introduction. 1792.

It is impossible to form a just estimate of a work merely from the preface and introduction; yet this appears to us of so much importance, we cannot avoid introducing it to the notice of our readers, and telling them what may reasonably be expected from the little before us. Mr. T. shows, in this short specimen, that he possesses the proper qualifications for the task he has undertaken. That task is, 'to deliver fully, without alteration or addition, whatever Plato himself thought on any subject of philosophy;' and 'probably an examination of his whole system, on the principles of Kant.' The introduction Mr. T. divides into three parts: the first contains the life of Plato; the second, remarks on his writings as they relate to philosophy; the last, general observations on his philosophy itself. From the various accounts the ancients have given of Plato's life, our author has judiciously and diligently collected the most authentic. His journey to Sicily and residence at the court of Dionysius he has taken great pains to set in their true light: a work, indeed, that a celebrated modern writer deems useless, and not now to be accomplished with any degree of certainty. Yet if a careful illustration of that period of Plato's life enable us to form a more just notion of his personal character, and exculpate him from many severe reproaches, it is surely far from useless. Neither is it so difficult to reconcile the contradictory accounts of it, if we confine ourselves principally to the letters of Plato himself: though, if with Mr. Meiners we reject them as spurious, we shall lose our most valuable guide. Not only in this circumstance, but in many others, has Mr. T. endeavoured to vindicate Plato's character, and on this account deserves our warmest thanks; for the characters of men of merit are sacred deposits to the latest posterity, on whom there is the strongest moral tie to defend them from slander, as the little rivals of great men are ever ready to endeavour by calumny to depress those, whom they feel they cannot equal.

In the first section of the second part Mr. T. examines the authenticity of the books ascribed to Plato, and on good grounds vindicates the genuineness of the epistles, Phædo, Erasta, second Alcibiades, Hipparchus, and the appendix to the laws. He proves too, that Plato could not have borrowed the substance of his Republic from Protagoras, as Aristoxenus and Favorinus affirm. Those who have asserted, that Plato compiled his works from the writings of Moses, Mr. T. very justly deems not worth an answer. On the Timæus Mr. T. enters into a very elaborate inquiry, the result of which is, that the work ascribed to the locrian philosopher was written by a later author, so that Plato could not have taken his dialogue with the same name from it. Yet Mr. T. admits, that it was at least partly taken from some work of a pythagorean; though we must observe, if Cicero were right in saying, that Plato had been a hearer of the locrian himself, he might have related his opinions from memory. In the following section Mr. T. gives us an inquiry into the chronology of Plato's different pieces, general observations on them as the principal sources from



from which an acquaintance with his philosophy is to be derived, and rules to be observed in reading them.

The third part of this introduction, containing the general remarks on Plato's system, with a view of the state of philosophy before his time, and a comparison of his system with those of his predecessors, is particularly rich in acute observations. *Jen. Allg. Lit. Zeit.*

#### CLASSICAL LITERATURE.

ART. XXIV. Altona. *Curae novissimæ in M. T. Ciceronis Tusculanas Quaestiones, &c.* Remarks on Cicero's Tusculan Questions: by H. F. Nissen. 8vo. 136 p. Price 8 gr. 1792.

Mr. N., who had already published some remarks on Cicero *de Finibus*, here gives us some short notes on difficult passages in the *Tusc. Quest.*, partly selected, partly new. He appears not to have seen Wolfe's edition [see our Rev. Vol. xiii, p. 236], though he has many valuable observations, and has not unfrequently proposed emendations, which Wolfe has admitted into the text. *Jen. Allg. Lit. Zeit.*

ART. XXV. *Sexti Julii Frontini de Aquæductibus Urbis Romæ Commentarius, &c.* Frontinus on the Aqueducts of Rome, published, with Notes, amongst which are some by Polenus and others: by G. Christian Adler. 8vo. 202 p. 1792.

This is a valuable edition of Frontinus. *Jen. Allg. Lit. Zeit.*

#### COINS AND MEDALS.

ART. XXVI. Rome. *Numismatum Imperatorum Romanorum, &c.* A Supplement to Anselm Banduri's Coins of Roman Emperors from Trajanus Decius to Constantine Dracosus: by Jerome Tanini, Member of the Academies of Cortona and Velletri. Fol. 474 p. 12 plates. 1791.

The medallist will here find some valuable additions to his knowledge, though we regret, that the work was not rendered more complete by the help of some of our german antiquarians, with whom Mr. T. appears to have been unacquainted. We must not omit to observe, that for elegance and cheapness this publication may be held out as a pattern to booksellers. *Jen. Allg. Lit. Zeit.*

#### HISTORY.

ART. XXVII. Altenburg. *Geschichte der Europäischen Kriege des achtzehnten Jahrhunderts, &c.* History of European Wars in the Eighteenth Century: by Ernest Augustus Sörgel. Vol. I. 8vo. 470 p. 1793.

Mr. S. modestly designs his book for those who would rather amuse an idle hour with history than romance; but we can recommend it as entertaining and instructive to readers of every class. New discoveries, indeed, make no part of the author's plan: he has, however, extracted the most valuable matter contained in various bulky memoirs, and forgotten records of passing events, and thrown it into a pleasing form: and he judges with equal impartiality those who have just quitted the stage, and those who have long ceased to trouble the world.

*Jen. Allg. Lit. Zeit.*

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ART. XXVIII. Berlin. *Geschichte des siebenjährigen Kriegs, &c.* History of the Seven Years War in Germany: by J. W. von Archenholz. 2 vols. 8vo. 880 p. 1793.

This is in many respects an excellent work, taken from the best sources, with an apparent desire never to deviate from truth, written in a pleasing style, abounding with just and acute remarks, and interspersed with many anecdotes not commonly known. The beginning of it, however, is written somewhat carelessly, and of course is not equal to the latter part.

*Jen. Allg. Lit. Zeit.*

ART. XXIX. Züllichau and Freystadt. *Geschichte Kaiser Friedrichs des Zweyten.* History of the Emperor Frederic II. 8vo. 399 p. 1792.

To enumerate the contents of this book would be superfluous: but we must warmly recommend it as a pattern of historical writing. The author has had recourse to the best authorities; but these he has not servilely copied, he has made their accounts of this interesting period in form at least his own.

*Jen. Allg. Lit. Zeit.*

#### VOYAGES AND TRAVELS.

ART. XXX. Züllichau. *Briefe eines reisenden Dänen, &c.* Letters of a Danish Traveller, written in the Years 1791 and 1792, during a Tour through Part of Germany, Switzerland, and France. Translated from the Danish. 8vo. 360 p. 1793.

These letters first appeared in the Danish Minerva. They were written by prof. Sneedorf, of Copenhagen, who died from a hurt he received in being overturned in a carriage in England; and prove, that his country has lost in him a worthy and promising young man.

*Jen. Allg. Lit. Zeit.*

#### B I O G R A P H Y.

ART. XXXI. Berlin. *Gottbold Ephraim Lessings Leben, &c.* The Life of G. E. Lessing, with the Remainder of his posthumous Works: published by K. G. Lessing. Vol. I. Small 8vo. 452 p. 1793.

We have hitherto had no complete life of Lessing, and the death of Moses Mendelssohn has disappointed our expectation of one from his most intimate friend. At length his brother, to whom we are already indebted for his Letters [see our Rev. Vol. x, p. 239, 240], and the greater part of his posthumous works [ib. Vol. III, p. 252], has undertaken to supply this want: and though as a writer he is entitled to no great praise, his performance will be thankfully received, as a collection of authentic facts relative to an author of no small celebrity.

Lessing's grandfather, when a student at Leipzig in 1670, maintained a thesis on toleration, in which he defended not merely the toleration of the three principal christian sects, but that of all religions whatever. His father was a clergyman of learning and talents, a correspondent of the most celebrated divines of his time, the author of several publications, and translator of some of the works of Tillotson. He left behind him, too, a manuscript refutation of some prejudices against ecclesiastical reform, the contents of which are here given. The care and example of this learned and liberal minded father

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ther had unquestionably no small influence on the early bent of Lessing's mind. At six years old young Lessing sat for his picture, and the painter would have drawn him playing with a bird in a cage. But this was not agreeable to our youth, who said, 'if he did not paint him with a great, great heap of books he would rather not be painted at all.' This was accordingly done. At school he was extraordinarily forward. At Leipzig, where he studied, his inclination for the drama was soon excited. Of the college lectures he was very negligent, as he was pleased with none of the lecturers, except Ernesti, whom he occasionally attended. He read and studied the more however in private, and particularly the writings of Wolfe. With Naumann, the author of *Nimrod*, he became very intimate; as that writer had many singularities, and of such characters he was always fond. Here too commenced his acquaintance with Mylius: but his connexion with this reputed freethinker, and with the players, gave rise to many unfavourable reports, that brought on him the displeasure of his parents. To break off what he considered as improper connexions, his father had him home for a time. Whilst at Leipzig he had made his first attempt as an author in a periodical paper published at Hamburg; finished a play, the *Young Scholar*, begun at school; and, with Weisse, translated Marivaux's tragedy of *Hannibal*. His leisure hours he now amused in writing anacreontics on love and wine. One day, his devout sister, coming into his apartment when he was absent, saw these, and threw them into the fire. It was winter, and when Lessing discovered it, he threw a handful of snow into her bosom, to cool her pious zeal: this was the utmost extent of his anger. Soon after he returned to Leipzig, and thence went through Wittenberg to Berlin. This gave his father fresh uneasiness. The son's letters in justification of his conduct are remarkable in their kind, and do honour to the openness of his heart. Here, in conjunction with Mylius, he wrote the celebrated *Sketch of the History and Progress of the Drama*. One of his first acquaintance at Berlin was Richier de Louvain, who from a teacher of french became secretary to Voltaire, to whom through his means Lessing became known. For the transaction respecting the proof sheets of the *Age of Lewis XIV.*, and two letters that passed between Voltaire and Lessing thereon, we must refer to the work itself. From Berlin our young author repaired to Wittenberg, where he studied assiduously, and took his master's degree. He remained there, however, only one year, and then returned to Berlin. Here he undertook the literary department of Voss's newspaper, wrote and translated several things, and formed various projects. Amongst other things, he planned a review with Mendelssohn, 'The best of bad Books,' with the motto, from Ambrose, *Legimus aliqua ne legantur*, 'We read books to save others the trouble.' In 1755 he again went to Leipzig, whence he set out to accompany a young man of the name of Winkler on his travels. But this tour was soon broken off, and occasioned a lawsuit, which Lessing gained. Soon after we meet with the unexpected anecdote, that, to please his devout sister, he began a translation of *Law's Serious Call*: he left it to Weisse, however, to finish. In the beginning of 1759 Lessing returned again to Berlin. Here his passion for gaming, which has been so much misrepresented, strongly appeared. In fact it arose naturally from his situation in Breslaw, where, in the seven years war, he was for a short time



time secretary to general Tauenzien. To himself he found an excuse for it in his regard for his health. 'If I were to play coolly,' said he, 'I would never play: but I play with such ardour from substantial reasons. The powerful agitation sets my sluggish machine in motion, accelerates the circulation of the fluids, and frees me from bodily pains which I occasionally suffer.' In Breslaw his most intimate literary friends were Arletius and Klose, who furnished some particulars of his life here related. Whilst in this city he was attacked by an inflammatory fever, from which he suffered much, but still more from the conversation of his physician, old Dr. Morgenbesser, the principal subject of which was Göttsched; a subject he could not bear when in health. When the disease was at the height, he lay in bed extremely quiet, with a countenance expressive of earnest attention. A friend asked him of what he was thinking. I am desirous to know, said he, what passes in my soul as it quits the body. The other proceeding to observe, that this was impossible, he added, with a weak voice: *sie intriguiren mich*, 'don't disturb me.' On his being admitted into the society of freemasons at Hamburgh, one of his friends, a zealous member, took him into a private room, and said: well, you find nothing contrary to religion, to morals, or to the state, amongst us, do you? No: answered Lessing briskly: would to heaven I did; for then I should find *something*. For the proposals made to Lessing from Vienna and Mannheim, his journey to the latter place, the breach of the promises there made him, and the subsequent transactions of his life, we must refer to the work itself; only observing, that his situation at Brunswic, during his latter days, was not so friendless and unpleasant as represented by Mendelssohn.

This volume contains the whole of Lessing's life: such of his posthumous works as have not yet been published are to follow.

*Jen. Allg. Lit. Zeit.*

#### B I B L I O G R A P H Y.

ART. XXXII. Brixen. *Nachtrag zu den typographischen Denkmälern*, &c. Supplement to the typographical Monuments of the 15th Century, preserved in the Library of the regular Canons of St. Augustin at Neukist in Tirol [see our Rev. Vol. x, p. 478]. 4to. 130 p. beside the preface. 1791.

The most remarkable book here noticed is a chinese history of Jesus Christ, on fifty-one wooden cuts, with short explanations. Mr. Gras mentions also a letter from the dukes Otto, Lewis, and Henry of Carinthia, to Peter Trautson, written on strong, thick, brown paper, made of linen, and dated in 1287, consequently one and twenty years older than the fragment of linen paper discovered by von Senkenberg.

*Jen. Allg. Lit. Zeit.*

ART. XXXIII. *Altdorf and Nuremberg*. Mr. Will has just published the eighth and last part of his *Bibliotheca Norica* [see our Rev. Vol. xv, p. 360], and we are happy to find from the preface, that his valuable collection will not be dispersed at his death, but preserved for the use of the public.

*Jen. Allg. Lit. Zeit.*

#### P O E T R Y.

ART. XXXIV. *Fablet de Florian*, &c. Fables by Florian, of the French academy, of those of Madrid, Florence, Naples, &c.

*Thi,*



This collection is unquestionably the best that has appeared in the present century : nor is there any fabulist that can be compared with our author, excepting indeed la Fontaine, who is above all comparison. Florian's fables are throughout the works of a man of the world, an agreeable philosopher, an ingenious and moral poet. As a specimen we shall present our readers with the first.

La vérité toute nue  
Sortit un jour de son puits.  
Ses attraits par le tems étoient un peu détruits ;  
Jeunes & vieux fuyoient à sa vue.  
La pauvre vérité restoit là morfondue,  
Sans trouver un asyle où pouvoir habiter.  
A ses yeux vient se présenter  
La fable richement vêtue,  
Portant plumes & diamans,  
La plupart faux, mais très-brillians.  
Eh ! vous voila ! bon jour, dit-elle :  
Que faites-vous ici, seule, sur un chemin ?  
La vérité repond : vous le voyez, je gele.  
Aux passans je demande en vain  
De me donner une retraite ;  
Je leur fais peur à tous. Hélas ! je le vois bien,  
Vieille femme n'obtient plus rien.  
Vous êtes pourtant ma cadette,  
Dit la fable, & sans vanité  
Par-tout je suis fort bien reçue.  
Mais aussi, dame vérité,  
Pourquoi vous montrer toute nue ?  
Cela n'est pas adroit. Tenez, arrangeons nous ;  
Qu'un même intérêt nous rassemble :  
Venez sous mon manteau, nous marcherons ensemble.  
Chez le sage, à cause de vous,  
Je ne serai point rebutée :  
A cause de moi, chez les fous,  
Vous ne serez point maltraitée.  
Servant par ce moyen chacun selon son goût,  
Grace à votre raison, & grace à ma folie,  
Vous verrez, ma sœur, que par-tout  
Nous passerons de compagnie.

In a dialogue, by way of preface, in which Mr. F. presents us with his remarks on fable, and a brief account of fable-writers, he avows, that his fables are not all of his own invention; some are from the ancients, some from english fabulists, and some from german; but a greater number, and those that may be reckoned his best, are from Yriarte, who stands very high in his estimation.

*Journal encyclopédique.*



T H E  
ANALYTICAL REVIEW,

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B I O G R A P H Y.

ART. I. *A Critical Inquiry into the Life of Alexander the Great, by the Ancient Historians: from the French of the Baron de St. Croix: with Notes and Observations, by Sir Richard Clayton, Bart. Illustrated with a Map of the Marches of Alexander the Great.* 4to. 423 pa. Pr. 18s. in boards. Robinsons. 1793.

AMONG the happy fruits of philosophy, it must not be reckoned one of the least considerable, that it enables us to divest events and characters of the disguise, which puerile conceptions and unchastized imagination have thrown over them, and to judge of them according to truth and reason. It was in a period when, notwithstanding all the high pretensions of those who called themselves philosophers, men had not learned to think, that the splendour of conquest so far dazzled their imaginations, and confounded their understandings, as to enable them to contemplate with admiration, and celebrate with applause, the exploits of the plunderers and destroyers of mankind. It was to ignorance and servility, that Alexander was indebted for the title of *the Great*. More enlightened posterity has taken the freedom to strip the hero of the *insignia* of folly, and to examine with a scrutinizing eye the intrinsic merit of the man. To do this, appears to have been one of the principal objects of the baron de St. Croix, in the learned work, a translation of which is here presented to the public. Judging that to ascertain the truth concerning so celebrated a character was not only a laudable object of curiosity, but might be of great use in correcting political and moral prejudices, this writer has employed much industry and ingenuity in separating the simple facts from the mass of contradictory traditions, or ideal fiction, with which they have hitherto been mixed. In order to treat the subject in it's full extent, and examine distinctly every thing which antiquity has transmitted to us relative to this renowned conqueror, the following plan is pursued. The sources from which the several historians have drawn their information, and the degree of credit due to their authority, are first examined. A connected and consistent series of Alexander's military exploits, drawn up from the different, and often contradictory accounts of the historians, is next attempted. Those actions are then treated of which particularly delineate his character, and may afford ground for appreciating his merit. And lastly, a variety of geographical

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phical discussions are added, on points suggested by the various accounts, given by different authors, of Alexander's expeditions.

The principal historians who have preserved at any length the actions of the reign of Alexander, are Diodorus Siculus, Plutarch, Arrian, Q. Curtius, and Justin. In order to prepare the way for a critical inquiry into their respective merits, the author distinctly examines, as far as remaining documents will permit, the value of the authorities from which they derived their information. Of these the principal are, Calisthenes, Onesicritus, Hegesias, and Clitarchus; concerning whom, with the rest of the early historians of Alexander, Strabo says, that the love of the marvellous had so captivated them, that there was not any of them wholly free from this epidemic infection, or who made any hesitation at the sacrifice of truth to it, wherever they interfered with each other. From these sources, remarks our author, the subsequent historians adopt their fictitious traditions, exaggerated facts, hyperbolical and improbable relations, and imaginary descriptions of battles and sieges.

'Let not however,' adds he, p. 24, 'the most audacious pyrrhonism pretend to confound the authentic monuments that have been left us, with those which adulation, and a love of the marvellous, have alone erected. Without endeavouring to discriminate truth and falsehood, but willingly acquiescing in the malicious inclination of blending them both together, let us not suppose the exploits of the conqueror of Asia to have been as fabulous as the labours of Hercules; nor give credit to what has been asserted in a moment of paradoxical delirium, that the macedonian hero never penetrated into India.'

Among the works which have had better pretensions to distinction, but have not escaped the ravages of time, are reckoned the Memoirs of Ptolemy and Aristobulus; the Journal of Diodotus and Eumenes; the Itinerary of Alexander's Army by Diognotus and Beton; and Cephalon's Abridgment of Universal History. After some preliminary remarks on these authors, the writer proceeds to a more particular consideration of the principal historians abovementioned; and enters on a very learned and critical inquiry, to ascertain the degree of credit due to each as an historian of Alexander. To Arrian, for reasons distinctly specified, he allows a decided preference. The character of Diodorus Siculus he gives as follows:

p. 42. 'Diodorus Siculus, a native of Agyria in Sicily, flourished under Julius Cæsar: any further inquiries concerning his person or his writings would be superfluous\*. Pliny tells us, that he was the first grecian author who turned his thoughts towards serious things, and abandoned trifling ones†; but this judgment is certainly a strange one, as the first five books of this historian are full of fables.

\* See Vossius, de Hist. Græcis. lib. 11. c. 11.—Fabricii Biblioth. Græc. lib. 3. cap. 31.'

† "Que cet écrivain est le premier parmi les Grecs, qui se soit occupé de choses sérieuses, et qui ait abandonné les bagatelles." I am in doubt whether the "Apud Græcos desit nugari Diodorus, et βιβλιοθήκης historiam suam inscripsit," (Plin. Nat. Hist. lib. 1. Tom. 1. 10.) warrants this assertion in its extended sense.'



Being superstitiously devoted to the doctrines of Eumerus\*, he ransacked the annals of various nations, and collected their religious traditions to strengthen only, by their authority, his own erroneous system. The first books of Diodorus Siculus, precious as they are from the facts which they have preserved, are still replete with a multitude of conjectures and contradictions, that greatly reduce their value; and in the description of the countries that he mentions, he appears in general both a credulous naturalist, and an ignorant philosopher. Sometimes he doubts apparently of the truth of what he relates, whilst he does not hesitate immediately afterwards to give credit to the most extravagant absurdities. Under this impression, it is not unfair to suspect his accuracy; and it may be reasonably supposed, that he hath misrepresented the several authors to whom he was indebted for his information, from the manner that a passage of Herodotus, relative to the Medes, hath suffered in his hands, which may be compared with the original†. We are at a loss for the motives on which the roman naturalist founded his favourable sentiments of Diodorus, but perhaps he formed his opinion of the work from its preface. It offers to us, without a doubt, a correct plan of a great style of history; but unfortunately, the interior parts of the edifice, do not by any means correspond with its external magnificence and grandeur. In the other books, after a long excursion, he confines himself more closely to his subject, and there are fewer defects to be observed, or faults to censure. Yet the distance between this author and the ancient historians of Greece is still great; and the interval, that separates them, is immense.

The seventeenth book relates more particularly to Alexander, but the style is paltry, and the reflections, though few, are trivial. Diodorus Siculus never refers to any authority for the truth of what he advances; there are not any of the sources mentioned from whence he derived his intelligence; he is often inexact; and is not happy in the arrangement of his facts. In the first part of this book, which contains the events previous to the battle of Gaugamele, more pains have been bestowed, and more care hath certainly been taken: in the latter, an uncommon degree of negligence is very visible, and there is great difficulty in discovering any connection of the facts and preserving the order of the marches and expeditions of the Macedonian army. Chronology is also totally overturned, and the chaos in it naturally augments the obscurity that arises from this confusion. The Scythian war, the Sogdian revolt, the death of Clitus with that of Calisthenes, the marriage of Roxana, and the early part of the Indian expedition, are wanting in the text of Diodorus Siculus, and there hath not been any manuscript yet discovered, by which the deficiency hath been repaired.

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\* A philosopher of the cyrenaic sect, for an account of whom see Vossius, de Hist. Græcis, chap. 11.—De Poetis Græcis, chap. 8.—Fabricii Biblioth. Græc. tom. 1. lib. 3. chap. 28.—694. 17.—Bruckeri, Hist. crit. Philos. tom. 1. p. 2. lib. 2. chap. 3. de sectâ Cyrenaicâ, 604, 606.—and also, Dr. Enfield's valuable history of Philosophy, vol. V. 189, with the authors referred to.

† Histoire de l'Acad. des Inscript. et des Belles Lettres, tom. 23.—31.



‘ Truths and falsehoods are generally told in the same tone by Diodorus Siculus, who seems neither solicitous to dazzle, nor anxious to surprize. If he possesses the merit of being directed in some moments by able and experienced conductors; at others, he hath wandered unconcernedly with Callisthenes, and hath faithfully copied his fabulous extravagances \*. Notwithstanding these objections, this part of Diodorus Siculus may be useful in ascertaining many events of Alexander’s life; and with a proper and continued attention, some real advantages may be reaped from it. Taking the whole together, Diodorus Siculus appears to be entitled to the third place amongst the conqueror’s historians.’

The fundamental defects, as well as the distinct excellencies of Q. Curtius and Justin are with equal judgment and erudition appreciated.

In tracing chronologically the military exploits of Alexander from the commencement to the termination of his reign, our critic distinctly examines and compares the several accounts of the historians, in order to detect mistakes, exaggerations, and contradictions, and to distinguish, as far as possible, between truth and fiction. Instead of following him through this detail, we must satisfy ourselves with a single extract. We shall select the remarks on Josephus’s account of Alexander’s visit to Judea.

P. 108. ‘ Alexander marched from Tyre to Gaza, and from Gaza into Egypt. This was the macedonian route, as related unanimously and without any difference, by all the historians of the conqueror’s exploits. Josephus hath alone the confidence to contradict the united evidence of the companions of Alexander’s arms, and he tells us that the conqueror, being dissatisfied with the Jews, advanced after the capture of Gaza towards Jerusalem †, with the resolution of chastising ‡ them for their attachment to Darius, and their refusal of

\* See Diodorus Siculus, Tom. 2.—218. and Wesseling’s note on the “ ‘Ο καλεῖται μὲν Ἀθηναῖον.” and also Tom. 2.—230. with Wesseling’s notes on the “ ‘Οντας ἐκκαιδικαπηκεῖς,” and the “ ‘Τῶν δὲ κυνηγῶν.”

† “ ‘Ο δὲ Ἀλεξάνδρος ἐξελθὼν τὴν Γάζαν, ἐπὶ τὴν τῶν Ἱεροσολυμιτῶν πόλιν ἀναβαίνειν ἐσπεύδακεν.” Josephus. Ant. Jud. 11. Chap. 8. Tom. 1.—580.

‡ “ Qui avoient donné du secours aux Tyriens.” There is not a single syllable expressive of any support having been given to the Tyrians. I have abandoned, therefore, the sense of the french sentence, and substituted in some measure the original sentiment of Josephus. “ ‘ Ἡξίω τε, ἀποστείλας γράμματα πρὸς τοὺς τῶν Ἰουδαίων ἀρχιερεῖς, συμμαχίαν τε αὐτῷ ποιῆσαι, καὶ ἀγορᾶν τῷ ἐρατεινῷ παρασχίῳ, καὶ ὅτι Δαρεῖον πρότερον εἰλὼν δῶρα τούτῳ δίδουσι, τὴν Μακεδόνων φιλίαν ἰλομένει, καὶ γὰρ μετανοήσῃ ἐπὶ τούτοις· τὰ δὲ ἀρχιερεῖς ἀποκρινάμενοι τοῖς γραμματοφόροις, ὡς ὅρκους εἶη Δαρεῖον δίδωκός, μὴ βασιλεὺς ὅπλα κατ’ αὐτὸν, καὶ τούτους εἰς αὐτὸν Δαρεῖος ἐν τοῖς ζῶσι μὴ παρὰ βίην εἶσθαι φησάντος· ἀκούσας Ἀλεξάνδρος παρὰ τὴν εὐχὴν, καὶ τὴν μὲν Τύρον ἐκ ἐκρίνε κατὰ λιπείν, ὅσον εὐδίκην μέλλουσιν αἰρεσθαι· παραστὰς δὲ ταύτην, ἠπειλήσας ἐρατεῖν ἐπὶ τῶν τῶν Ἰουδαίων ἀρχιερεῖς, καὶ διδάξαι πάντας δι’ αὐτὸν, πρὸς τινὰς δὲ αὐτοῖς φυλακτῶν τὰς ὁρκούς· εἰς ποικιλωτέρην χρησάμενος τῇ πολιτικῇ, λαμβάνει τὴν Τύρον· καταστράψας δὲ τὰ ἐν αὐτῇ, ἐπὶ τὴν Γάζαν πόλιν ἤλθει.” Ant. Jud. Lib. 11. Chap. 8. Tom. 1.—579, 580.’



military succours and provision for the macedonian army. But a general of Alexander's talents could not have been so imprudent as to have left a city of this magnitude behind him, whose enmity to him was decided, and whose inhabitants might have cut off his supplies. Arrian, who hath minutely attended to every action of his hero, would undoubtedly have mentioned the reduction of a place of such importance, and in the very circumstantial journal of Alexander's marches which he hath preserved, that to Jerusalem would not have been omitted. The pacific disposition of the jews, when the conqueror approached, would as certainly have been spoken of, if this expedition from Gaza had not been an anachronism of Josephus, who seems to have varied the order of events, without breaking in upon their truth\*.

\* Arrian † only tells us, that all Palestine had submitted, Gaza excepted, and consequently Alexander had no occasion to quit the line of his intended march, and enter Judæa, for the purpose of reducing it. An examination of the circumstances, related by the jewish historian, may perhaps lead us to a definitive opinion on their authenticity.

† The high priest Jaddua ‡, in the habit of the priesthood, and its splendid ornaments, leaves Jerusalem to meet the conqueror, and implore his clemency. Alexander struck with his majestic mien, and venerable appearance, prostrates himself before him, and adores the deity, whose name was engraven in golden characters upon the tiara of the pontiff §. Par-

\* I cannot subscribe without some limitations to the authority of as late a writer as Eusebius, but his residence in Palestine, as bishop Newton observes (Dissertation on the Prophecies. 15.—Vol. 2.—41.) adds weight to his evidence, and he asserts that Alexander marched from Tyre into Judæa. “Αλεξάνδρος Τυρον ἄμα Σιδῶνι δῆσας ἐπὶ τὴν Ἰουδαίαν ἰλθὼν, καὶ ταύτην παραλαβὼν, τὸν ἱερεὰ Ἰαδδὼν τιμήσει, θύσας τε τῷ Θεῷ” (Chron. Can. 177.) Usher agrees with him in opinion, (Annales, 160. Fol. 1722.) and also our Prideaux, who imagines Josephus to have been mistaken. Connect. of the history of the old and new Testament. Part 1st. Book 7. Vol. 1.—386. Fol. 1728.’

† “Καὶ ἡ αὐτῶτα μὲν ἀλλὰ τῆς Παλαιστίνης καλουμένης Συρίας, προσπεχωρηκότα πρὸς εὐνυχὸς δὲ τις ὡς ὄνομα ἡ Βατίς, κρατῶν τῆς Γαζαίων πόλεως, καὶ προσειχὼν Ἀλεξάνδρῳ” Arrian. Exped. Alex. Lib. 2. Chap. 25.—173.’

‡ “Προεῖσι μετὰ τῶν ἱερῶν καὶ τῆ πολιτικῆ πλῆθους, ἱεροπρεπὴ καὶ διαφερόμενον τῶν ἄλλων ἰθὺν ποιεῖμιος τῆ ὑπαντήσιν εἰς τοπὸν τινὰ Σαφα λεγομένον, ὁ Ἀλεξάνδρος, ἐπὶ πορρωδὲς ἰδὼν τὸ μὲν πλῆθος ἐν ταῖς λευκαῖς ἐσθῆσι, τῆς δὲ ἱερῆς πρῶτα εἰς ταῖς βυσσιναῖς αὐτῶν, τοὺς δὲ ἀρχιερεῖς ἐν τῇ ὑακινθίνῃ καὶ διαχρυσῷ στολῇ, καὶ ἐπὶ τῆς κεφαλῆς ἔχοντα τὴν κίδαριν, καὶ τὸ χρυσεὺν ἐπ’ αὐτῆς ἐλάσμα, ὃ τὸ τῷ Θεῷ ἐγγεγραμμένον ὄνομα, προσκυλῶν μόνος, προσεκύνῃσι τὸ ὄνομα, καὶ τὸν ἀρχιερεῖα πρῶτος προσάσασκε.” Joseph. Ant. Jud. Lib. 11. Chap. 8. Tom. 1.—581.’

§ “Ce prince avoit sans doute un interprete pour connoitre le sens de l’inscription.” I do not think this sceptical sneer deserves a translation. It is in fact but the Crambe concocta of Vandale. “Unde vero is quoque inscriptionem istam in laminâ Tiaræ legere, atque ita intelligere potuerit, quod illa veri Dei nomen esset, ut inde talis ad-



Parmenio, continues Josephus\*, expressed his astonishment to Alexander, and asked his reasons for this extraordinary humiliation, and why he had fallen so inconsistently at the high priest's feet, when universal adoration had hitherto been paid to him. Alexander replied, that he did not worship the high priest, but the deity, whose minister he was; and he then informed his general, that a person like Jaddua, and in his habit, had appeared to him in a dream before he left Macedonia, and had announced to him the support of heaven in the war that he then meditated against the persian empire. The prince added, that on his seeing the high priest, he instantly recollected the figure in stature and dress, which had appeared to him.

\* The observation of Parmenio is a suspicious circumstance †, as Alexander had not hitherto pretended to any divine honours, nor exacted any adoration before the death of Clitus, which happened long after this supposed interview, so little apposite to the character and genius of the grecian hero. Besides, the high priest Jaddua died, according to the chronicle of Alexandria, some years before Darius mounted the persian throne.—The immortal Newton, who hath poured such an effusion of light on the succession of the jewish high priests after the return of that nation from captivity, makes also Jaddua to have lived under Artaxerxes Mnemon; and Simon the just, agreeable to his computation, was the high priest at the time of the invasion of the persian empire by the greeks, who had succeeded to the exercise of this high function, on the death of his father Onias the son of Jaddua ‡.

† Alexander, on his entry into Jerusalem, went up to the temple, where they shewed him the passages in the prophecies of Daniel, which related to him, and he afterwards offered sacrifices to the Deity on the jewish altars §. Jealous of this preference, the Samaritans requested that

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ratio ipsius, ante alloquium pontificis secuta sit, non comprehendo." Dissert. super Aristeam. 77.

\* " Παρμενίωνος δὲ μόνου προσελθόντος αὐτῷ, καὶ συμβουλευόντος, τί δὴ ποτε προσκυνητῶν αὐτὸν ἅπαντων αὐτὸς προσκυνήσει τῶν Ἰουδαίων ἀρχιερεῖα καὶ τούτων, ἐπεὶ προσκυνήσω, τοὶ δὲ Θεοὶ, καὶ τῇ ἀρχιερωσύνῃ αὐτὸς τιμῆται· τούτου γὰρ καὶ κατὰ τῆς ὑπῆρας εἰδὼν ἐν τῶν νυνὶ σχήματι, ἐν Δίῳ τῆς Μακεδονίας τυγχάνων καὶ πρὸς ἑμαυτὸν διασκεπτομένῳ μοι πῶς ἀνκρατήσοιμι τῆς Ἀσίας, παρεκλίετο μὴ μίλλειν, ἀλλὰ θάρσυντα διαβαίνειν· αὐτὸς γὰρ ἠγασίεσθαι μοι τῆς στρατίας καὶ τῇ Περσῶν παραδῶσιν ἀρχὴν· ὅθεν ἄλλοι μὲν ὀδύνα δεισάμενος ἐν τοιαύτῃ γόλῃ· τούτου δὲ νυνὶ ἰδὼν καὶ τῆς κατὰ τῆς ὑπῆρας ἐπιμνησθεὶς ὀφείας τῇ καὶ παρακλίσειώς, νομίζω δεῖα πομπῇ τῇ στρατιᾷ πεποιθέντος Δαρσίου ἐκπύσειν, καὶ τῇ Περσῶν καταλυσίῃ δύναμιν, καὶ πανθ' ὅσα κατὰ νυνὶ ἐστὶ μοι προχωρήσειν." Joseph. Ant. Jud. Lib. 11. Chap. 8. Tom. 1.--581.

† " La discours de Parmenion prouve la fausseté de tout ce recit." I differ in opinion, and have accordingly qualified the expression. The subject I shall soon have occasion to resume.

‡ Sir Isaac Newton's Chronology of ancient kingdoms. 363, 365, 4to 1728.

§ " Εἰς τὴν πόλιν παραγίνεται· καὶ ἀνελθὼν ἐπὶ τὸ ἱερόν, θύει μὲν τῷ Θεῷ κατὰ τὴν τῇ ἀρχιερείῳ ὑφηγήσιν, αὐτὸν δὲ τοὶ ἀρχιερεῖα καὶ τῆς ἱερῆς ἀξιοπρεπὲς ἐτιμῆσι· δειχθεὶς δὲ αὐτῷ τῆς Δανιὲλ βίβλου, ἐν ᾗ τίνα τῶν Ἑλλήνων καταλυσίῃ τῇ Περσῶν ἀρχὴν εἶδεν, νομίσας αὐτῷ εἶναι δὲ σημαίνοντα·



that he would also honour their city with his devotions \*. But Josephus here contradicts himself, and forgets his having mentioned the permission to build a temple, given by Alexander during the siege of Tyre to these enemies of the hebrews †, which could not have been finished in such a short space of time.

The same historian informs us, that Alexander was attended in this expedition by phœnicians and chaldeans ‡, but was it possible for them to have accompanied him, when they were at that time his declared enemies, and had not then acknowledged him for their master? § The high priest, is said likewise, to have applied to the conqueror for a grant to the jews, who were at Babylon, and in Media, of the free exercise of their religion ||. Yet this request, as the learned Moyle ¶

τοτε μιν ἡσθεις ἀπὸ λυσι το πληθος." Joseph. Ant. Jud. Lib. 11. Chap. 8. Tom. 1.—582.

\* "Και παρακαλῶν, παραγυνομενοι προς την πολιν αὐτων τιμησαι κ' τὸ παρ' αὐτοῖς ἱερὸν" Joseph. Ant. Jud. Lib. 11. Chap. 8. Tom. 1.—581, 582.

† "Προς Αλεξάνδρον ἦκε' κ' καταλάβαιν αὐτοῖς της Τυρῆς πολιορκίας—συγχωρησαντ' αὐτῷ Αλεξάνδρῳ, πασαι εἰσιγεκαμειν σπεδῆν, ἀκοδομησιν δ' ἐμβαδάλλας τον ιαον," (Joseph. Ant. Jud. Lib. 11. C. 8. Tom. 1. 580.) Prideaux admits the samaritan temple, in which Alexander was requested to sacrifice, must have been some other temple, or that Josephus must have been mistaken respecting it, as the foundations of that, which Alexander allowed them to build, could scarcely have been laid by this time. (Connect. of the History of the old and new Testament. Part 1st. Book 7. Vol. 1.—386.) Josephus however makes use of the words "Σπεδῆν ἀκοδομησιν," and provided the materials were ready, and they had a sufficient number of workmen, the building might have been soon run up. We are strangers to the dimensions of this edifice, but as Sanballat was the head only of a sect, which had separated from the mother church, in all likelihood it was not large. In the jewish war, Josephus hath likewise given as a wonderful example of the rapidity, with which a wall of very considerable extent was constructed, that surrounded Jerusalem, "Το μιν ἐν τειχος ἑνος διωκτος τεσσαρακοντα γαδιων ην, ἐξῶθεν δὲ αὐτῷ προσωκοδομηθῆν τρισκαιδεκα φρερια, κ' τεττων οἱ κυκλοὶ δεκα συνηριθμητο γαδιων' τρισὶ δ' ἀκοδομηθῆν το παν ἡμεραις." De Bello Judaico. Lib. 5. C. 12. Tom. 2.—358.

‡ "Τῶν δὲ Φοινίκων κ' τῶν ἀκολουθητῶν Χαλδαιων." Joseph. Antiq. Jud. Lib. 11. C. 8. Tom. 1.—581.

§ Phœnicia must, I apprehend, have been then conquered: as to the Chaldeans, some individuals undoubtedly might have attended Alexander, and Josephus does not intimate their number.

|| "Ἴνα κ' τες ἐν Βαβυλωνι κ' Μηδα Ἰουδαίης τοῖς ἰδίοις ἐπιτρεψῇ νομοῖς χρῆσασθαι." Joseph. Ant. Jud. Lib. 11. C. 8. Tom. 1.—582.

¶ Moyle's Remarks upon Prideaux. Connect. Moyle's Works, Vol. 2.—32. I confess I see no absurdity in this request. Alexander was then in a course of hostilities, which must directly have conducted him to Babylon and into Media, and the jewish high priest might with strict propriety have petitioned for this liberty of conscience, foreseeing Alexander's future conquests, which were announced in the passages of the prophet Daniel, that he had just shewn and explained to him.



hath judiciously observed, supposes Alexander to have been already in possession of that part of Asia beyond the Euphrates, which was evidently false; and it was reduced only under his subjection in the following year.

After a confirmation of the privileges of the jewish nation, Alexander left Jerusalem, and marched with his army to the neighbouring cities. Josephus thus finishes his relation with an error. The macedonian conqueror neither retarded his march to attack places, which opened their gates to him, nor wasted his time in receiving their useless homages, but pushed forwards from Gaza directly to Pelusium.

To sum up the whole, the silence of scripture weakens the credit of this narrative of Josephus\*; which hath been adopted and magnified by the writers of the middle age†, though its authenticity hath been disputed by several modern authors‡.

Taking into cool and candid consideration the circumstances of the event, they may not altogether be as glorious for the cause of religion, as some persons, with more superstition than discernment, have piously believed. The true faith could not have received much honour from the casual adoration of the worshipper of other deities, that it disclaimed; and its hallowed altars were but little dignified with any incense from the hand, which was ready to scatter it with the same profusion on those of Apis and of Belus. In all likelihood the whole was a jewish artifice, and a stratagem invented by that nation,

\* This hypothesis, though it may have a specious appearance of solidity, will not stand the test of severe and rigid examination. Numerous events are recorded in the sacred writings, but it cannot be from thence inferred, that they have recorded every event which happened. The scriptural prophecies extended only to the great revolutions, which were to pass in the world; and from the nature of them, it could not possibly be expected, that they should have included events of a subordinate and inferior class. They ceased previous to Alexander's existence, and the old Testament hath not transmitted to us any detail of the jewish history later than that of Nehemiah, which ends at least a century before the birth of Alexander. From the days of Nehemiah, there is a chasm to the apocryphal book of Maccabees, which commences with the last acts of Alexander's reign. The silence, therefore, of the scripture is not extraordinary, and weighs nothing in the scale of argument.

† Eusebius, Chronic. Num. 1685.—G. Syncellus. 260.—Cedrenus. 121.—Zonares. Lib. 4.—197, 198.

‡ This celebrated passage of Josephus hath opened a wide and extensive field of controversy. Collins (Scheme of Lit. Prophecy. 452.) rushed on to the attack with all the impetuosity of a volunteer. Vindale (Dissert. super Aristeam. Chap. 10.) and Moyle (Moyle's Works. Vol. 2.—26.) advanced with more regular approaches, and endeavoured to overpower it by weight of metal. The sceptical Bayle (Dict. Article Macedo.) coldly admitted the possibility of its being supported without throwing in a single succour for its relief; but the two Chandlers (Vindication of his defence. Chap. 2. Sect. 1.—And S. Chandler's vindication of Daniel. 76.) with Lloyd (Letter to Sherlock)



nation \*, after the death of Alexander, to furnish it with pretensions to the favour and protection of his successors. In later ages a similar history prevailed in the east, and Ghengizkhan pretending to have seen in a dream a christian bishop, sent on the part of heaven to assure him of its assistance, the vision of the tartar prince was as advantageous to the christians of the mogul empire; as that of Alexander had been to the jews †.

lock) and Prideaux (Connect. Part 1st. Book 7. Vol. 1.—384, 385.) have defended it with the ability of veteran generals. Bishop Newton (Dissert on the Prophecies. Vol. 2.) hath since thrown up a number of fresh entrenchments.

\* I persuade myself I am not capable of attempting to defend a passage if I believed it to be entirely untenable. I trust, however, I may be allowed to suggest, that admitting many of the circumstances related by Josephus to be improbable; and, giving the objections in their widest range every advantage, erroneous; it still does not follow that the whole is false. The dream and the interview may be substantially correct, the additional embellishments faulty and fictitious. The belief of the “*Orag ix Διος εστ*” (Hom. Iliad. Lib. 1.—63.) was very ancient, and with the jews, when the prophetic spirit ceased with Malachi, particular dreams were considered as a secondary kind of inspiration, and the Almighty was supposed on extraordinary occasions to adopt this method of communication. “The same providence,” to borrow an expression of the late amiable and learned Dr. Jortin, “which conducted Cyrus and prevented the rash macedonian from perishing till he had overthrown the persian empire,” ‡ might have taken this mode of rousing his ambition, and directing it to the great end which it had in view. Allowing the scriptural prophecies to allude to Alexander, which hath never been disputed, he then becomes confessedly an immediate instrument in the hands of Providence, and I see no violation of consistency in the supposition of his having been led by a preternatural impression on his mind to their completion.

† “Ce fut par le même mot if, que dans les siècles fort postérieurs, les Chrétiens de l’orient inventerent une histoire à peu pres semblable. Ghengizkhan y joue le même rôle qu’Alexandre; et la vision du prince Tartare est aussi avantageuse aux Chrétiens, que celle du roi Macedonien l’avoit été aux Juifs.” I owe the reader some explanation of my reasons for this violent deviation from the sense of the french sentence. The christians are there expressly charged with a direct forgery, and the following evidence is referred to, in support of the accusation. “Après avoir ainsi soumis toute la Tartarie, les Mogols marcherent vers Otrar, qui appartenoit au Sulthan de Kharisme. — Ghengizkhan qui n’étoit occupe que du projet de cette guerre, fit publier que Dieu lui accordoit sa protection. Il pretendoit avoir vu en songe un Eveque, qui étoit venu lui annoncer de la part de Dieu, ce personnage, comme il depeignit à son reveil, étoit Mardenha, eveque du pays d’Igour. Ghengizkhan voulut le voir. On ajoute que c’est depuis ce temps-la, qu’il a protegé toujours les Chrétiens.” (Hist. Gen. des Huns par Deguignes. Tom. 3.—41, 42.) I am afraid such injurious misrepresentations could only arise from wilful inadvertency.

‡ Remarks on Ecclesiastical History. Vol. 1.—36.



An exact knowledge of Alexander's character being to be acquired only by entering minutely into his public and private life, our author collects and weighs every circumstance related concerning both; and in the result he finds him in early life possessed of talents, learning, taste, moderation, justice, and generosity: he exculpates him from several of the charges brought against him, particularly that of consigning to the flames the city of Persepolis, which he satisfactorily proves to have existed ages after his death; but marks a gradual depravation of his character with the extension of his conquests.

P. 229. 'Man,' says he, 'often struggles to advantage with distress, and rises superior to the malignity of fortune: in more favourable moments he frequently becomes its victim. Elate with happiness and swollen with prosperity, he is no longer the master of himself; the passions rage with augmented violence; and the resolution which exerted itself under the pressure of adversity, is totally overpowered by its new and more dangerous antagonists. Alexander, at the summit of earthly grandeur, and commanding, as it were the universe, soon ceased to be distinguished by the virtues, which had acquired him the public admiration and esteem, when he had a formidable rival in Darius, and his successes depended on the uncertain fate of war, and the precarious issue of numerous battles and engagements.

'The historians of the macedonian monarch have not sufficiently attended to this change in his character, and are rather to be considered as his apologists. To Plutarch, the objection is more particularly applicable, but the scripture hath marked with a juster and more impartial hand the progress of his vices, and after having touched on his conquests, hath recorded the melancholy effect which they produced upon his mind \*.

'Haman glory, like the great luminaries of the heavens, hath its phases and eclipses: at one time it is overshadowed by a few momentary indiscretions, at another it wholly disappears, and becomes obscured by a thick mass of vices. It is the peculiar province of history, to observe minutely these various revolutions, to give a faithful description of them, and to deliver down to posterity the real characters of the great men whose actions it relates, without either lessening, or adding to their merit.'

After adducing many proofs of the fatal influence of military success and glory on the mind of Alexander, our author proceeds:

P. 248. 'Alexander's humanity to the nations, that he conquered, hath been boasted of, but it is sometimes problematical. Many actions of his life demonstrate to a certainty, that in the latter period of his reign he had forgotten the clemency, with which in an early stage of glory and of victory, he had soothed the misfortunes of the different people, over whom he triumphed. Vanity and political finesse might have perhaps suggested to him such a laudable and advantageous line of conduct, at the outset of his military career, and the mask dropped when it was no longer necessary. True virtue, which really springs from the heart, seldom varies, but continues to animate the bosom, until it ceases to throb itself. The devastation of the

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\* "Και ἐψέωθη, καὶ ἐταπείνη ἡ καρδία αὐτοῦ." 1 Maccab. C. 1. 3.



country of Sambus\*, and that of the Pathalians†; the burning of the city of the Agalassians‡; the crucifixion of the indian prince Musicanus§, and the punishment of many Brahmins, whose only crime had been that of engaging their countrymen to defend their liberty and laws; and, in a word, the destruction of many indian cities, which had the courage either to oppose or retard the projects of the macedonian monarch, are not the most decisive specimens of his clemency.

After having granted terms to one of these cities and accepted its surrender, he fell upon a part of the garrison in its march, and slaughtered the whole of the detachment. Plutarch, from whom the fact is borrowed, admits it to have been a disgraceful stain in his hero's || life,

\* “Εξης δὲ τὴν τῆς Σαμβῆ βασιλείαν ἐξέπορθησι καὶ τὰς πλείους πόλεις ἐξάνδραποδίσσας καὶ κατασκαπσας, κατεκόψι τῶν Βαρβαρῶν ὑπὲρ τὰς οὐκὶν μυριάδας.” Diod. Sicul. Lib. 17. Tom. 2.—239.

† “In proximam gentem Pathaliam perventum est. Rex erat Moeris, qui urbe deserta in montes profugerat. Itaque Alexander oppido potitur, agrosque populatur.” (Q. Curtius. Lib. 9. C. 8. Tom. 2.—729.) Under the same circumstances, perhaps the modern rules of war would authorize the same treatment. Arrian gives a very different account of the business. “Ὁ δὲ κατὰ διὰ τῶν φευγομένων ἐκπέμψας τῆς χάριτος τῆς κορυφαίας, ἵππῃ τινος αὐτῶν ἐπιληφθῆσαν, ἀποπέμψας τούτους παρὰ τῆς ἀλλῆς, ἐπὶ τῆς αὐτῆς ἡμετέρας εἶναι χάριτος αὐτοῖς τὴν τῆς πόλεως οἰκίαν ὡς προσβῆναι, καὶ τὴν χώραν ἐργάζεσθαι καὶ ἐπαρῆσθαι οἱ πολλοὶ αὐτῶν.” Exped. Alex. Lib. 6. C. 18.—443.

‡ “Τῶν δὲ ἀλλῶν ἐγχαυρίων συναθροισθέντων, δισμυρίους μὲν καταφονεῖν τὰς πόλιν μεγάλην κατὰ κράτος ἔβη· τῶν δὲ Ἰνδῶν διαφραζάντων τὰς εἰρήνας, καὶ ἀπὸ τῶν οἰκίῳ μαχομένων εὐρώως, βιάζομενος ἀπέβαλε τὰς Μανδραγῶν οὐκ ολίγους· διὰ δὲ τὴν ὀργὴν ἐμπαρήσας τὴν πόλιν, συγκατεκαύσε τὰς πλείους.” Diod. Sicul. Lib. 17. Tom. 2.—235.

§ This unfortunate indian prince had neglected, according to Arrian, the following duties either to Craterus, or his royal master, “Ὅτι οὐκ ἔπειθετο αὐτῷ Μουσικαῖος ἐπιδόου αὐτοῖς τὴν καὶ τὴν χώραν, οὐτὶς προσβῆναι ἐπὶ φιλίᾳ ἐκπέμψαι, οὐδὲ τι οὐτὶ αὐτῷ ἐπιπέμψαι, ἃ δὲ μεγάλα βασιλεὺς ἔμελλε, οὐτὶς τὴν ἡμέραν ἐξ Αλεξάνδρου.” (Exped. Alex. Lib. 6. C. 15.—439.) These offences were however afterwards forgiven, on the several expectations being fully gratified, and the prince had his territories restored to him. A citadel was notwithstanding built in the prince's capital, and Craterus had the command of it. “Ὅτι ἐπιτηδεύον αὐτῷ ἵππῃ τὸ χάριον ἐς τὸ κατεχέσθαι τὰ κυκλῶν ἰθὺν φυλάττομενα.” (Exped. Alex. Lib. 6. C. 15.—440.) Whether Musicanus was dissatisfied with, or ill treated by this grecian garrison, we are not told, but he withdrew himself and soon appeared in arms. The issue of the contest was soon decided, and the indian prince was brought a prisoner by Pytho, who had been sent against him. The remainder of his history, is summed up by Arrian in a few lines. “Καὶ τούτους κρεμάσαι Αλεξάνδρῳ κίλιναι ἐν τῇ αὐτῇ γῇ, καὶ τῶν Βραχμανῶν ἔσθαι αὐτοῖς τῆς ἀποστασίας τῷ Μουσικῶν κατεστῆσαι.” Exped. Alex. Lib. 6. C. 17.—442.

|| “Après avoir accordé la paix à une ville Indienne, ce prince retourne bientôt sur ses pas, entre dans cette malheureuse cité, et en massacre tous les habitans.” The following passage in Plutarch is referred to, “Ἐπὶ δὲ τῶν Ἰνδῶν οἱ μαχόμεντοι μαθοφορῶντες ἐπιφέρονται τῇ



life, and he confesses also, that the macedonian monarch put, with his own hand, Orsidades to death, who had revolted against him, by piercing him with darts \*.

\* Alexander's cruelty is strongly marked by the pointed energy of the scriptural expression, which hath lost much of its original force in its transition into another language †. The profane writers have, notwithstanding, concealed and kept back from public view the representation of the bloody scenes, which passed at a distance, though the truth sometimes escapes them, and Arrian honestly avows his inclination for very severe, as well as disproportionate punishments ‡.

§ The Gentoo annals mention the conqueror of Asia, and have bestowed on him the terms of "most mighty robber and murderer," § but most of the oriental traditions have supposed him to have been beneficent and humane. Yet the indians in all probability formed their opinions from comparisons, and the misery, which they personally suffered, might have recalled their attention from that, which their ancestors had experienced under the macedonian arms.'

The geographical researches at the close of this work, which are numerous, are the evident result of ingenious and diligent research.

ταῖς πόλεσιν, ἐρρωμένως ἀμύνοντες, καὶ κατὰ πολλὰ τοῦ Ἀλεξάνδρου ἐκαιο-  
ποιουν, σπείσαντες ἐν τῇ πόλει πρὸς αὐτοὺς, ἀπιοῦντας ἐν ἰδῶ λαβόν,  
ἀπαιτὰς ἀπεικτείνει καὶ τὸτο τοῖς πολέμικοις ἔργοις αὐτῶ, τὰλλα νομίμως καὶ  
βασιλικῶς, πολέμησαντος, ὡς κηλὶς πρὸς εἰν." (De Vit. Alex. Plut. Opera.  
Tom. 1.—698.) I need not, I apprehend, point out the propriety  
of the alteration.'

\* \* "Καὶ τῶν ἀποστάντων Βαρβάρων Ὀρσοδάτην αὐτῷ κατετόξευσιν."  
(De Vit. Alex. Plut. Opera. Tom. 2.—697.) The Baron de St.  
Croix, in all likelihood, overlooked the passage in Plutarch, where  
Alexander ordered that quarter was not to be given, merely from politi-  
cal motives. "Φοβόν μιν οὐκ ἐνταῦθα πολλὴν τῶν ἀλίσκομένων γενέσθαι  
σσηπῶσιν" γράφει γὰρ αὐτῷ ὡς νομίζων αὐτῷ τὸτο λυσιστελεῖν, ἐκλείπειν  
ἀπισφωτῆσθαι τὰς ἀνέρωτας." De Vit. Alex. Plut. Opera. Tom. 1.  
—686.'

† "Interfecit" is employed by the vulgate, and our english version  
hath, "he slew the kings of the earth." Neither of these expressions  
may possibly convey the full sense of the "εσφαξε," the greek word  
"σφαζω" or "σφαττω" being properly rendered, "mastr, jugulo,  
immolo."

‡ "L'inclination qu'Alexandre avoit pour les executions sangui-  
naires." "Οὐ μὴ ἀλλὰ καὶ αὐτῷ Ἀλεξάνδρῳ οὐκ ἐν τῇ πόλει λέγεται γενέσθαι ἐν  
τῷ τῷτε ἐς τὸ πείθεσθαι τοῖς ἐπικαλουμένοις, ὡς πιθαναῖς δὴ ἐν παντί  
εὐδαίμονι καὶ ἐπὶ τὸ τιμωρῆσθαι μεγάλως τὰς ἐπὶ μικροῖς ἐξελεγχθεῖσας."  
Arrian. Lib. 7. C. 4.—483.'

§ "Mhaahah, Dukkoyt é Kooneah." (Holwell's interesting Events  
relative to the Provinces of Bengal, Part 2, 4.) We learn also from  
Chardin, that "les Perses ou Guebres au lieu d'admirer ce prince,  
et de reverer son nom, comme font tant d'autres peuples, le méprisent,  
le detestent, le maudissent, le regardent comme un pirate, un brigand,  
comme un homme sans justice et sans cervelle, né pour troubler l'ordre  
du monde et pour detruire une partie du genre humain." Voyages  
en Perse. Tom. 2.—185. Ed. 4to.'



The author detects many gross geographical errors in the ancient historians, and enters into many critical discussions, which though we cannot detail, we have no scruple in recommending as particularly deserving the attention of the learned.

The whole work indeed merits high encomium, as an elaborate and masterly performance, in which sound sense and accurate criticism have been very successfully employed in clearing up a portion of history, which vanity, superstition, and ignorance had united to involve in obscurity.

It would be great injustice to the translator not to add, that the british public is much indebted to him for the correct and elegant manner in which he has executed his office; for many judicious emendations and additions; and especially, for the pains which he has taken to give the quotations at length, from the different writers which are cited in the course of the work.

O. S.

ART. II. *Portrait du Compte de Vergennes, &c. A Portrait of the Count de Vergennes, Minister, and Secretary of State for Foreign Affairs.* 8vo. About 90 pages. Brussels. 1792.

THE American war forms an epoch in the history of human nature, and is so intimately connected with the annals of this country, that every person who contributed to its origin, its progress, or its conclusion, naturally becomes an object of attention to an englishman. The subject of the present publication, therefore, calls for our particular notice; as it was during his administration of the french government, and by means of his plans, that the colonies were first taught to aspire to independence, and afterwards enabled to contemn the threats and brave the arms of the mother country, although the venal princes of Germany were then, as now, subsidized to assist her, and their veteran, but mercenary soldiery, taught to look forward to a rich harvest of spoil, plunder, and confiscation.

We are here told, that count de Vergennes was the son of an eminent french lawyer. It was during his embassy to Constantinople, that he laid the foundation of his renown, for in the course of his mission he displayed great and uncommon talents, in circumventing the intrigues of sir Robert Ainslie, the english minister at the Porte.

The duke de Choiseul, whose ample mind embraced all Europe, was accustomed to say, 'the count de Vergennes is always sure to offer some objections to every plan proposed to him; but he never starts any difficulties in respect to the execution, and were we to demand the visir's head, he would reply, that the project was dangerous, but he would be sure to send it.'

On his return to France, count de V. was nominated to an honourable situation in the ministry, and acted under the immediate direction of Maurepas; but he was never able to acquire the confidence of the queen, who conceived an early prepossession against him, because she thought that he did not pay sufficient attention to the interests of her family. It is said to have been the wish  
of



of that princess, to have united the houses of Bourbon and Austria in so close and intimate an alliance, that they might have acted as one great empire, and given laws to all Europe!

The political system adopted by the new minister, was directed against the English, whose haughty and insufferable demeanour he was determined to humble, by sapping the foundations of their *colossal power*. They possessed two kingdoms, beside that which they inhabited: one in America, larger than all Europe, another in Asia, rich, flourishing, and extensive. Vergennes commenced his career by deceiving the vigilance of the nation, until he should be prepared to give it a deadly blow. While concealing that hatred which he had inherited from the duke de Choiseul, it became necessary to put up with the humiliation of which the british court was so prodigal. This but increased his vengeance, which did not indeed burst forth, but on the other hand, it never reposed. It fed upon the troubles of America: the revolution consoled, but it did not satisfy him. The independence of the thirteen states, followed by the acknowledgment of nearly all the kings of Europe, was however a fatal event to that proud nation. Never was any negotiation carried on with greater art. Power was seconded by ability, and when this seemed to fail, cunning was called in to its assistance. In short, whatever might be the means used, they were attended with success. The mother-country humbled and dejected, beheld her rebel children take refuge in the protecting arms of France, by whom they were enfranchised from slavery. The best concerted wars, the most glorious victories, have been unattended with such advantageous results. The principal director of these grand operations has a right to the gratitude of his own country, and the eternal hatred of the english nation. At the very epoch however when count de V. was preparing for the triumph of his country, satirical verses were circulated at Versailles, ridiculing the minister's pusillanimity. The following is one of the most popular songs of that day:

‘ Vergennes gobe-mouche,  
Ministre sans talens,  
Laisse l'anglois farouche  
Battre les insurgens;  
Valet bas & soumis  
De toute l'Angleterre;  
A George trois il a promis  
Qu'on seroit toujours de ses amis  
Pendant son ministre.

It was even asserted in a work called “*Les Chroniques de la Perse*,” that he had permitted the english minister (lord Stormont) “to insult the sophy in the person of his visir.”

The following anecdote however, which is not in the least apocryphal, gives a *flat* contradiction to the *Persian chronicles*. Mr. de la Mothe happening to fall in with an american frigate, accompanied by a brig of the same nation at sea, received a *salute* from them. He returned the compliment by nine guns, an honour always paid to the flags of republics. The english minister  
at



at Paris, happening to hear of this circumstance, immediately ran to count de V., complained of the insult, and demanded an explanation. The cunning minister, affecting great surprize, instantly replied: "it was perhaps a return to that salute which you formerly paid to the corsican flag, when your court knew that the king, my master, treated those islanders as rebels."

' The great abilities of the count de V. were displayed in the system, which he pursued, at the period when he engaged the cabinet of Russia to cajole the court of St. James's, by means of the most deceitful hopes. It is well known, that this court solicited assistance from Russia; the ministers of the empress neither promised nor refused it; and England, in the expectation of an uncertain support, was plunged into real expences.

' It is in vain that his foes would insinuate, that the count de V. merely copied the plans of the duke de Choiseul—although there is even some merit in that, for it is the attribute of good sense to profit by the designs sketched out by the hand of genius. It is in vain that they would urge, that doctor Franklin had previously conceived the whole design of the revolution—is there no merit in executing and in triumphing over new and unforeseen difficulties? Was not some address necessary, in order to bring Maurepas over to his views, and to stifle the clamours of Mr. Necker, who was affrighted at the very idea of expence?

' When it was known at London, that the court of Versailles had recognized the american deputies, as ministers plenipotentiary, a general amazement, mingled with consternation, took place. It was said that this circumstance, like an electrical spark, had struck the whole nation with one and the same blow, and it was wittily observed in reply, that no one ought to wonder at this circumstance, as doctor Franklin had charged the tubes, and prepared the conductor.'

So eager was the french minister to engage his countrymen to assist the english colonies, that he is here represented as having had recourse to *little arts*, in order to ensure success to his favourite project: among these are to be reckoned every order issued by him, prohibiting the parisiens from conversing in the coffee-houses, about either the successes or the disasters of the americans.

At the very moment when he was sending muskets, money, and artillery to the succour of the insurgents, he is also said to have proposed to the cabinet of St. James's to abandon the 'rebels,' provided it would permit the augmentation of the french marine, and withdraw the commissary from Dunkirk.

So much alarmed was the court of London at the conduct of France, that George III is asserted, in his capacity of elector of Hanover, to have claimed the mediation of the empire, and the count de Lasoi was sent to Paris in 1788, on purpose to attempt a reconciliation between France and Great Britain; but instead of being able to effect this, count de V. is reported to have made him a convert to his own principles.

The court of Spain, dreading lest it's colonies should some day imitate those of England, was for a long time averse to the plan of supporting the insurgents, and recognising their ministers.

At



At length Vergennes went so far as to say, that were it necessary to choose between the family compact, and the independence of America, it would be impossible to hesitate for a single moment; and he seconded his opinion at the council board with so many reasons, that decisive instructions were at length sent to the spanish ambassador at Paris.

During the american war, a caricature print was published in France, and as we have some reason to suppose afterwards copied in England, in which our commerce was represented under the figure of a milch cow; a bostonian was employed in sawing off the horns; a dutchman was pressing the *dugs*; a frenchman filling a bowl with the milk; and a spaniard gathering a few drops that happened to fall over. In the back ground was seen a vessel that had been just ship-wrecked before the city of Philadelphia, while the two Howes (the admiral and general) appeared to be asleep, and entirely regardless of either their fleet or army.

The following is said to have been the political confession of faith of the french minister, after being for 13 years occupied at the helm of foreign affairs: 'it is absolutely necessary to hate the english, to cajole the spaniards, not to hurt the emperor, to live on good terms with Prussia, to gain over the dutch, to protect the turks, to respect Rome, to support the infant republic of America, to subsidize Switzerland, and to inspect the conduct of the colonies.'

We shall conclude this article with the following outline of the character of Vergennes, as described by the pen of a german:

'Charles Gravier, count de Vergennes, the younger son of a *president-a mortier* of the parliament of Dijon, devoted himself from his early youth to the law, and his ardour in this pursuit procured him the marked regard of his uncle, Mr. de Chavigni, famous for his skill in negotiations.

'It was under his direction that the young count de V. commenced his career, and before he had arrived at his twenty fifth year, he distinguished himself at the election of Charles VII.

'At Treves and Ratisbon, which were the first posts assigned to him, his conduct announced him to be a man fitted by nature for a diplomatic situation. Mr. de Maurepas, whose credit was ruined by means of a *bon mot*, did justice to his abilities, and his successor appointed him minister plenipotentiary at Constantinople. He had his first audience in 1755, but he soon perceived the necessity of being invested with a higher rank, and he was accordingly nominated ambassador, in which capacity he remained until 1769, when he was re-called at his own request.

During his mission, Mr. de Choiseul insisted on his stirring up a war between Russia and the Ottoman empire. Mr. de V., after an ineffectual opposition, wrote to him as follows: 'Since you wish it, the Turks shall go to war; but remember, that they will be beaten, and that the contest will only strengthen their enemies.'

He occupied all his leisure hours with the study of politics; and he always acknowledged, that it was at Constantinople he acquired that knowledge, so necessary to his future elevation.



Notwithstanding the critical situation he was often reduced to in the course of his embassy at the Ottoman porte, he found means to give satisfaction to his own court, to cause his departure to be regretted by the sultan, and even avoid giving umbrage to Russia.

‘ He did not remain long in France, for the approaching revolution in Sweden demanded the presence of a minister, whose abilities were unequivocal. The states of that kingdom wished to reduce the royal authority to narrower bounds, and to connect their interests still more strongly with those of Russia.

‘ The count de V. acted the most conspicuous part in this revolution, and the king, assisted by his abilities, resumed his authority in 1772, without shedding a single drop of blood.

‘ In 1774 the count de Maurepas, having become prime minister, recalled count de V., whose talents he had always esteemed, and by his means he was entrusted with the direction of foreign affairs.

‘ The adroit circumspection, with which he adopted the cause of the insurgents after the affair of Saratoga; the ability, by means of which he obliged Spain to enter into the quarrel; the firmness, with which he continued the war, even after the humiliating check received by the french marine near the island of Dominique; the glorious peace of 1783, which insured the independence of America, and avenged the cruel conditions to which France was obliged to subscribe in 1763; place the count de V. on a level with the most illustrious men of the present age.

‘ After having separated America from Great Britain, he attempted a great political stroke in Holland. He began with a treaty of commerce, and soon after projected a treaty of alliance, that detached the united provinces from England, which had almost considered herself as their sovereign. The french became the ruling party, by means of the sage measures adopted by him. During their quarrel with the emperor, relative to the opening of the Scheldt, his mediation prevented an open rupture, and terminated all disputes whatever.

‘ After the death of Maurepas, the count de V. was nominated president of the finances, and thus became prime minister. This new employment enabled him to restore order to the revenues.

‘ To attack the evil in it's root, it was necessary to resuscitate foreign commerce, and re-establish agriculture and manufactures. It was with this intention that he entered into the different treaties with the neighbouring states, and more especially the commercial one with England. The last of them was with Russia. This is said to have been advantageous for France, as her trade with that power had hitherto been subject to considerable restraints.

‘ His incessant labour was the occasion of his death. He was attacked by the gout, but he did not discontinue his application; the austerity of his regimen enfeebled him, but nothing could diminish his ardour: thus, when the ratification of the treaty with Russia was brought him, he said to his physicians: “ this, gentlemen, will be of more service to me than all your prescriptions!”



‘ In order that no obstacle might be experienced by commerce, and that the finances might have an opportunity of being fully re-established, he sedulously avoided war; his negotiations were entirely turned towards the maintenance of peace, and the healing of those quarrels which might have led to hostilities. In short, he found means to regain the esteem of the courts of Europe, which the administrations of his predecessors de Choiseul and d’Aiguillon had lost.

‘ Never did any minister unite in his own person so much capacity, so much political knowledge, and so much firmness of character. These sublime qualities were accompanied with frankness, integrity, and religious sentiments. They produced in his sovereign a confidence, which was never either betrayed or disappointed; thus when Lewis xvi thought, that his ministers were deserving of reproach, he was always careful to except count de Vergennes.

‘ He resided in a small house, in the neighbourhood of Versailles, and the chief clerks in his department did business with him daily.

‘ Fashionable society had no charms in his estimation. The tranquil pleasures of domestic life were sufficient for him. The greater part of his time was occupied with his official employments; a walk or a ride refreshed him after the fatigues of the morning, and his family constituted all his happiness.

‘ His country bestowed that esteem upon him which is the recompence of virtue. The tears with which the king honoured him at his death, at once testified his own sensibility, and the merits of his minister.

‘ On the 13th of February, the day which succeeded that in which he drew his last breath, Lewis xvi did not go to the chace, and on that day every kind of pleasure was suspended. It was a day of general mourning for the nation. He fell a martyr to the gout, accompanied by an inflammation of the intestines, in the sixty eighth year of his age.

‘ Envy and calumny, the ordinary accompaniments of merit, reproach him with pusillanimity, a despicable degree of condescension, and a neglect of dignity unbecoming the first minister of a king of France. It is pretended, that his dispatches bear evidence of mediocrity. It was also asserted, that he had left from twelve to eighteen millions of livres behind him. In order to refute this calumny, the count d’Angevilliers carried his testament to the king, and it was then seen, that his whole property consisted of two millions, three hundred, and thirty seven livres, including his moveables.

‘ His majesty instantly gave the lie to this calumny, and presented his widow, a greek lady of great talents, whom he had espoused during his residence at Constantinople, with a pension of twenty thousand livres, and bestowed one of ten thousand on each of his children. If such recompences as these do not give consolation to the dead, they yet occasion emulation among the living.’

O.

ART.



## EASTERN LITERATURE.

ART. III. *Asiatic Researches; or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* 4to. Vol. III. 496 pages. Calcutta printed, 1792. Sold by Elmsly in London.

THIS volume contains the eighth and ninth anniversary discourses of the president, in which he continues the subject of tracing the origin and progress of the principal nations who have peopled Asia, and indeed the world in general. In disquisitions of this kind much must be hazarded on conjecture: the obscurity in which the traditions of remote ages are involved, and the doubtful meaning of the allegories in which the records of the east have been preserved, afford a wide scope for the exercise of the imagination: and in this the president has not been sparing. If in some instances we think, that he fails to convince, we cannot but allow him all praise for his indefatigability of research, and ingenuity of defending his hypothesis. To have no settled opinion, would probably damp exertion: it seems necessary to the human mind to form an hypothesis, to stimulate it's researches into art, science, or antiquity, for facts and arguments to maintain and defend the opinion so formed. In investigations of this kind, those particulars, which tend to support the favourite side of the question, will, of course, be brought most prominently forward, and those of a contrary nature depressed: but as the mass of knowledge in general is increased by labours of this nature, it is of little consequence to the public what the hypothesis may be, that facts are investigated to support.

In his preceding discourses, sir William Jones assumes, that he has proved, as far as the subject admits of proof, that five celebrated nations, the indians, the chinese, the tatars, the arabs, and the persians, have descended from three primitive stocks, which, for the present, he calls *indian, arabian, tartarian*: and in this eighth discourse he examines into the origin of the numerous races of borderers, who have been long established on the limits of Arabia, Persia, India, China, and Tatar; of the wild tribes residing in the mountainous parts of those extensive regions; and of the more civilized inhabitants of the islands annexed by geographers to their asiatic division of the globe. The general result of this investigation is, that there subsists amongst all those different tribes, nations, or hordes, some traces of similarity either of tradition, customs, manners, or etymology of language, to one or other of the three primitive stocks above mentioned. How far this is done satisfactorily, we shall leave to those to determine who have sufficient leisure and taste for those pursuits, as it would necessarily require a dissertation of considerable length, merely to state the arguments adduced, with observations on them. We shall, however, extract the president's opinion respecting a late celebrated traveller, whose writings we have uniformly considered as authentic descriptions of the coun-  
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tries he visited, although some of our contemporaries have expressed doubts to the contrary.

‘ I believe on the whole that the *ethiops* of *Meroë* were the same people with the first *egyptians*, and consequently, as it might easily be shewn, with the original *hindus*. To the ardent and intrepid Mr. BRUCE, whose travels are to my taste uniformly agreeable and satisfactory, though he thinks very differently from me on the language and genius of the *arabs*, we are indebted for more important, and, I believe, more accurate information concerning the nations established near the *Nile* from its fountains to its mouths, than all *Europe* united could before have supplied.’

But as Mr. Bruce has not compared the seven languages of which he has exhibited specimens, and as sir William had not leisure to make the comparison, he has not attempted to draw any conclusion respecting the origin of the several tribes, who anciently spoke those languages.

We shall present our readers with another extract relative to a race well known to them.

‘ It seems agreed, that the singular people, called *egyptians*, and, by corruption, *gypsies*, passed the *Mediterranean* immediately from *Egypt*; and their motley language, of which Mr. Grellmann exhibits a copious vocabulary, contains so many *Sanscrit* words, that their *indian* origin can hardly be doubted: the authenticity of that vocabulary seems established by a multitude of gypsy words, as *angar*, charcoal; *cáshth*, wood; *pár*, a bank; *cbu*, earth; and a hundred more, for which the collector of them could find no parallel in the vulgar dialect of *Hindustán*, though we know them to be pure *Sanscrit*, scarce changed in a single letter. A very ingenious friend, to whom this remarkable fact was imparted, suggested to me, that those very words might have been taken from old *egyptian*; and that the *gypsies* were *troglydites* from the rocks near *Thebes*, where a race of banditti still resemble them in their habits and features; but as we have no other evidence of so strong an affinity between the popular dialects of old *Egypt* and *India*, it seems more probable, that the *gypsies*, whom the *italians* call *zingaros* and *zinganos*, were no other than *zinganians*, as M. Danville also writes the word, who might, in some piratical expedition, have landed on the coast of *Arabia*, or *Africa*, whence they might have rambled to *Egypt*, and at length have migrated or been driven into Europe.’ \*

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\* *Sangada*, here supposed to be the seat of the *sanganians*, is a district situated near the mouths of the river *Sindhu*. The inhabitants are barbarous and piratical. Mr. Mallet procured some *sanganian* letters for sir William Jones, which he found to be a sort of *nagari*, and a specimen of their language, which is apparently derived, like other *indian* dialects, from the *Sanscrit*; nor can he doubt, from the descriptions which he has received of their persons and manners, that they are *pámeras* as the *brabmans* call them, or outcast *hindus*, immemorably separated from the rest of the nation.

After



After having thus *proved*, that the outcast hindus and the gypfies are the same people, that the goths and hindus sprang from the same origin, and, in short, that all the borderers, mountaineers, and islanders of Asia may be referred to one of the three stocks before-mentioned, the president concludes this discourse with some observations relative to the people of Judea, whose language demonstrates their affinity with the arabs, but whose manners, literature, and history wonderfully distinguish them from the rest of mankind. In adverting to this singular race of men, and comparing that truly sublime work, which contains their history, with other asiatic productions, it was impossible but that the excellence of the former must elevate the mind to warm expressions of it's superiority: but, as this book would form the basis of his next discourse, sir William only requires, what must be conceded, that the first hebrew historian be entitled, merely as such, to an equal degree of credit, in his account of all civil transactions, with any other historian of antiquity.

The next discourse is on the origin and families of nations, which the president commences by taking a short review of his former propositions. That the first race of *persians* and *indians*, the *romans* and *greeks*, the *goths* and the old *egyptians*, or *ethiops*, originally spoke the same language, and professed the same popular faith, is capable, in his opinion, of incontestible proof: that the *jews* and *arabs*, the *assyrians*, or second *persian* race, the people who spoke *syriac*, and a numerous tribe of *abyssinians*, used one primitive dialect, wholly distinct from the idiom just mentioned, is indisputable: but that the settlers in *China* and *Japan* had a common origin with the *hindus*, is no more than highly probable: and that all the tartars were primarily of a third branch, totally differing from the two others in language, manners, and features, may be plausibly conjectured. On these different degrees of credibility, sir William grounds his hypothesis, that the whole earth was peopled by a variety of shoots from the *indian*, *arabian*, and *tartarian* branches, or by such intermixtures of them as, in a course of ages, might naturally have happened.

It is a maxim in the Newtonian philosophy, that we must not admit more causes of natural things, than those which are true, and sufficiently account for natural phenomena: and Linnæus thought, that, in a long course of ages, natural causes would occur sufficient to produce every variety observable in each distinct species of animal; whence he assumed as an aphorism, that in the beginning, God created one pair only of every living species, which has a diversity of sex. Admitting this position, which he endeavours to fortify with further arguments\*, sir William Jones proceeds

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\* In referring to political arithmeticians for proof by computation that one pair would have been sufficient, the president has made a little mistake. He supposes, 'that every pair of ancestors left on an average two children, and each of them two more', and so on. According to this, the first pair of ancestors is supposed



proceeds to conjecture in what part of the world the three primitive languages were first concentrated. This he assumes to be *Iran*, or *Persia*, whence the migrating nations diverged, as from a centre, to the various regions of the earth. The concentration of the three origins of mankind leads to the three sons of Noah after the deluge, who travelled, as they began to multiply, in three large divisions, variously subdivided. 'The children of YAFET seem, from the traces of *sklavonian* names, and the mention of their being *enlarged*, to have spread themselves far and wide, and to have produced the race which we call *tartarian*; the colonies formed by the sons of HAM and SHEM appear to have been nearly simultaneous; and, among those of the latter branch, we find so many names incontestably preserved at this hour in *Arabia*, that we cannot hesitate in pronouncing them the same people whom hitherto we have denominated *arabs*; while the former branch, the most powerful and adventurous, of whom were the progeny of CUSH, MISR, and RAMA, (names remaining unchanged in *sanscrit*, and highly revered by the *hindus*) were, in all probability, the race which I call *indian*.'

Having accompanied the president as far as the ark of Noah, and the subsequent arrangement which took place on his sons becoming the possessors of the earth, we must leave it to the learned antiquary to determine what further weight of evidence his observations and inquiries have added to the history written by Moses. As the three sons of Noah most probably spoke the same language with their father, it does not appear to us, to be satisfactorily explained why they or their descendants should form three distinct original languages. By the dispersion of families into distant regions from each other without intercourse, a diversity of language might in time ensue, but still something referable to the original would remain amongst each. The president, however, assures us, that after a diligent search he cannot find a single word used in common, by the *arabian*, *indian*, and *tatar* families, before the intermixture of dialects, occasioned by *mohammedan* conquests; and he believes the language of Noah is lost irretrievably. In concluding this subject, the confusion of tongues at the building of the tower of Babel is mentioned, as 'a very concise and obscure account of a presumptuous and mad attempt by a particular colony to build a splendid city, and raise a fa-

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only to produce two children, or another pair, but each of these is to produce two, that is, the man must bear children as well as the woman; except the president supposes that the first pair left two females: but then how were the next children to be begotten? If, however, we change the supposition to this, that one pair would leave two pair, and each of them two pair more, and so on, it would require but a few generations to people the whole earth. Suppose (according to Newton) that the average of a generation is 30 years, i. e. in the first 30 years four children would be born, who would produce 8, in the next 30, and so on; in 30 generations, or 900 years, the number of inhabitants would be above a thousand millions (1073,741,824).

brick



brick of immense height independently of the divine aid, and it should seem in defiance of the divine power, a project which was baffled by means appearing at first view inadequate to the purpose, but ending in violent dissention among the projectors, and in the ultimate separation of them. This event also seems to be recorded by the ancient *hindus* in two of their *puranas*; and it will be proved, I trust, on some future occasion, that the *lion bursting from a pillar to destroy a blaspheming giant, and the dwarf who beguiled and held in derision the magnificent BELI*, are one and the same story, related in a symbolical style.'

As the president has not stated his reasons for thinking these two hindu stories to be the same with that respecting the confusion of tongues related by Moses, we must leave it to our readers sagacity to discover the affinity; for we freely confess it to be beyond our comprehension. This, and indeed many other particulars, appear to favour very much of making every thing bend to support a favourite hypothesis, and it cannot but excite a smile to see Mr. Bryant ridiculed for his distant etymological derivations, in this discourse, where we meet with analogies equally as improbable in fable, tradition, and etymology, attempted to be proved. We have already expressed our obligations to sir William Jones for the indefatigability with which he has investigated facts, and the ingenuity shown in supporting his hypothesis; but as he did not expect that the audience at Calcutta would coincide entirely with him in opinion, he will not be surprised, that such is not the case with all his readers in this country.

The next article in this volume is—Observations on the inhabitants of the Garrow hills, made during a public deputation in the years 1788 and 1789, by John Eliot, esq. These hills bound the north-eastern parts of Bengal. Mr. Eliot was deputed by government to investigate the duties collected on those hills, and to conciliate the good will of the people, who had till then known no intercourse with europeans. Mr. Eliot executed his mission so as to obtain the confidence of these people to a very great degree, though he resided but a short time among them: he relates several curious particulars relative to their customs, manners, religion, dress, &c., and has given a specimen of their language, and a drawing of a garrow man in his war dress.

Alexander Macleod sent from Conjevaram to the president a copy written with a stylus on five palmyra leaves, of the engraving on copper-plates preserved in the great pagoda of Conjevaram, the language is the *devavani*, and the character the *devanagari*. An engraving of the original is given, and a translation, by sir William Jones. The subject is a royal grant of land in Carnata, in which a considerable quantity of hindu mythology is introduced.

In a dissertation of thirty-two pages, the president has described the musical modes of the hindus. This is introduced by several general observations on music and its effects. In those hot climates where a temporary state of mental repose after food is essential to health, a few agreeable airs, heard or played without effort,



effort, have been found to have all the good effects of sleep, and none of its disadvantages. The following instances are given of the effects of music on animals. A credible eye-witness informed sir William, that two wild antelopes used often to come from their woods to a place where *Sirájuddaulab* entertained himself with concerts, and that they listened to the strains with an appearance of pleasure, 'till the monster, in whose soul there was no music, shot one of them, to display his archery.' A learned native of the country told him, that he had frequently seen the most venomous and malignant snakes leave their holes, upon hearing tunes on a flute, which, as he supposed, gave them peculiar delight; and an intelligent persian declared, that he had more than once been present when a celebrated lutanist, Mirza Mohammed, surnamed Bulbul, was playing to a large company in a grove near *Sbiraz*, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of extacy, from which they were soon raised, he (the persian) asserted, by a change of the mode.

As this dissertation is on the modes and division of musical sounds among the hindus, very little mention is made of their instruments, the *vina* is however more particularly noticed, and a scale of its finger-board given. In our sixth volume we gave a description of this instrument, accompanied with an engraving, page 434. The following are the words of an old indian air, which is set to music.

Lalita lavanga latá perisílana cómala malaya samiré  
 Madhucara nicara carambita cócila cújita cunja cutiré  
 Viharati heririha sarasa vasanté  
 Nrítýati yuvati janéna samari sac'hi virahi janasya duranté.

'While the soft gale of *Malaya* wafts perfume from the beautiful clove plant, and the recess of each flowery arbour sweetly resounds with the strains of the Cocila mingled with the murmur of the honey-making swarms, HÉRÍ dances, O lovely friend, with a company of damsels in this vernal season, a season full of delights, but painful to separated lovers.'

The following article is an account of the battle of *Panipat*, and of the events leading to it, written in persian by Casi Raja Pundit, who was present at the battle: the translation was made by lieut. col. Browne. This battle was fought in the month of january 1761, between the united forces of all the mahratta chiefs on one side, commanded by Sadasheo (commonly called the bhow) and the combined armies of the *duranies*, *robillas* and *hindostany* musfulmans, on the other, under the command of *Abmed Shah Durrany*. Few battles have been more bloody, or decisive of greater events: for had the mahrattas been conquerors, they would have put a final period to the musfulman dominion in Hindostan, and established their own in its place; but, as it happened, the power of the mahrattas received a shock, from which it has never entirely recovered. A particular account of



of the events preceding the battle is given, of the numbers in both armies, and a drawing of the relative position of each army, with a relation of the events which occurred during the battle, the result of which was, that of every description of people, men, women, and children, said to be five hundred thousand, in the mahratta camp, the greater part were killed, or taken prisoners. The number slaughtered on both sides was prodigious, as in the beginning of the battle the mahrattas were victorious in some divisions. The advantage of this victory was like that of wars in general, the conqueror gained nothing by it; a few days afterwards his army mutinied, and he returned to the northern part of India from which he came. The author observes, 'that providence made use of *Ahmed Shah Durranny* to humble the unbecoming pride and presumption of the *mahrattas*, for in the eyes of God pride is criminal.'

The mahratta chief (the bhow) was lost on that day, and it is not ascertained whether he fell or escaped; in about 18 years afterwards, however, a man appeared and called himself the bhow, and obtained credit for some time. He stated that he escaped from the battle wounded, to the hills of Kamaoun; where he lived five years among a fraternity of *fakirs*, with various other circumstances to account for the time elapsed. Several persons advanced him money at the persuasion of his being the bhow; but the bankers from whom he claimed large sums, as deposited in their hands, insisted that he was an impostor. The english governor, Mr. Hastings, appears to have been considerably at a loss how to act in this business, however, during the investigation, the *nominal* bhow died, and there the subject ended. Sir William Jones places him with Lambert Simnel, Perkin Warbeck, and the russian Demetrii, who only wanted success to establish their claims.

"The victor rebel plumes him on a throne;

"The vanquished rebel like a rebel dies."

At the conclusion of this narrative, an anecdote is annexed respecting the origin of Ahmed Shah Durranny. *Carim Zend*, and *Ahmed Abdali*, were officers of Nadir Shah, and having displeased him, at the same time for a little neglect of their duty as commissaries, were both put under arrest and confined in the same guard room. A short time after *Nadir* was assassinated by one of his own kinsmen; and *Carim* at length became sovereign of all *Iran*, where he reigned thirty years universally beloved. *Ahmed* founded a new kingdom at *Cabul*, and obtained the victory at Paniput, without which the mahrattas would perhaps at this day have been the most powerful nation of India.

In the following article Mr. Reuben Burrow has given a specimen of a method of reducing practical tables and calculations into more general and compendious forms. When there are two series of quantities, the respective terms of which depend on each other, a general expression for an intermediate term may be found by what is called the method of interpolation. This Mr. B. applies to fortification. Thus if the length of a battery for  $m$  pieces of cannon be  $a$  feet, and for  $n$  pieces  $b$  feet, the length for  $N$  pieces of cannon



Don will be  $\frac{an - bm + N \times b - a}{n - m}$ . In page 174 of Muller's Artillery the length of a battery for 2 pieces of cannon is 40 feet; and for 4 pieces 58 feet; to find the length for 20 pieces, substitute those numbers for the letters above, and  $\frac{4 \times 40 - 2 \times 58 + 20 \times 58 - 40}{4 - 2}$

gives 202 feet the length of the battery; or by a general expression  $22 + 9N$  is the length for  $N$  pieces. By a similar substitution, if 50 men are required to make the battery for two pieces and 70 for that of 4, as in Muller's table, then  $30 + 10N$  is the general expression for the number of men for  $N$  pieces. From this Mr. B. has deduced a general table of the number of men, tools, &c. required to a battery of  $N$  pieces of cannon, and applied the rule to some other purposes.

The same gentleman has given a demonstration of one of the hindu rules of arithmetic, *for finding the sum of all the different permutations of a given numeral quantity, consisting of a given number of places of figures*. This rule is to place an arithmetical progression, beginning with unity, over the figures, and increasing by unity; multiply these together, and divide the product by the number of figures, and then multiply the quotient by the sum of the figures, and set down the product as often as there are places in the given quantity of figures, removing it at each repetition one place to the right hand. Thus to find the sum of the permutations of 3 figures 758. The progression  $1 \times 2 \times 3$  divided by  $3 = 2$  and  $7 + 5 + 8 = 20$  and  $2 \times 20 = 40$ , which placed three times in the manner above directed, or multiplied by 111, gives 4440 the sum of the permutations. The demonstration is easy enough, and the rule is worth very little, whether hindu or not. In a former volume Mr. B. attempted to prove, that the hindus were acquainted with the binomial theorem, from a particular problem having been solved in some book. Whether this were done to try the mathematical skill of the asiatic society, or to show his own ingenuity in endeavouring to prove what few would credit, or for whatever purpose, were gret that he employed his time in sending trifles of this kind, for he was capable of greater things: we say *we*, because last year he fell a victim to that climate, against which strength of body and robustness of constitution are no security. As a mathematician, Mr. B. certainly possessed considerable abilities; and the accuracy, with which he surveyed many places in India, may much improve some future map of that country. He had with great labour measured a degree of the meridian near the Ganges, the papers relative to which, we are informed, are in the hands of Mr. Isaac Dalby, who so ably assisted the late general Roy in a similar operation.

Article VII is on the Nicobar isles, and the fruit of the mellori, by Nicolas Fontana, esq. These islands are situated in the bay of Bengal, near to the coast of Sumatra. Almost the whole of them is uncultivated, but the soil is naturally fertile, and the cocoa-nut and other tropical fruits come spontaneously to the highest perfection. Dogs and hogs are the principal animals on these islands. The inhabitants are very few, and their indolence



is not to be equalled by any other people of the east. A traveller, called *Keoping*, anchored at these isles in 1647, and related, that he discovered men with tails like those of cats, which they moved in the same manner. Linnæus believed this man's story; but when Mr. Fontana arrived there, the tailed race was extinct, or not to be found. As they wear a piece of cloth hanging down from their posteriors, Mr. F. thinks, that might have been mistaken at a distance for a tail. The customs and manners of these people appear to be much the same as those of other savages. Very large trees are produced in their woods: the ship's company cut down one, which measured fifty four feet in circumference. The fruit of the mellori, or lerum, is a kind of bread-fruit, of the shape of a pine, weighs from thirty to forty pounds, and contains a farinaceous substance, palatable and nutritive in a high degree. The president observes, that whether this be a new species, or only a variety, he cannot positively decide. Four of the plants have been brought from Nicobar, and seem to flourish in the company's botanic garden. Separate drawings of the tree and of the fruit are annexed.

The next article is a dissertation on the mystical poetry of the persians and hindus, by the president. 'A figurative mode of expressing the fervor of devotion, or the ardent love of created spirits toward their beneficent creator, has prevailed from time immemorial in Asia; particularly among the persian theists, both ancient *hushangis* and modern *sufis*, who seem to have borrowed it from the indian philosophers of the vedanta school, and their doctrines are also believed to be the source of that sublime but poetical theology, which glows and sparkles in the writings of the old *academics*. "Plato travelled into *Italy* and *Egypt*, says Claude Fleury, to learn the theology of the pagans at its fountain head:" its true fountain, however, was neither in Italy nor in Egypt (though considerable streams of it had been conducted thither by Pythagoras and by the family of Misra) but in *Persia* or *India*, which the founder of the italic sect had visited with a similar design.'

Taking this point as established, the president proceeds to examine instances of similar mystic devotional raptures in european writers. Of these we have first a considerable quotation from Newton's predecessor and tutor, Dr. Barrow, in whom the cool frigidity of the mathematician was inflamed, while contemplating the ineffable perfections of the divine being, into the warmest raptures of divine love. Necker, more famous for his financial abilities, is also brought forward to countenance in some degree the effusions of the asiatic poets. The extracts from these writers, however, fall far short of the luxuriant ideas of the oriental mystics, but the difference, says sir William, is not more than between european and asiatic eloquence.—'Their expressions differ only from the mystical theology of the *sufis* and *yogis*, as the flowers and fruits of Europe differ in scent and flavour from those of Asia. The same strain in poetical measure would rise up to the odes of Spencer on divine love and beauty, and in a higher key, with richer embellishments, to the songs of *Hafiz* and *Jayadeva*, the raptures of the *Masnavi* and the mysteries of the *Bhagavat*.' In



In this dissertation sir William has given several translations from the songs of *Hafiz*, to interpret which in a mystical sense, is worse than supposing the canticles of Solomon to mean the love of Christ and his church : but as there are not any absurdities, to credit which men will be wanting, it certainly is the best way to allow the poems of *Hafiz* and *Jayadeva* to have a mystical sense, lest some plain thinking wight should unrighteously assert that they contained very little sense. Indeed the specimens we have hitherto seen of persian and hindu poetry would induce us to conclude, that, except as matters of curiosity, the works of that nature contain little worth translating. Some of their stories, however, are undoubtedly amusing ; but of these a scarcity prevails in the present volume. The following couplets are given as a literal translation from *Hafiz* : these sir William says, relate indubitably to human love and sensual gratifications.

\* May the hand never shake, which gathered the grapes ! may the foot never slip that pressed them !

\* That poignant liquor, which the zealot calls *the mother of sins*, is pleasanter and sweeter to me than the kisses of a maiden.

\* Wine two years old, and a damsel of fourteen, are sufficient society for me, above all companies great and small.

\* How delightful is dancing to lively notes, and the cheerful melody of the flute, especially when we touch the hand of a beautiful girl !

\* Call for wine, and scatter flowers around ; what more canst thou ask from fate ? Thus spoke the nightingale this morning ; what sayst thou, sweet rose, to his precepts ?

\* Bring thy couch to the garden of roses, that thou mayst kiss the cheeks and lips of lovely damsels, quaff rich wine, and smell odoriferous blossoms.

\* O branch of an exquisite rose plant, for whose sake dost thou grow ? Ah ! on whom will that smiling rose-bud confer delight ?

\* The rose would have discoursed on the beauties of my charmer, but the gale was jealous, and stole her breath before she spoke.

\* In this age the only friends who are free from blemish, are a flask of pure wine and a volume of love songs.

\* O the joy of that moment, when the self-sufficiency of inebriation rendered me independent of the prince and of his ministers !

Many zealous admirers of *Hafiz*, it is said, insist, that by *wine* he means *devotion* ; *sleep* is explained by *meditation on the divine perfections* ; *gales* are *illapses of grace* ; *kisses* and *embraces* the raptures of piety ; *idolaters*, *infidels* and *libertines* are men of the purest religion, their idol is the Creator himself, &c. *quæ nunc perscribere longum est*.

We shall therefore pass over, for the present, the *Gitagóvinda*, or the songs of *Jayadeva*, of which sir William has given a literal translation occupying twenty-five pages.

Art. ix is on the indian cycle of sixty years, by Samuel Davis, esq. This cycle is composed of five of *Vrihaspati's*, or *Jupiter's*, revolutions round the sun, each of which is nearly twelve of our years. Mr. D. has prefixed to this an engraving of the hindu



hindu ecliptic, to render his paper more intelligible, which may also serve to illustrate some astronomical papers in the preceding volume. This account is principally translated from the sanscrit; and it is curious to observe the affinity between the cycles and epicycles of the hindus, and the ptolemaic system of astronomy. The various works of this kind, that are gradually brought to light, will, we trust, considerably tend to elucidate the chronology of the hindus, and perhaps afford some criterion by which to ascertain the antiquity of that singular people.

Mr. Corle, residing at Tipura, had an opportunity of seeing the methods employed by the natives to catch the wild elephants; and several particulars relative to that mighty animal, which were hitherto imperfectly known, fell under his observation. The young ones suck constantly with their mouths, and never with their trunks, as Buffon asserted. Mr. C. has seen them 'from one day to three years old sucking their dams, but never saw them use their trunks except to press the breast, which by natural instinct they seemed to know would make the milk flow more readily. The mode of connection between the male and female is now ascertained beyond the possibility of a doubt; as Mr. Butler, lieut. Hawkins, and many others saw a male copulate with a female after they were secured in the *keddah*\*, in a manner exactly similar to the conjunction of the horse with a mare.'—As far as Mr. C. could ascertain, the elephant goes with young about two years, as one of the elephants brought forth a young one twenty-one months and three days after being taken. She was taken in January 1788, was observed to be with young in April or May, and the young one, a male, was produced 14th October 1789. He was thirty-five inches high, measuring at the shoulder, at his birth, and in March 1790 he was thirty-nine, having grown four inches in nearly as many months.

Mr. Harrington in the next article suggests some improvements of Mr. Locke's method of a common-place book, which might be useful to put down notes or observations for the information of the asiatic society, &c.

The president, 'having met by accident with a wonderfully curious tract of the learned and celebrated *Raghunandana*, containing a full account of all the rites and ceremonies in the lunar year, presented the society with a correct outline of it in the form of a calendar illustrated with short notes.' These notes explain the different festivals, and the memorable events recorded to have happened on particular days. Sir William is 'persuaded that if the festivals of the old greeks, romans, persians, egyptians and goths could be arranged with exactness, in the same form with the indian tables, there would be found a striking resemblance among them, and an attentive comparison of them all might throw great light on the religion, and perhaps on the history of the primitive world.'

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\* The name of the place fenced round with trees, bars, &c, into which they are driven by the hunters, when several are taken together.



The most considerable article in the present volume is a dissertation on Egypt, and other countries adjacent, to the *Cáli* river, or Nile of Ethiopia, from the ancient books of the hindus, accompanied with a map; by lieut. Francis Wilford. As this extends through 174 pages, it would far exceed our limits to take an analytical view of it at present; we shall therefore reserve this till some other opportunity.

In another article, Dr. Roxburgh has given a description of the plant *butea*, the *maduga* of the gentoos, the *plaso* of the *Hortus Malabaricus*, and the *butea frondosa* of Koenig. The gum and flowers of this plant promise to be valuable, the former as a medicine, the latter as a pigment and dyeing drug. Than a species of the same, called by the doctor *butea superba*, when in full flower, he does not think the vegetable world offers a more gaudy show: the flowers are incomparably beautiful, very large, and very numerous; the colours are so exceedingly vivid, that his best painter had not been able, with his utmost skill, to come any thing like near their brightness.

The manufacture of indigo in the East-Indies, and its importation here, being of considerable commercial importance, the best method of preparing it becomes an object for consideration; lieut. col. Claude Martin has therefore given a description of the practice at Ambore. This district is comprised within a range of surrounding hills of a moderate height, the skirts of which are covered with the palmeira and date trees, from the produce of which a considerable quantity of coarse sugar is made. The indigo plant grows on the highest lands, apparently without any artificial watering, and attains maturity about April, notwithstanding the intenseness of the heat, the thermometer under cover of a tent rising to 100, and out of it to 120; the plant affords, even in the driest spots, good foliage, although more luxuriant in moister situations. To make the indigo, the plant is first boiled in earthen pots, disposed on the ground in excavated ranges, from twenty to thirty feet long, and one broad, according to the number used. When the boiling has extracted all the colouring matter, ascertainable by the colour exhibited, the extract is poured into an adjoining small jar, and is thence laded in small pots into larger jars disposed on adjoining higher ground, being first filtered through a cloth. The jar when three fourths full is agitated with a split bamboo, made into a hoop of from thirteen to twenty inches diameter, and twisted round with a sort of coarse straw. With this the manufacturer beats or agitates the extract, until a granulation of the fecula takes place, which is in about three quarters of an hour. A precipitant, composed of red earth and water, of about four quarts, is then poured into the jar, and the mixture stands a whole night. In the morning the superincumbent fluid is drawn off through apertures made in the jar, and the fecula at bottom is carried to the house and dried in bags.

Mr. M. thinks, if this method were adopted in Bengal, it might supersede the necessity of raising great and expensive buildings there, for the manufacture of indigo. But Mr. de Cossigny, in a



treatise on the manufacture of this dye, asserts, that europeans who prefer the indian method are greatly mistaken; for one man in the european method can bring to issue fifty bundles of plant, which according to their nature and quality may afford from ten to thirty pounds of indigo; whereas by the indian process, a person would produce only one pound in the same time.

We have now taken a view of all the articles contained in this volume, in order to give our readers a general idea of it's contents; but, as many subjects have necessarily been passed in a very cursory manner, and as the work is at present very scarce, we shall in a future number select some extracts from those articles to which we have more particularly adverted, as well as an account of the dissertation on Egypt and the Nile, from the ancient books of the hindus.

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## T R A V E L S.

ART. IV. *A Sketch of a Tour on the Continent, in the Years 1786 and 1787*, By James Edward Smith, M. D. F. R. S. Member of the Royal Academies of Turin, Upsal, Stockholm, Lisbon, &c. &c. President of the Linnæan Society. In three Volumes. 8vo. 1171 pp. Price 18s. in boards. Whites. 1793.

It is a curious observation of the ingenious Hartley, that the ideas, which different persons have of the same face, though they be very like one another, yet, on account of a variety of associated circumstances, cannot be precisely the same. The remark is applicable in other cases; and particularly to that infinitely diversified series of objects, which pass under the eye of the traveller. As different artists may form different conceptions, and give different representations of the same complex figure, yet all sufficiently accurate to afford pleasure to the spectator; so different travellers, contemplating the same productions of nature or art under different aspects, and with a considerable diversity in their preconceptions, may report the result of their observations upon the same country with a variety of description, sentiment, and language, abundantly sufficient to render their respective journals acceptable to the public.

The continent of Europe, and particularly those parts of it which are the subject of these memoirs, have, it is true, been frequently visited and described: yet still there is ample room for further observation; and no traveller, who enters upon the task with that previous furniture, which is requisite to enable him to see and feel like a man of science and taste, needs despair of making valuable additions to the public stock of amusement and information.

The ingenious gentleman, to whom the public is indebted for these volumes of travels, has so eminently distinguished himself in the science of natural history, particularly in botany, that high expectation will doubtless be entertained concerning the work, among the lovers of this science, and as far as this object has fallen within the author's plan, we can with confidence assert, that their expectations will not be disappointed; for his communications on this subject every where discover the hand of a master. But in this tour Dr. S. pays no more than



than short occasional visits to his favourite garden of nature. On a small part of the work is botanical: on this subject he has confined himself to such particulars as were new, or adapted to convey real and solid information to the practical and intelligent naturalist. The manner in which he has written this part of his work is well adapted, not only to gratify the curiosity of the naturalist, but to render the study of nature attractive to those who have not hitherto engaged in it scientifically. Dr. S.'s celebrity as a botanist, and as the possessor of Linné's valuable collections in natural history, introduced him with great advantage to men of science; and his work, in consequence, contains many interesting particulars relating to various cultivators and teachers of natural history, and to other persons of distinction in the learned world.

The fine arts engage a large portion of our traveller's attention: and his descriptions of statues, paintings, and public buildings, which are very numerous (perhaps more so than may be acceptable to the untravelled reader), discover, in no small degree, correctness of taste and delicacy of feeling. If his remarks be rather those of an observer than of an artist, they have however this peculiar excellence, that they every where appear to be a faithful report of the immediate impressions upon a sensible and cultivated mind.

Upon men and manners Dr. S. makes many shrewd and lively, but at the same time liberal and candid observations. One of the most characteristic features of his work is that philosophical moderation, which is the result of natural gentleness of temper, with enlarged views of science, and a free intercourse with men of different countries and professions. At the same time that he condemns without reserve priestcraft, hypocrisy, tyranny, and impositions of all kinds, in whatever church or sect they are found, he discriminates between individuals and bodies of men—between the iniquities and absurdities of old systems, and the real principles and characters of their modern professors. When he censures, it is always with candour, and often with delicate humour and easy pleasantry. As to the style of the work, it is such as best suits the journal form in which the author relates his tour;—easy, without negligence; and lively, without affectation.—Not to dwell longer on general remarks, we proceed to extract from these volumes such passages as may serve at once to justify our account of the work, and to communicate to our readers a portion of that pleasure which we have received from the perusal of the whole.

Our traveller first visited Holland, where Leyden, long celebrated as a seat of learning, attracted his particular attention. An entertaining account is given of its botanic garden, museums, and professors. Haerlem, Amsterdam, and the Hague, are also cursorily described. The following remarks conclude this first part of his tour.

VOL. I. P. 45. ' From so transient a visit as mine, to a country so well known as Holland, no new observations are to be expected. Its political state at this time was such as made it an unpleasant abode for a stranger, especially an englishman. Disturbances were every day expected at the Hague, and a party of gentlemen in the prince's interest paraded about the streets of Leyden every night. The bulk of the people, "acrimonious and surly republicans" (to use the mighty Johnson's surly phrase), shewed their patriotism by an inveterate



terate antipathy to the very name and colour of orange. No wonder that such patriotism was easily awed into submission, and that in a few weeks afterwards every public plate glowed with orange cockades. Yet, in the last century, these Dutchmen were warlike and free, at the same time that they knew how to value princes deserving of their love. In this people, not "chill penury," but on the contrary increasing wealth seems to have "repressed the noble rage" of the soul. A thirst for gain is certainly the prominent feature of their character. Woe to the stranger who employs a hollander without making a previous bargain, or who should hope, in case of an overcharge, to find any thing like honour, shame, or compassion to work on by remonstrances; nor must the slightest act of common charity be expected without a reward. The custom of paying other people's servants seems to exist in its full extent in Holland. In coming away from an evening party I have seen a footman at the door with both hands so filled with florins, he was quite at a loss how to dispose of what were pouring in upon him. It ought, however, to be mentioned, in justice to Holland, that I did not observe there the far more shabby custom of *card-money*, which still disgraces my own country; a custom so totally repugnant to all ideas of hospitality, and all the feelings of a gentleman, that nothing but a habit of gaming could debase our national manners low enough to tolerate it.

At Antwerp, Brussels, and other towns in Flanders, the principal objects of course which engaged our traveller's attention were, the churches and paintings. Passing over the account of these, we hasten to accompany him into France, where, after visiting Paris and Versailles, St. Germain and Chantilly, chiefly with a view to observe their productions in the fine arts, we find him making an interesting pause at Ermenonville, the place to which Jean Jacques Rousseau retired to end his days. From Dr. Smith's account of the gardens of the marquis de Girardin, we extract the following particulars.

Æ. 98. ' We entered near the large cascade, by which the great lake empties itself opposite to the south front of the house. A very wild path by the side of the lake led us through a wood, where are several inscriptions in English, French, or Latin, all which have been published. A boat conveyed us to the isle of Poplars, the repository of the remains of Rousseau. His tomb, of white stone, is of an elegant form, and embosomed in a grove of those trees. On one side of it is inscribed,

" *L'Homme de la Nature et de la Verité.*"

On the other are some sculptures representing Nature and Truth, and a mother reading Emilius, with her children about her. Above is another inscription, "*Vitam impendere vero*," the favourite motto of Rousseau. His body we were told was inclosed within in lead. A tomb of another form was originally erected, but the marquis changed it for this. It was impossible to contemplate this monument without various reflections and emotions. Many people may wonder that I should bring away a little portion of moss from its top; but I knew some gentle minds in England to whom such a relic would not be unacceptable, and I thought, with secret satisfaction, that the names of Rousseau, if conscious, would not be offended.



From this island we could discern another in which is a lesser monument, over the grave of a german artist named Myers, who taught the marquis's children drawing, and, being a protestant, could not be buried in holy ground; so that in this instance, as in many others, humanity puts what is called religion to the blush.

It was the express desire of Rousseau to be buried in this garden, in which he was surely more consistent than Voltaire, who, after his undisguised attacks upon every thing either really or imaginarily sacred, was by the indulgence of grudging and insolent priests, sneakingly, and "with maimed rites," interred in a church-yard.

On the shore, at the landing-place, are some inscriptions in memory of Rousseau; and not far off, in the plantation, others in honour of Thomson and Shenstone. A little farther on stands one of the most romantic hermitages I have seen, and near it the temple of Modern Philosophy.

This is an *unfinished* building, very happily imagined. Each of the eight pillars already erected is marked with some distinguished name, attended with a characteristic word, thus: Rousseau, *naturam*; Voltaire, *ridiculum*; Franklin, *fulmen*; Priestley, *aerem*; Newton, *lucem*; Des Cartes, *nul in rebus inane*.

Poor Dr. Priestley! he who erected this pillar would scarcely, though a catholic, have assisted to destroy thy habitation, and ruin thy hive of literary treasures, intended for the use of all mankind! nor would he perhaps have exulted at the mistaken zeal of those who did.

On an unfinished pillar is engraved "*Quis hanc perficit?*"

From these monuments of the literary philanthropy of the owner of these gardens, we came to no less pleasing, though different, proofs of the amiableness of his heart. We were conducted to some simple wooden sheds, near several fine umbrageous trees, where the neighbouring peasants amuse themselves every sunday with music and dancing, at which little festivals the marquis and his family are often present. Our presbyterian conductor told us, his lady having always missed him at these sports, and having learned that he absented himself on account of scruples of conscience, had occasionally appointed the same amusements on other days, on which he could join them without reluctance.

We now began to leave the thicker parts of the wood, and soon arrived at an elevated spot, from whence we enjoyed at leisure a very fine and extensive prospect, from a seat under a wide-spreading elm, inscribed by the marquis as follows:

"Le voici cet Orme heureux ou ma Louise  
a reçu ma foi!"

Descending the hill to another piece of water, we presently arrived at a hill of a different kind; rude and healthy, full of rugged rocks, and clothed with juniper, birch, and heath, like the highlands of Scotland. Wandering along through scenes where even Salvator Rosa might have taken hints of wildness, we found a rock with two italian inscriptions, which guided us to another rock in a most enchanting situation, on which is engraved, by the hand of Rousseau, and with his own knife, *Julie*.

This



This indeed is classic ground. We could scarcely tear ourselves from it; but we were summoned to another place, no less attractive, called the Hut of Rousseau; a rustic edifice on the brow of a hill, commanding a delicious landscape, and furnished with a wooden table and chair of the most simple figure. Within this hut, where, it is said, Rousseau often, "nobly pensive, sat and thought," is written,

*"Jean Jacques est immortel."*

Dr. Smith goes on to relate the particulars of a visit which he paid to Rousseau's widow, by whom among other things he was assured, that the *Confessions* were all written by her husband, and published by her after his death. After expressing much regret that the work was ever published, Dr. S. thus appreciates, we think with the utmost fairness, the character of this celebrated philosopher.

P. 110. With respect to the character of Rousseau himself, about which the opinion of the world is so much divided, I have found it improve on a near examination. Every one who knew him speaks of him with the most affectionate esteem, as the most friendly, unaffected and modest of men, and the most unassuming in conversation. Enthusiastically fond of the study of nature, and of Linnæus, as the best interpreter of her works, he was always warmly attached to those who agreed with him in this taste. The amiable and accomplished lady to whom his Letters on Botany were addressed, concurs in this account, and holds his memory in the highest veneration. I have ventured to ask her opinion upon some unaccountable actions in his life, and especially about those misanthropic horrors and suspicions which embittered his latter days. She seemed to think the last not entirely groundless; but still, for the most part, to be attributed to a something not quite right in his mind, for which he was to be pitied, not censured. Her charming daughter shewed me a collection of dried plants made and presented to her by Rousseau, neatly pasted on small writing paper, and accompanied with their Linnæan names and other particulars. Botany seems to have been his most favorite amusement in the latter part of life; and his feelings, with respect to this pursuit, are expressed with that energy and grace so peculiarly his own, in his letter to Linnæus, published in the *Journal de Paris*; the original of which I preserve as an inestimable relic.

I need offer no apology to the candid and well-informed reader for this minuteness of anecdote concerning so celebrated a character. Those who have only partial notions of Rousseau, may perhaps wonder to hear that his memory is cherished by any well-disposed minds. To such I beg leave to observe, that I hold in a very subordinate light that beauty of style and language, those golden passages, which will ever immortalize his writings; and a faint resemblance of which is the only merit of some of his enemies. I respect him as a writer eminently favourable on the whole to the interests of humanity, reason, and religion. Wherever he goes counter to any of these, I am freely dissent from him; but do not on that account throw all his works into the fire. As the best and most religious people of my acquaintance are among his warmest admirers, I may perhaps be biased in my judgment; but it is certainly more amiable to be misled by the fair parts of a character, than to make its imperfections a pretence for not admiring or profiting by its beauties. Nor can any defects



or inconsistencies in the private character of Rousseau, depreciate the refined moral and religious principles with which his works abound. Truth is truth wherever it comes from. No imperfections of humanity can discredit a noble cause; and it would be madness to reject christianity, for instance, either because Peter denied Christ, or Judas betrayed him. It will be hard to meet with a more edifying or more consolatory lecture on religion than the death-bed of Julia. Her character is evidently intended as a model in this respect. By that then we should judge of its author, and not by fretful doubts and petulant expressions, the sad fruits of unjust persecution, and of good intentions misconstrued. Nor would it be difficult to produce, from the works of Rousseau, a vast majority of passages directly in support of christianity itself, compared with what are supposed to be hostile to it. It is notorious that he incurred the ridicule of Voltaire, for exalting the character and death of Jesus above that of Socrates. "But he was insidious, and he disbelieved miracles," say his opponents. If he believed christianity without the assistance of miracles to support his faith, is it a proof of his infidelity? If he was insidious, that is his own concern. I have nothing to do with hidden meanings or mystical explanations of any book, certainly not of the writings of so ingenuous and perspicuous an author as Rousseau. Unfortunately for him, the whole tenour of those writings has been too hostile to the prevailing opinions, or at least to the darling interests of those in authority among whom he lived; for scribes and pharisees are never wanting to depress every attempt at improving or instructing the world, and the greatest heresy and most unpardonable offence is always that of being in the right. For this cause, having had the honour of feeling the vengeance of all ranks of tyrants and bigots, from a king or bishop of France, to a paltry magistrate of Berne, or a swiss pastor, he was obliged to take refuge in England. Here he was received with open arms, being justly considered as the martyr of that spirit of investigation and liberty which is the basis of our constitution, and on which alone our reformed religion depends. He was caressed and entertained by the best and most accomplished people, and experienced in a particular manner the bounty of our present amiable sovereign. One cannot but lament, that one of the most eminent, and I believe virtuous, public characters of that day, should of late have vainly enough attempted to compliment the same sovereign, by telling him he came to the crown in contempt of his people, should have held up a Messalina for public veneration, and become the calumniator of Rousseau!

It is, indeed, true that a certain morbid degree of sensibility and delicacy, added to the inequalities of a temper broken down by persecution and ill health, made Rousseau often receive apparently well-meant attentions with a very bad grace. Yet, from most of the complaints of this kind which I have heard from the parties immediately concerned, I very much suspect he was not unfrequently in the right. But, supposing him to have been to blame in all these instances, they occurred posterior to his most celebrated publications. Was it not very unjust, therefore, for those who had patronised and extolled him for those publications, to vent their animosity against *them* for any thing in *his* conduct afterwards?

Far



• Far be it from me, however, to attempt a full justification of his writings. I only contend for the generally good intention of their author. The works themselves must be judged by impartial posterity. I merely offer my own sentiments; but I offer them freely, scorning to disguise my opinion, either because infidels have pressed Rousseau into their service, or because the uncandid and the dishonest have traduced him falsely, not daring to declare the real cause of their aversion—his virtuous sincerity.

The interesting nature of the subject, and the very judicious manner in which it is treated, must be our apology for the length of the preceding extract.

Several principal towns in the south of France are next visited by our traveller in his way to Italy. One of his earliest objects of attention in Italy was the city of Genoa, of which he relates the following particulars.

P. 236. 'The ducal palace, a vast and solid building, contains nothing to detain a traveller long. The new great council-chamber, built in the place of that burnt in 1777, is an extremely magnificent room, about 120 feet long, and 50 wide, decorated with noble columns of spanish brocatello, a marble richly variegated with red and yellow, with statues between the columns. One of them, in the fluttering french style, represents the marechal de Richlieu, who succeeded the duke de Boufflers in the command of the french army in 1747. The genoese seem to have been heartily frightened upon that occasion, and not without reason; the french certainly saved them from ruin. Here are copies of those paintings of Solimene which were burnt in 1777, and of which every body speaks with great regret. The small summer council-chamber is also a richly ornamented room, where are some good paintings relative to the history of Columbus. No subject can be more interesting, and the genoese may well be proud of their great countryman. Many private houses in the town abound with fresco paintings, in which his story is delineated, and the parts of it are in many instances very picturesque; as his departure from Europe amid the lamentations of his friends; his adventures in the new world, and his presenting its various productions to the spanish monarchs on his return, amid a group of astonished and admiring courtiers. He has lately had a fresh tribute to his memory, in a most elegant and full historical eulogium, in italian, written by the M. Hippolito Durazzo, and beautifully printed at Parma, along with a similar one, by the accomplished M. Nicola Cattaneo, in praise of Andrew Doria, that truly great patriot, who, after having saved his country by his wisdom and heroism, refused its offered sovereignty, because he thought it not for the interest of the state that so much power should be vested in one man. Such characters, however rare, repay us for those scenes of blood and perfidy, "that system of villainy called politics," of which history is generally composed. I cannot help copying the beautiful inscription on the pedestal of Andrew Doria's statue, in the great court of this palace; it is in every book, but its brevity and elegance must be my excuse:



ANDRÆ DORIÆ,  
 Quod Rempublicam diutius oppressam  
 Pristinam in libertatem vindicaverit,  
 Patri proinde Patriæ appellato,  
 Senatus Jannensis immortalis memor beneficii  
 viventi posuit.\*

P. 241. ' Dr. Batt shewed us the great hospital, one of the largest and most superb in Europe. It is open to the sick of all nations and religions, and contains from 1200 to 2000 patients. About 700 women and 1200 men are admitted in the course of the year for wounds with knives or stiletos; a dreadful fact, almost sufficient to brand the national character with the general detestation of mankind. Yet the very people whose quick passions urge them to such horrors, would shudder at the deliberate brutality of an english boxing-match; and what would they think if their superiors delighted in setting them together by the ears for their own amusement! They would then probably soon make their poignards instruments of justice.'

P. 258. ' On the 17th of January, being St. Anthony's day, we witnessed a curious ceremony, the blessing of all the horses, asses, and mules in the town, which were led, decked out with ribbands, to one of the doors of the church dedicated to this beast-loving saint, where a priest stood ready to sprinkle them with holy water. Some of these animals took it with much greater devotion than others; several seemed as much frightened as the devil himself could have been at the holy sprinkling. This is performed every year, and the doge is always present—A laudable and pious co-operation of church and state, who wisely keep one another in countenance in this holy and beneficial ceremony!'

In speaking of the ancient statues in the florentine gallery, Dr. S. makes the following judicious remarks.

P. 296. ' The view of all these antique statues, together, afforded me an opportunity of making one remark, that the representing in sculpture the iris and pupil of the eye was sometimes practised by the ancients. It is in several of the roman busts and statues, but not in all those of any particular time\*, nor in any of the grecian figures that I could find here. Michael Angelo has practised it in his Adonis, but not in all his works. I cannot help thinking it always unnecessary, and, unless executed with the greatest delicacy and judgment, a blemish rather than an aid to the expression. The chief effect of the eyes depends on the form of their lids, by the various undulations, and infinite variety of lines, depressions and swellings in the margin of which all the passions are expressed. This the admirable sculptors of Greece well knew; and the only artifice they used was, as Winkelman remarks, to execute these depressions and lines more strongly than they exist in nature, and especially to sink the eye-balls more deeply into the head, thus acquiring an effect of light and shade, which the colourless and semi-transparent marble could scarcely exhibit without such a liberty.'

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\* \* The abbé Barthélemy thinks these parts were first represented towards the time of Adrian. See de la Lande, v. 5. 213.



At the close of the first volume our traveller arrives at Rome; and the greater part of the second is employed in describing its churches, paintings, museums, theatres, and palaces, with incidental particulars respecting its present inhabitants. From these descriptions, which will afford a great variety of entertainment to readers of taste, we must content ourselves with two short extracts. The first is on Raphael's statue of Jonah.

VOL. II. P. 23. 'Near the entrance of Rome, on the left, is St. Maria del Popolo. We visited this church very often; not for the sake of its miraculous picture of the virgin, not for its variety of precious marbles, nor even for the admirable sculptures of Bernini and Sansovino: we returned hither again and again, solely to contemplate the more admirable, more precious, more miraculous statue of Jonah, by Raphael. I have gazed on this divine production for uncounted hours with fresh delight and astonishment. Whether we consider the grace and elegance of the figure, the heavenly expression of its beautiful countenance, or the inimitable management of the marble, surely this is the first modern statue of the elegant kind, if Michael Angelo's Moses be allowed the pre-eminence of sublimity. Jonah is not portrayed with his usual bible face, and great beard, but as a young man of the most beautiful form and proportions, sitting, or rather standing, upon the whale, with his right foot resting on its lower jaw; and he seems in the moment of pious exultation at his deliverance. The mouth of the animal is wide open; its teeth are those of a shark, and the voluminous folds of its capacious maw are so excellently described, with all their smooth slippery sleekness, that marble surely can express no more. It is commonly reported that this statue, and its companion Elias, were executed by Lorenzetto, after the designs of Raphael; but some have asserted the Jonah to have been even finished by that great painter's own hand; and an ingenious essay was published not long ago in support of this opinion. Those who think otherwise say, the marble is too scientifically handled for the work of a person not long experienced in the exercise of the chisel. But if Lorenzetto executed it, why has he not succeeded equally well in any other work? And where can any modern sculpture be found in any respect similar to this, as to the style of finishing? Of the time and practice necessary to produce such command of the chisel I do not pretend to judge, nor can any of us tell how much Raphael applied himself to the study; but certainly if that transcendent master of outline did attempt sculpture, he must have been more likely to rival the ancient grecian perfection than any other mortal.'

P. 37. 'Behind the Triclinium [in the church of St. Giovanni, in Laterano,] is another edifice, in which is placed that very holy, and very celebrated stair-case, consisting of twenty-eight steps of marble, taken from the house of Pontius Pilate, and which Christ is reported to have ascended and descended several times. These steps can only be ascended kneeling; but on each side is another staircase, on which a man may, without offence, walk in that upright posture for which God created him; and in which he always moves while he preserves his true dignity undebased by superstition and slavery. An eccentric english friend of mine had indeed the boldness to run up the steps in the center, but he was soon called down with great indignation; his conduct was excused on the supposition of ignorance only. The vast concourse of devout knees was found to wear these



these steps so fast, that wooden covers were made for them; and these are obliged to be often renewed. It should seem that to crawl up these stairs, is one of the most meritorious actions that can be performed. How have I wished for the pencil of a Bunbury to delineate those truly ridiculous groups often to be seen here! So many gouty cardinals, fat priests, and corpulent old ladies, heaving one knee after the other, would, without any exaggeration, make as good a picture as the long minuet, or any other work of the same comical artist. I have seen ten or twelve carriages of the first people in Rome waiting below, which evinced the quality of the penitents then on duty.

Of the monastery of the Chartreux Dr. S. gives the following account :

P. 83. ' The monastery of the Chartreux occupies one of the finest situations in Europe, on a very high hill above the town. Its revenues are immense, and the building equally spacious and magnificent. The church, decorated with precious marbles, jasper, and lapis lazuli, contains some good statues, but more bad ones. Its best pictures are twelve minor prophets, by Spagnuoletto; two others, Moses and another, by Luca Giordano, in the manner of the former; and, above all, the nativity, by Guido, a large picture, which has been engraved. In the sacristy are also some good paintings, especially Peter denying Christ, by M. Angelo da Caravaggio. We were indulged with a sight of the prior's apartments, which are not usually shewn, and they are ornamented with pictures. The treasury far surpassed every thing of the kind we had yet seen. So many rich pieces of plate, such a profusion of gold and jewels, with plenty of holy bones in glass cases, altogether form a severe satire on human folly, and human knavery. A few years ago this convent, not being sufficiently obedient to its chief in Dauphiny, received a severe check, on the remonstrance of the court of France, and can now admit no novices, without express leave from the king of Naples. Since which the monks have ceased to give public dinners, as they formerly did, to any strangers who chose to go and visit them uninvited.

Above this monastery stands the castle of St. Elmo, on the summit of the rock, which is cut away below, so as to render it impregnable. From its ramparts we partook of one of the finest views in Europe. The town of Naples lay like a map under our feet, with a vast extent of ocean on one side, and a delicious country on the other. Vesuvius was capped with clouds. The monks below enjoy nearly the same prospect—why did I say *enjoy*? I verily believe they envy every dog that runs in the streets, and grudge every lazzarone the felicity of basking in the filth of the pavement, because he lives in that world which they have renounced, but on which it is easy to see they look with longing eyes. I noted in every countenance that we met in this mortified dwelling, either a squinting leer of curiosity, or an envious malignity; no traces of even hypocritical devotion. Mere personal austerities, practised for no end but to flatter the proud idea of superior sanctity, cannot fail to debase the mind, as much as virtuous self-denial, and exertions prompted by benevolence and social love, exalt and refine it.

In a long, and entertaining description of the ceremonies in St. Peter's during the holy week, we meet with the following curious passage;

P. 269. ' We then went into the church, and found the pictures uncovered.



uncovered, the altar furnished, and great preparations making for the following day. While we were there the pope came in, attended by his swiss guards, as is his usual custom every day about two o'clock. He first kneeled to the chapel of the sacrament, which was decorated with tapers, and then went to the famous old statue of St. Peter, said to have been made out of a figure of Jupiter Capitolinus. The foot of this he kissed, and applied to his forehead repeatedly, afterwards holding his head under it for a long time. During this, which was really the only contemptible performance of the good man that I ever witnessed, and the only one that staggered my charitable opinion of his probity and good sense, for it is a voluntary ceremony, his guards formed a circle around him. There were scarcely ten people in the church besides. Many of the swiss were smiling, and one of them was guilty of an action that astonished us extremely. As the pope held his head under the toe of the statue, this wicked soldier imitated the action of kicking with his foot, casting an arch smile at his next neighbour. This shews how little the most ignorant are really deceived by mummery and grimace, unless it be accompanied by something great or virtuous. Hypocrisy is often like the silly ostrich, that thinks itself secure if it only hides its head. When the holy father had satisfied his devotion to the great toe of this brazen image, he kneeled for a very long while before the high altar, as the preceding evening, taking snuff several times very deliberately; after which he returned home through the Capella Gregoriana.

The account concludes with this remark:

P. 275. 'For my part, I conformed upon principle, by no means "condemning those who kneeled not," nor complying out of any fear or apprehension with those who did. I considered all these various forms but as another mode of expressing gratitude and devotion to the same God and the same Saviour we all in common revere; and should have but a bad opinion of the heart and principles of any one who could witness many of them, without genuine religious emotions. It would be happy if the differences of religion were less thought of, than those sources of improvement and consolation to which all modes of faith, in common, direct us, though each by a different path.'

We highly admire the liberality of these reflections; but we apprehend many persons, not strangers to rational piety, would find in the mummery of these ceremonies more to excite ridicule, than to inspire religious emotions.

From Rome our traveller proceeds by Loretto to Bologna and Venice; returns, through several italian cities, to Genoa, and passes thence, through Turin, to Geneva. The following are his reflections on entering this city:

VOL. III. P. 144. 'The first thing I heard here was every body in the streets singing airs out of Rousseau's *Devin de Village*, which is often acted here; and his portrait, with various honorary devices, is to be found in every house and shop. What do we learn from hence? That the more public opinion is misled for a time, and made the tool of unjust persecution, it afterwards, with the more violence, takes a contrary bent, when once it finds itself the dupe of designing villainy or bigotry; especially as cruelty is the most detestable of vices, all social crimes being black in proportion as they partake of it. And as power combined with cruelty is the most odious form in which human nature in society can appear, whoever suffers from its malignity, natu-

rally



rally obtains our pity and indulgence, and we exaggerate all his merits. Hence some characters acquire celebrity with very weak pretensions; and hence even the best perhaps have often providentially derived a splendour and authority which human virtue and wisdom are in themselves seldom unmixed or exalted enough to deserve, and still more seldom conspicuous enough to the "swinish multitude" to obtain. Let it be remembered, therefore, by all whom it may concern, that discussion can never finally injure truth, nor persecution root out error; that the way to render a people truly religious, and truly loyal, is to make them intelligent and happy; and the government which does this in the greatest perfection, whatever its form may be, need fear neither atheists, revolutionists, nor levellers; while all those which fail in these points, have so far in themselves the seeds of their own destruction.'

It would be easy to enrich our journal with many other valuable extracts; but we must now take our leave of this intelligent and entertaining traveller, after quoting a short allegorical passage, which may serve to explain his ideas concerning the present character and state of France.

P. 218. 'The french appear to have a great many faults of their own to purge off, before they are capable of settling into a well-regulated state—faults which I am ready to allow in a great measure originated from their former bad government. It has of late been a favourite idea, borrowed from one of their satirists, that a frenchman is like an animal begotten between a monkey and a tyger. If this illiberal reflection were just, could it be expected that such an animal, having been long chained up, goaded, and half-starved, should not be a little unruly when he had broke from his confinement? nor would the goaders deserve a great deal of pity if they felt his fangs. His wounds indeed are dreadful, and no wonder honest John Bull is easily made to believe him as bad as a fiery dragon, and to brandish his horns a little in his own defence; but when he shall find this monster keeps at home, and has perhaps chafed and fretted himself asleep, or, which is rather to be hoped, has laid down quietly, desiring only to eat and drink in peace without a chain, his own generous nature will surely not grudge such comforts, "even to his pretended natural enemy," but will rather regret that the poor animal has found himself obliged to take so much trouble to obtain them. He may also thankfully learn from this example, to eat his own grass in quiet, without running at any body that does not offend him, but to beware of a chain, even though it were of silk or gold.'

By way of appendix, Dr. S. has given a list of the guide books, and local publications, which he made use of on his tour, and of some of the general works on Italy which have fallen in his way. This list, which is accompanied with critical strictures, may be very useful to future travellers.

## HISTORY.

ART. VII. *An impartial History of the late Revolution in France, from its Commencement to the Death of the Queen, and the Execution of the Deputies of the Gironde Party.* In two Volumes. 8vo. 999 p. Price 12s. in boards. Robinsons. 1794.

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AN impartial history of the french revolution is perhaps more than ought at present to be promised. The authors of these volumes profess to affix this epithet to their work, from a consciousness that they do not feel the smallest bias to any party but that of truth and liberty; and they flatter themselves, that their readers will not only find every circumstance fairly represented, but every essential transaction, whoever were the authors or actors, marked in it's proper colours. In order to give the public a general idea of their political principles, they declare that they are neither tory nor republican; that they love liberty as english whigs, and execrate every criminal act, by which so noble a cause is endangered or disgraced. The sincerity of these declarations we are by no means disposed to controvert. But we very much question, whether it be within the compass of human wisdom and virtue, to contemplate recent scenes, such as have lately passed on the political theatre, with a perfectly unbiassed mind; or to represent them with that accurate discrimination and strict fidelity, which at a more distant period may be reasonably expected. It is however very desirable, that the records of these great events should as soon as possible be digested into an historical form, and the undertaking may, perhaps, at the present time, be as successfully executed by writers who take the middle path of english whiggism, as by politicians of any other description: a narrative, drawn up on these principles, may at least have the best chance of being acceptable to englishmen.

The first volume relates the events of the revolution, from the first efforts towards emancipation from slavery, to the termination of the Constituent Assembly. The most material circumstances of this period are properly selected and arranged; and a brief summary is given of the arguments on each side, respecting several of the important subjects which then came under public discussion. Instead of quoting any detached portion of a story which is still fresh in the recollection of every reader, we shall, by way of specimen, copy the account of the discussion concerning the succession to property, and the right of disposing of possessions after death, with some particulars respecting Mirabeau.

Vol. I. P. 395. ' In the outset of the debate, a very judicious distinction was established; and it was determined, 1st, to decide what was proper to be decreed with respect to the effects of persons dying intestate; and adly, whether any restriction ought to be laid on the right of testamentary alienation. In the first part of this investigation, the evils of the existing law of inheritances were strongly depicted. The absurd feudal institution of primogeniture was successfully attacked. It was demonstrated, that no such institution existed among the enlightened nations of antiquity; that it originated among the most barbarous tribes, and in the most uncivilized periods; that, in the present circumstances of society, it was warranted by no motive, no reason, no excuse; that its basis was injustice, its consequences profligacy and crimes; that the heir to a large fortune was generally corrupted by the possession of it, and the younger branches devoted to beggary and prostitution; that its effects in a public view were still more deplorable;



able ; and that it was the principal cause of that inequality among the citizens, which produced most of the vice and all the misery that exists in society. In fine, the opinion, that an equal division of property should take place among the children or relations of persons dying intestate, seemed to meet with unanimous approbation, and was some time after the discussion decreed.

‘ On the other topic, there was a greater diversity of sentiment. In defence of the unlimited power of testators, recourse was had to the sacred light in which property ought always to be regarded ; to the discouragement which would be held forth to industry, if a man was not permitted to dispose of his property agreeably to his inclination. The power of parents over their children was another forcible argument which was resorted to on this topic. To make children independent of their parents, it was said, would be the annihilation of good morals. Youth, it was added, is the torrid zone of human life, and must fall the unresisting prey of temptation, of debauchery, of usury, of every existing corruption and depravity, if possessed of an independent patrimony. The character of a father was represented as the most sacred of titles ; it was that which the deity himself assumes. The equal partition of estates, which was the principal argument employed by the other side, was adduced as a proof in favour of that arrangement which left the disposal of his property to the will of the testator. In the increase of population, it was said, the landed property of individuals would be subdivided into atoms, and the portions would be so extremely small as even to baffle the diligence of the collectors of the land-tax.

‘ The arguments on the other side were not less ingenious. It was said, that the question in this case was simply, whether the will of the law, or the will of the individual, should be obeyed ? The will or determination of the law ought to be preferred, because it was totally exempt from the influence of the passions ; whereas the will of the individual was always under their direction. If the law had determined, therefore, that an equal division of property was for the good of the state, the will of the individual ought not to interfere with the public welfare. The arbitrary disposition of parents not only obstructed the public prosperity, by contributing to the inequality of fortune among the citizens ; but frequently produced the most cruel outrages, by disinheriting their children, from passion or misrepresentation. It was not however contended that the restriction should be so absolute that a parent should have nothing left to distribute as a recompense to a deserving child, nothing to withhold as a check upon one less worthy ; the object was, to leave a part of the inheritance at the disposal of the testator, and to distribute a part in such proportions as should seem most likely to promote the prosperity of the commonwealth.

‘ Of this latter opinion was Mirabeau ; but he spake no longer from the tribune, which had so often resounded with the thunders of his eloquence, but from the dark and silent regions of the dead. While the law of successions continued in agitation, he was seized with an internal disease, the seat of which was said to be the pericar-



pericardium, and at the early age of forty-two was cut off in the meridian of earthly glory. During the most severe part of his illness, and even while struggling in the arms of death, he continued still the man of the public. A few hours before his decease he sent for the bishop of Autun, and observed to him, that the law of inheritances was the order of the day. He requested him to take down his sentiments on the subject, and report them to the national assembly. It is difficult to say whether the affliction with which they heard the news of his death, or the respect which they seemed to pay to his last sentiments, was more honourable and conspicuous. Some suspicions were entertained that he died by poison: but, on opening his body, no proofs were found to justify such a conjecture \*.

\* The present age has not seen a more extraordinary character than M. de Mirabeau. His talents were brilliant, and the times and situation were favourable to the exercise of them. He was formed by nature and by habit to govern and direct a popular assembly. His deep penetration, his promptitude, his fluent eloquence, his powerful voice, were all adapted to command attention, and to silence or confute. Born of a noble, though not of an opulent family, his early education had initiated him in all the engaging, all the social arts; his love of pleasure had led him into a variety of situations, and had made him perfectly acquainted with the human character; the persecution and distress which he had encountered in early life, had rendered him firm; a tedious confinement had made him studious. Few statesmen possessed more extensive views; few orators have been capable of bolder flights, of a more passionate address, or a more energetic expression.

\* Of his private life we profess to know but little: common report, however, has not spoken of him in this view in the most favourable terms. His private character clouded with suspicion his public conduct; though it must be confessed, that there is nothing upon record which justifies such conjectures. Though

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\* \* Dissection, however, does not always afford decisive proof upon this subject. Mirabeau died suddenly, and died at a most critical period—If he died by poison, he certainly was poisoned by some of his own party, for no others could have access to him. It is well known that suspicions were entertained, for some time previous to his death, that he had been purchased by the court; and whether the suspicion was well founded or not, it is certain that the leaders of the jacobins and republican party were extremely jealous of his authority and weight with the people. But whatever was the cause of his death, it was a most unfortunate event for France.—The new constitution was almost entirely his work, and had he lived he would have defended it; and probably by his abilities and power with the people might have prevented many of the calamities and enormities which have since afflicted and disgraced his country.—From the death of Mirabeau almost every public measure in France has been injudicious and impolitic.



he defended royalty, it would be harsh to say that he did it only to promote his interest with the monarch : though he pleaded for the admission of ministers to the legislative body, we have no authority to assert, that he meant to solicit an employment. He professes of himself, that his system of politics was that which is termed the moderate system. Perhaps every man who sees deeply into human nature, and who knows the weakness of mankind, and the instability of popular counsels, will be moderate. He is even said in his last illness to have expressed his fears lest the democratic party of France should go too far in weakening the executive government.

‘ As an orator, the fairest testimony to his memory is the amazing power which he possessed in a numerous and turbulent assembly, and his confessedly excelling all the efforts of his illustrious rivals and contemporaries. The faculty on which he appears most to have valued himself, was that of improving on the observations of others, and perpetually drawing even from his adversaries a copious fund of matter. His writings are unequal, and not unfrequently obscure. In delineating the characters of other men, he is severe, sarcastic, and uncandid ; and in his gallery of portraits (if it be indisputably his) \* he appears to have made sacrifices to jealousy and envy unworthy of his own great talents, and unbecoming a liberal mind.’

In the opinion of the writers of this history, the fun of french liberty set with the constituent assembly ; with it the wisdom, the moderation, the dignity of the nation were dissolved. Agreeably to this opinion, through the remainder of the work, the relations of the proceedings of the subsequent assemblies are commonly accompanied with strong expressions of reprobation. The account of the decree, which deposed the king and his ministers, concludes with these reflections. Vol. II. P. 110.

‘ Thus in a single day was destroyed, by an armed mob, an edifice which had employed the first abilities of France for three successive years in its erection. The french nation, it must be confessed, have evinced more prompt abilities for destroying than for building up, and the paradoxical appellation of “ architects of ruin ” could not have easily found a happier application. This policy (if it can deserve the name) is surely neither happy in its design nor in its effects. It is easier to correct and to amend than to produce a fresh creation, out of chaos to establish order by a motion of the magic wand. It is extremely unwise totally to annihilate a system, before another is prepared to substitute in its room. The constitution of 1789 certainly abounded with defects ; but it would have been safer gradually to rectify these, than to deliver over the nation for an indefinite space of time a prey to anarchy, licentiousness, and disorder.

‘ Of the guilt or innocence of the king, posterity will speak in more decisive terms than we are able at present. If he was really a party to the league of despots which was formed for the ruin of

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\* This, however, is more than doubted by some good judges.—Why have we not an authentic collection of his works ?



his country, the fact will certainly extenuate, if not justify, the violences of the 10th of august; but in the mean time, the evidence which has hitherto come before us, allows us to charge him with no design more criminal than that which reason and candour must approve, and which there is room to believe was that of Rochefoucault, of La Fayette, and the most disinterested patriots of France; that of removing his person, and those of the members of the legislature, from the degrading insults, the pernicious influence, and the alarming outrages of the Lazzaroni of Paris; and till some such measure shall be adopted, whether the form of government be republican or aristocratic, it is but too certain that France will not enjoy the benefits of any government at all, but both her executive and legislative powers must languish under the horrid tyranny of a faction, and that faction will be the most profligate and unprincipled that the whole nation can furnish.

‘ From the example of France, free states may in after-ages derive some instructive lessons. Supposing the utmost that the republicans assert to be true; supposing that the treachery of the king had rendered his deposition necessary, and that the assault on the Tuilleries was the laudable effort of a great nation to liberate itself from impending slavery; still the course which that party afterwards pursued was neither wise, patriotic, nor humane. They established their power not by conciliatory measures, but by persecution; not by justice and wisdom, but by assassination and massacre. The insults offered to the fallen monarch were only calculated to render him a more interesting object; the prosecution and execution of the inferior agents of royalty could be of no use where royalty was no more, and was only calculated to increase the number of the disaffected party. If it was necessary to abolish monarchy, and to summon a convention, past experience should have dictated the necessity of assembling that convention in another part of the kingdom; and a form of a constitution ought to have been ready to present to that body, as soon as it was prepared to receive it.

‘ Other free states instructed by this example, when they find it necessary to reform their government, will beware of employing the ministry of the populace to effect this difficult undertaking. They will study rather to improve than to overturn; and their decisions will be the result of investigation rather than of impulse; they will be voted not by acclamation, but after serious debate and temperate deliberation. They will provide against the audience being more numerous and more powerful than the legislature itself, and will protect it from the degradation of being influenced by clubs. A reform conducted upon these principles will cease to be that object of terror and abhorrence which french anarchy has rendered the very word itself; and the selfish or the senseless only will clamour against it.

‘ Another caution will be suggested by these proceedings to those who attempt revolutions by illegitimate means. The most active conspirators of the 10th of august have, we believe, already heartily repented of the act. Some of them have since been sacrificed



sacrificed to the very means which they employed themselves ; the rest behold themselves supplanted in the favour of the populace by a more vigorous but perhaps more atrocious faction. They have sown, and others have reaped ; the guilt and the danger was theirs, but Robespierre and Danton have obtained the reward.'

Upon the famous decree of fraternization, it is remarked ;

P. 195. ' That almost every government (and despotic governments more particularly) *do actually* take advantage of the disquietudes and insurrections of the people in other states, in plain terms *do fraternize* them, is a truth that cannot be denied ; but it is only the circumstances of the case that can determine a free state in the adoption of such a measure. A general law upon the subject was, therefore, the grossest of absurdities, and was liable to be, as it in fact has been, misconstrued. It was no less than a dereliction of their own principles, a folly of the most enormous kind ; while the french people was suffering from the unjust principle of foreign nations presuming to regulate its *domestic* concerns, to countenance the interference by its own example !

' When we censure these proceedings,—are we the enemies of liberty or of France ?—No ! the cause of liberty is sacred in our estimation ; but we can make a distinction between the *cause* itself, and the means which have been erroneously employed to promote it : the former is unimpeachable ; the latter have been frequently deserving of censure. We wish sincerely, as britons and as men, to see a *free* government established in France. We execrate the league which has been formed against her independence ; in an interested view we regard that independence as essential to the balance of Europe, and as the best barrier to this island against the ambition of continental powers. But we see with regret, in this instance, that it is not the heroism of a people that will save the country ! but that wisdom in council is even more wanted than valour in the field.'

From the preceding extract our readers will perceive that the authors of this history, though by no means adverse to limited monarchy, disapprove of the present war. With their further sentiments on this subject we shall conclude our extracts. P. 349.

' With respect to the *war* in which this country is at present engaged with France—we are willing, in common candour, to acquit the british ministry of the atrocious charge of having at all entered into the views of the combined powers in the absurd project for a partition of France ; and we believe the accusation to be a gross and unfounded calumny. This will not, we confess, apologize for the want of prudence in our ministry in departing from that system of strict neutrality which was so entirely essential to our prosperity. From this concession it will be evident, that we think our ministry was precipitate in hastening a rupture with France ; and indeed we do not find the reasons for those measures which involved us in hostilities well founded. Two causes were assigned by the minister for breaking with the french nation ; but these were surely quite inconsistent with each other. The first was the atrocity and villainy of their conduct ; the



second, the fear that their example might be followed in this country. Surely we are correct in saying these two reasons were perfectly inconsistent. The *more atrocious* the conduct of the french, the less the danger that any other nation should copy their example; and the truth is, that though every society is liable to be infested with a few enthusiasts and visionaries, the example of France has operated as a complete warning to Britain, and as a decisive antidote to the extension of democratic principles, which had perhaps been rather promoted by the successful example of America.

‘ If it were permitted to scrutinize into the secrets of cabinets, perhaps we might find that the motive of the english ministry in provoking, and that of the french in declaring war, was on each side a vain-glorious and absurd hope of conquest. It is to be presumed, that both parties have learned a little wisdom from recent experience; and we should be happy to find that the result of that wisdom should be the re-establishment of peace. It is an insult upon common sense, to say there is no person with whom we can treat. No matter through what medium tranquillity is restored. Whoever is proclaimed by the public voice the agent of any people, with that person (whatever his moral character) it must be lawful to transact all necessary business.

‘ We conclude therefore in earnestly recommending peace, by whatever means it may be achieved. Let us leave the french to answer for their own sins. Whatever may be *their* code of faith, it is ours to believe in a providential ruler, the avenger of injustice and of cruelty. A particular society does not trench on the divine prerogative, when it punishes individual crimes, committed in defiance of those laws which it has established for the security of its own members; but when one nation marches in warlike array to punish the sins of another nation, the attempt favours too much of quixotism, and the only consequence is commonly the sacrifice of many innocent and meritorious lives.

‘ Admitting the truth of all that has been alleged of the depravity of the french (and certainly we cannot be accused of any disposition to controvert it), still the question will not easily be answered, “What interest can Great Britain have in the contest? what ultimate advantage are *we* to derive from it?” If the french are, as they are represented, “a worthless, depraved, incorrigible people,” are the blood and treasure of Britain to be lavished, are her manufactures and commerce to be sacrificed, for the purpose of framing a government for a people, who cannot upon these principles be worthy of the slightest exertion? But, it will be said, “the whole nation is not to be blamed for the crimes of a faction; the majority may probably wish for a better arrangement.”—Leave then the majority to reform their own government. “But the emigrants at least are deserving persons, and ought to be restored to their rights and property.”—Bestow upon the emigrants but one half of the waste lands, which it is reported are shortly to be sold, and present them with but one half of one year’s military expenditure, and you will do ~~them~~ a much more



essential kindness than by instantly restoring them (were it even in your power) to their former situation.

‘It is the grossest of absurdities to suppose that french principles can ever make an extensive progress in this country, unless indeed the public distress should drive the people to desperation. We repeat it, the french have acted in such a manner, that the most despotic prince in Europe may slumber in security; since there is scarcely a people that would not be disposed to submit to the most oppressive mandates of authority, rather than *fraternize* with them, or imitate their dreadful example. In one word, it is not France for which we plead—we plead for ourselves. We plead for the distresses of the poor, for the embarrassments of the manufacturer, for the lives of those who are most dear to us, for that blood which is much too precious to be shed in this fruitless, this thankless quarrel.’

We must not take our leave of this work, which we think on the whole a very respectable performance, without noticing one sentiment (introduced in our authors reflections on the religious opinions of France) which we cannot but consider as extremely hostile to freedom of inquiry. Having pronounced France to have been *undone* by the flimsy writings of that wretched caviller Voltaire, whilst they profess to venerate the cause of religious toleration, they call upon the civil magistrate to take care, that ‘every impious scoffer who presumes to aim his destructive shafts at any of the great doctrines of religion, be severely punished, and his writings strictly prohibited;’ and add, that, till this is the case, no government can be safe, nor will it be possible to maintain order, or even common honesty among men. Since the magistrate, who punishes offences against *the great doctrines of religion*, must first determine what they are; it cannot be doubted that, in following this sanguinary suggestion, government would open the flood-gates of persecution. The great truths, which are the foundation of morality, may surely be safely trusted to the force of their own evidence, without surrounding them with civil pains and penalties. It was as wisely as magnanimously said by George II, that there should be no persecution in his reign.

This work is enlarged and improved from the account of the french revolution given in the New Annual Register. The authors have prefixed a list of their authorities, and subjoined copies of the french constitution, as settled the third of september, 1791, and of the declaration of the rights of man, agreed to by the citizens, june the twenty-third, 1793. O. S.

#### MEDICINE. SURGERY. MIDWIFERY.

ART. VI. *Medical Inquiries and Observations*. By Benjamin Rush, M. D. Professor of the Institutes of Medicine, and of Clinical Practice in the University of Pennsylvania. Vol. II. 8vo. 321 pages. Philadelphia. 1793.

SOME of the labours of this ingenious physician we have already noticed, in the fifth volume of our journal. The present, which is a continuation of the same work, the author has been encouraged to offer



offer to the public, from the very flattering reception given to the former volume. Three of the papers contained in this publication have appeared some time since; two of them in pamphlets, and the third in the second volume of the American Philosophical Transactions. They are here republished, with notes. In the prefatory part of the work the author introduces his apology for the novelty of the opinions contained in some of these essays, and for their premature appearance; 'but,' says he, 'I have preferred at every hazard, sending them thus early into the world, from a desire that my opinions and practice may be corrected, or supported, by the auxiliary observations and reasonings of my medical brethren; and that several formidable diseases may thereby be opposed, not by an individual only, but by the confederated exertions of men of different talents, and situations, in every part of the republic of medicine.'

The papers which compose the volume before us are of unequal merit and importance, but they all appear deserving of attention, either from the curious facts and observations which they contain, or the manner in which the different subjects have been reasoned upon and examined by the author. They are

I. An inquiry into the influence of physical causes upon the moral faculty, delivered before the American philosophical society, held in Philadelphia, on the 27th of february, 1786.

In this very curious and interesting paper, the author enters into an extensive field of reasoning and speculation, respecting the moral faculty. By this faculty, the author means a power in the human mind of distinguishing and choosing good and evil; which is a native principle, and though capable of improvement by experience and reflection, is not derived from either of them. In support of this, St. Paul and Cicero are quoted. This faculty, he thinks, has frequently been confounded with conscience, which is a distinct and independent power of the mind. It performs the office of a lawgiver, while the business of conscience is to do the duty of a judge; and is to the conscience what taste is to the judgment, and sensation to perception. In it's operations it is quick, and acts without reflection; while conscience follows with deliberate steps, and properly measures her actions. It exercises itself upon the actions of others, and approves or disapproves them; but conscience confines it's operations to it's own actions only.—These two powers of the mind, he asserts, to be generally in exact proportion to each other; though sometimes they may exist in different degrees in the same person.

The controversy respecting the metaphysical question, whether the conscience be seated in the will or in the understanding, can in our author's opinion be only determined, by allowing the will to be the seat of the moral faculty, and the understanding the seat of conscience. Respecting the nature of the union of these two moral principles with the will and understanding, the author does not inquire.

Virtue and vice he conceives to consist in *action* and not in opinion, and that this action has it's seat in the *will* and not in the conscience; he therefore confines his inquiries principally to the influence of physical causes on the moral power of the mind, connected with volition, although several of these causes he afterwards shows to act likewise upon the conscience. The state of the moral faculty is visi-



ble in actions that affect the well-being of society : but the state of the conscience is invisible, and consequently removed out of the way of investigation.

Different names have been given by different authors to this faculty, but Dr. R. has with propriety adopted that of the moral faculty from Dr. Beattie.

In order to explain the effects of physical causes upon the moral faculty, our author endeavours to show their effects upon the memory, the imagination, and the judgment ; and to point out the analogy between their operation on the intellectual powers of the mind and the moral faculty. On this point many of the questions, which the author has put, will probably not be answered in the manner that he has supposed. After observing, that the celebrated Servin, whose character has been finely drawn by the duke of Sully, in his memoirs, is an example of the total want of the moral faculty, in place of which, there was an uncommon extension of all the other powers of his mind ; the doctor concludes, that

P. 9. ‘ It was probably a state of the human mind such as has been described, that our Saviour alluded to in the disciple, who was about to betray him, when he called him “ a devil.” Perhaps the essence of depravity in infernal spirits, consists in their being wholly devoid of a moral faculty. In them the will has probably lost the power of choosing, as well as the capacity of enjoying moral good. It is true, we read of their trembling in a belief of the existence of a God, and of their anticipating future punishment by asking, whether they were to be tormented before their time : but this is the effect of conscience, and hence arises another argument in favour of this judicial power of the mind, being distinct from the moral faculty. It would seem as if the Supreme Being had preserved the moral faculty in man from the ruins of his fall, on purpose to guide him back again to Paradise, and at the same time had constituted the conscience, both in men and in fallen spirits, a kind of royalty in his moral empire, on purpose to shew his property in all intelligent creatures, and their original resemblance to himself. Perhaps the essence of moral depravity in man consists in a total, but temporary suspension of the power of conscience. Persons in this situation are emphatically said in the scriptures to be “ past feeling”—and to have their consciences seared, with a “ hot iron”—they are likewise said to be “ twice dead”—that is, the same torpor or moral insensibility, has seized both the moral faculty and the conscience.’

In this part of the author’s paper, several curious facts and observations respecting the effects of different diseases on the intellectual powers of the mind, are brought in support of the former reasoning. The very low degrees of moral perception, that have been discovered in different african and russian tribes of men, do not, in our author’s opinion, invalidate the proposition ‘ of the universal and essential existence of a moral faculty in the human mind,’ any more than the very inferior state of their intellects prove, that reason is not natural to man. In short, the author supposes, that the moral faculty may remain concealed, as it were, for want of being properly roused into action.

Dr. R. after attempting to obviate any objections that may be brought against the doctrine of the influence of physical causes upon the



the moral faculty, from a supposition of it's being favourable to the opinion of the *materiality* of the soul, begins this part of his essay with endeavouring to supply the defects of the nosologist, by using the term *micronomia*, to signify the partial or impaired action of the moral faculty; and by making the term *anomia* to denote the total absence of it. The author thinks it immaterial, whether the physical causes, which are here brought forward, act upon the moral faculty by the medium of the senses—the passions—the memory—or the imagination.—Their influence he considers as equally certain, whether they act as remote, pre-disposing, or occasional causes.

The inquiry concerning the effects of different causes upon the moral faculty is extended to a considerable length, and includes a great variety of effects, the chief of which are those arising from climate, diet, certain drinks, extreme hunger, diseases, idleness, labour, cleanliness, &c. On each of these the author makes many pertinent and judicious observations, but our limits prevent us from following him. It is not, he afterwards informs us, to be supposed, from what he has said, that 'the influence of physical causes upon the moral faculty, renders the agency of divine influence unnecessary to our moral happiness. I only maintain,' says he, 'that the operations of the divine government are carried on, in the moral as in the natural world, by the instrumentality of second causes.'

P. 38. 'I cannot help remarking under this head, that if the conditions of those parts of the human body which are connected with the human soul, influence morals, the same reason may be given for a virtuous education, that has been admitted for teaching music and the pronunciation of foreign languages, in the early and yielding state of those organs, which form the voice and speech. Such is the effect of a moral education, that we often see it's fruits in advanced stages of life, after the religious principles which were connected with it, have been renounced; just as we perceive the same care in a surgeon in his attendance upon patients, after the sympathy which first produced this care, has ceased to operate upon his mind. The boasted morality of the deists, is I believe, in most cases, the offspring of habits, produced originally by the principles and precepts of christianity. Hence appears the wisdom of Solomon's advice—"Train up a child in the way he should go, and when he is old he will not," I had almost said, he cannot "depart from it."

'Thus have I enumerated the principal causes, which act mechanically upon morals. If from the combined action of physical powers that are opposed to each other, the moral faculty should become stationary, or if the virtue or vice produced by them, should form a neutral quality, composed of both of them, I hope it will not call in question the truth of our general propositions. I have only mentioned the effects of physical causes in a simple state.'

Our ideas upon the present subject, he thinks, might be much enlarged by an accurate investigation of the effects of imitation, habit, and association upon morals. The remarks respecting the cultivation of the moral faculty are judicious, and show the author to have thought deeply on the subject.—This very ingenious paper is concluded by an affectionate address to the counsellors and senators of Pennsylvania, part of which we shall subjoin.



P. 55. 'Nothing can be politically right, that is morally wrong; and no necessity can ever sanctify a law, that is contrary to equity. Virtue is the soul of a republic. To promote this, laws for the suppression of vice and immorality will be as ineffectual, as the increase and enlargement of gaols. There is but one method of preventing crimes, and of rendering a republican form of government durable, and that is by disseminating the seeds of virtue and knowledge through every part of the state, by means of proper modes and places of education, and this can be done effectually only, by the interference and aid of the legislature. I am so deeply impressed with the truth of this opinion, that were this evening to be the last of my life, I would not only say to the asylum of my ancestors, and my beloved native country, with the patriot of Venice, "Esto perpetua"—But I would add, as the last proof of my affection for her, my parting advice to the guardians of her liberties, "To establish and support public schools in every part of the state."

II. An Inquiry into the Effects of Spirituous Liquors upon the Human Body, and their Influence upon the Happiness of Society.—The author begins this useful inquiry by an explanation of what is to be understood by spirituous liquors. 'They are such as are procured by distillation from fermented juices or substances of any kind.' They were formerly only employed in medicine, but now constitute a principal part of the drinks of different countries. Since their introduction, it has been observed by physicians, that several new diseases have appeared, as well as new symptoms in old ones. The first operation of spirits is stimulant. They accelerate the circulation of the blood, and produce a degree of heat in the body. 'Soon afterwards they become what is called sedative.' The author ought probably to have said, that, after the cessation of the excessive excitement which they give to the system, a state of debility or weakness takes place. The effects of spirituous liquors on the human frame are various; in strong constitutions accustomed to hard labour, they are generally slow in their appearance. The diseases which proceed from the use of spirits, and which Dr. Rush particularly notices are, 1st. *A sickness at the stomach and vomiting in the morning.* 2. *An universal dropsy.* 3. *Obstruction of the liver.* 4. *Diabetes.* 5. *Pains in the limbs.* 6. *Hoarseness and cough.* 7. *Epilepsy.* 8. *Madness.* 9. *Palsy.* 10. *Apoplexy.*

P. 62. 'The danger to life from the diseases which have been mentioned is well known. I do not think it extravagant therefore to repeat here, what has been often said, that spirituous liquors destroy more lives than the sword. War has its intervals of destruction—but spirits operate at all times and seasons upon human life. The ravages of war are confined to but one part of the human species, viz. to men; but spirits act too often upon persons who are exempted from the dangers of war by age or sex; and lastly, war destroys only those persons who allow the use of arms to be lawful, whereas spirits insinuate their fatal effects among people, whose principles are opposed to the effusion of human blood.'

The mind suffers considerably also by the effects of strong liquors. They are first evident in the temper, which becomes peevish and quarrelsome; and such persons as these afterwards by degrees lose the moral sense entirely. In hard drinkers the *understanding* is likewise often deranged



and impaired. The pernicious effects of spirits on *property* are ably pointed out; after which the author passes to the enumeration of the general causes, that produce an intemperate use of spirituous liquors, and to oppose some of the prejudices in favour of their being employed. The only cases where spirituous liquors are necessary, in the author's opinion, are 'where the body has been exhausted by any causes, and faintness, or a stoppage in the circulation of the blood has been produced;' and where 'the body has been long exposed to wet and cold weather.'—Dr. R. next considers the drinks necessary to supply the place of spirituous liquors. They are very numerous, and seem well calculated to fulfil the intention of the author, whose observations are in general useful and important.

P. 81. 'If the facts that have been stated, have produced in any of my readers, who have suffered from the use of spirituous liquors, a resolution to abstain from them hereafter, I must beg leave to inform them, that they must leave them off *suddenly* and *entirely*. No man was ever *gradually* reformed from drinking spirits. He must not only avoid tasting, but even smelling them, until long habits of abstinence have subdued his affection for them. To prevent his feeling any inconveniences from the sudden loss of their stimulus upon his stomach, he should drink plentifully of camomile or of any other bitter tea, or a few glasses of sound old wine every day. I have great pleasure in adding, that I have seen a number of people who have been *effectually* restored to health—to character—and to usefulness to their families and to society, by following this advice.'

### III. An Inquiry into the Causes and Cure of the pulmonary Consumption.

In a former essay, entitled "*Thoughts on the pulmonary Consumption*," the author attempted to prove, that the disease in question was the effect of causes that induced general debility, and that our intentions of cure should be directed to such remedies as acted upon the whole system. In the present inquiry he therefore endeavours to establish the truth of those opinions, by a full detail of facts and reasonings. That the pulmonary consumption is a disease of debility, Dr. R. infers from the remote and exciting causes that produce it; from the occupations and habits of the persons most liable to it; and from the period in which people are most subject to the disease.—That it is a primary disease of the *whole* system, he supposes, from the causes inducing it acting on the whole system; from the symptoms of general debility, which always precede the affection of the lungs; from it's alternating with other diseases that evidently belong to the whole system; from 'it's analogy with several other diseases which, though accompanied by local affections, are obviously produced by a morbid state of the whole system;' from it's existing without ulcers in the lungs; and from 'it's being relieved or cured, only by remedies which act upon the whole system.'

The author next attempts to apply the principles, which he has laid down, to explain the supposed proximate causes of the disease, which have been said to be abscesses in the lungs, hæmoptysis, tubercles, catarrh, hereditary diathesis, contagion, and the matter of cutaneous

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\* Medical Inquiries and Observations. Analyt. Review, Vol. v. p. 325.



eruptions or sores repelled and thrown upon the lungs. On each of these causes, the author has given a variety of observations; some of which are judicious and interesting.—If, however, the reasonings founded on the facts stated in this part of the work be just, it will follow, that the cough, tubercles, ulcers, and purulent or bloody discharges, which occur in this disease, are the *effects* and not the *causes* of the complaint; and that all attempts to cure it by inquiring into the nature of tubercles and ulcers, or into the quality of the different discharges from the lungs, are idle and ineffectual.

After this, Dr. R. comes to the application of his theory to practice. Here his observations are of considerable importance to the practitioner.

P. 107. ' If the consumption be a disease of general debility, it becomes us to attempt the cure of it in its first stage,—that is, before it produce the symptoms of cough, bloody or purulent discharges from the lungs, and inflammatory or hectic fever. The symptoms which mark this first stage, are too seldom observed; or if observed, they are too often treated with equal neglect by patients and physicians. I shall briefly enumerate these symptoms. They are a slight fever increased by the least exercise,—a burning and dryness in the palms of the hands, more especially towards evening,—rheumy eyes upon waking from sleep,—an increase of urine,—a dryness of the skin, more especially of the feet in the morning,—an occasional flushing in one, and sometimes in both cheeks,—a hoarseness,—a slight or acute pain in the breast,—a fixed pain in one side, or shooting pains in both sides,—head-ach,—occasional sick and fainty fits,—a deficiency of appetite, and a general indisposition to exercise or motion of every kind.'

The remedy principally recommended in this stage of the disease is the avoiding of the remote and exciting causes of the disorder, such as sedentary employments, damp and cold situations, and every thing that tends to debilitate the body. In this incipient stage of the complaint, and where it is not removed by avoiding the above causes, the author has recourse to the *cold bath*, *steel*, and *bark*. To these remedies a moderately stimulating diet and gentle exercise are to be added. If the disease be not removed at this period, it generally terminates in some form of pulmonary affection. The different ways in which this disease may terminate are fully pointed out, and several very necessary and useful distinctions introduced. On the cure of the different kinds of pulmonary consumption, the author's observations go to the establishment of a *palliative* and a *radical* plan of treatment. The *palliative* method of cure, in the three different kinds of consumption, is fully laid down and remarked upon. Though the directions, which Dr. R. has given, are in general important and highly proper, yet he seems to us to place too much confidence in repeated bleedings in the inflammatory species of the disease. At least in most European countries such frequent bleedings are evidently prejudicial, even in this stage of the disorder. Nor is this plan of treatment perfectly consistent with the opinion which the author has formed of the nature of pulmonary consumption, however he may attempt to explain it. That bleeding may be sometimes usefully employed in the inflammatory stage of a pulmonary consumption, there cannot be the smallest doubt;



doubt; but it must be used with great caution, and not in such a copious manner as Dr. R. appears to advise.

In treating of the *radical* cure of this disorder, the author chiefly considers exercise, which he divides into different kinds, viz. *active*, *passive*, and *mixed*. The remarks on each of these kinds of exercise deserve the attention of the physician. Though we have a good opinion of a proper degree of exercise in the cure of this disease, we cannot avoid thinking that our author rests too much upon it.

#### IV. Observations on the Symptoms and Cure of Dropsies.

In this paper Dr. R. thinks, that whether we allow 'the exhaling and absorbing vessels to be affected in general dropsies by preternatural debility, palsy, or rupture, or by a retrograde motion of their fluids,' we must admit their exhaling and absorbing power to be materially affected by too great or too little action in the arterial system. A deficient action in the arteries has long been known to favour dropical effusions; but it has not been so well understood that these effusions are sometimes promoted, and their absorption prevented by too much action in the same vessels. By too much action in the arterial system, the author means a certain morbid excitement in the arteries, attended with an unnatural force, which is evident to the sense of touch, and which is very different from the excitement of the arteries in inflammatory fevers.

P. 165. 'That debility should, under certain circumstances, dispose to excessive action, and that excessive action should occur in one part of the body, at the same time that debility prevailed in every other, are abundantly evident from the history and phenomena of many diseases. Inflammatory fever, active hæmorrhages, tonic gout, asthma, apoplexy, palsy, however much they are accompanied by excessive action in the arterial system, are always preceded by original debility, and are always accompanied by obvious debility in every other part of the system.

'But it has been less observed by physicians, that an undue force or excess of action occurs in the arterial system in certain dropsies, and that the same theory which explains the union of predisposing and nearly general debility, with a partial excitement and preternatural action in the arterial system, in the diseases before mentioned, will explain the symptoms and cure of certain dropsies.'

The symptoms which indicate a morbid excitement and preternatural action of the arterial system are here fully detailed, and remarked upon with some ingenuity. A further proof of the too great action of the arterial system in certain cases of dropsy is attempted, from the consideration of the history of the effects of different remedies used in the cure of these disorders. In advising the antispasmodic method of treatment in certain dropsies, Dr. R. with great propriety confines himself to the dropsies of those climates, which dispose to diseases of too much action of the system.

Atonic dropsies may, in our author's opinion, be easily distinguished by their occurring in habits naturally weak, by their being produced by chronic causes, by their being attended by a weak and quick pulse, and by little unnatural heat or thirst.

P. 192. 'Thus have I endeavoured to prove, that two distinct and opposite states of action take place in dropsies, and have mentioned the remedies which are proper for each of them under separate heads.



heads. But I suspect that dropsies are often connected with a certain intermediate or mixed action in the arterial system analogous to the typhoid action which takes place in certain fevers. I am led to adopt this opinion, not only from having observed mixed action to be so universal in most of the diseases of the arterial and nervous system, but because I have so frequently observed dropical swellings to follow the scarlatina, and the puerperile fever, two diseases which appear to derive their peculiar character from a mixture of excess and deficiency of *force*, combined with irregularity of action in the arterial system. In dropsies of mixed action where too much force prevails in the action of some, and too little in the action of other of the arterial fibres, the remedies must be debilitating or stimulating, according to the greater or less predominance of tonic or atonic diathesis in the arterial system.'

#### V. An Inquiry into the Causes and Cure of the internal Dropfy of the Brain.

A want of success in the treatment of internal dropsies of the brain first led our author to doubt the common theory respecting this disease, and to believe, that, instead of it's being considered as an idiopathic dropfy, the effusion of water should only be estimated as the effect of some primary inflammation, or congestion of blood in the brain. In this opinion the author was confirmed by Dr. Quin's account of the disease. After a very full and exact history of the complaint, we meet with a variety of interesting facts respecting the nature of the disease, which our author, or his medical friends have observed. The causes inducing this disorder Dr. R. supposes to act either *directly* on the brain, or *indirectly* on it through the medium of the whole system. The causes acting *directly* on the brain are falls, or bruises on the head, certain positions of the body or childish plays which induce congestion or inflammation, and which are succeeded by an effusion of water in the brain. The *indirect* causes are more frequent and numerous, and less inspected than those already mentioned. *Intermitting, remitting, and continual* fevers, as well as many other disorders, the author seems to think, act in this way in producing the disease. The principal remedies in this disease, according to the theory which the doctor has formed of it, are repeated bleeding and purging in it's commencement. 'For,' says he,

P. 223. 'I believe, with Dr. Quin, that this disorder is much more frequent than is commonly supposed. I can recollect many cases of anomalous fever and head-ach in children, which have excited the most distressing apprehensions of an approaching internal dropfy of the brain, but which have yielded in a few days to bleeding, or to purges and blisters. I think it probable, that some, or perhaps most of these cases, might have terminated in an effusion of water in the brain, had they been left to themselves, or not been treated with the above remedies. I believe further, that it is often prevented by all those physicians who treat the first stage of febrile diseases in children with evacuations, just as the pulmonary consumption is prevented by bleeding, and low diet, in an inflammatory catarrh.'

Blisters may also be employed in this stage of the complaint as well as in every other. The want of success from the use of mercury, in our author's opinion, is to be attributed to it's being given before the inflammatory action of the system is sufficiently subdued by evacuations.



euations. In the last stage of this disease advantage may be expected from bark, wine, and opium.

VI. An Account of the Measles, as they appeared in Philadelphia, in the Spring of 1789.

The author introduces this description of the measles, by an account of the state of the weather for some time previous to their appearance. After this he mentions the different symptoms which attended them with great accuracy and distinctness. The disease had generally it's *precursor*, which was either a gum-boil, or a sore on the tongue.

The measles the author supposes to follow 'the analogy of the small-pox, which affects so superficially as to be taken a second time, and which produce on persons who have had them, what are called the nurse pock.' They also, he thinks, follow the analogy of another disease, viz. the scarlatina anginosa. From this the author is led to conceive, that he has discovered a new species of this disorder, which he calls *internal measles*, in order to distinguish it from that kind which is *external*. It does not appear to us, that this discovery is of that importance that the author seems to think it, or that it will lead to any very useful alteration in practice.

VII. An Account of the Influenza, as it appeared in Philadelphia, in the Autumn of 1789—in the Spring of 1790—and in the Winter of 1791.

In this paper we have a very accurate description of the symptoms, causes, and method of cure of the disease.

VIII. An Inquiry into the Causes of the Increase of Bilious and Intermitting Fevers in Pennsylvania, read in the American Philosophical Society, December 16th, 1785.

Pennsylvania for some time past has been observed to be more sickly than formerly. Fevers, which had appeared formerly chiefly on the banks of creeks and rivers, and in the vicinity of mill-ponds, now are met with in the more remote parts and in the highest situations. This change respecting the healthiness of the country, Dr. R. traces to three causes. '1. The establishment and increase of mill-ponds. 2. The cutting down of wood under certain circumstances. 3. The different and unequal quantities of rain which have fallen within these last seven years.' Particular instances are brought in proof of each of these. The means of obviating and preventing fevers, and for rendering the country healthy again, are next pointed out. They appear to be important and to deserve attention.

IX. An Inquiry into the Causes and Cure of sore Legs.

The difficulty of curing sore legs has been universally acknowledged, and the author here ascribes it to the uniform and indiscriminate method of treating them, arising from the want of a theory to explain their proximate cause. Sore legs he supposes to be a disease of general debility, and for the most part of the indirect kind. From the nature of the causes which induce them, and from the diseases which they either precede or follow, he also infers, that they are a disease of the whole system. 'In all cases of sore legs there is a tonic and atonic state of the whole system. The same state of excessive or deficient action takes place in the parts which are affected by the sores.' The remedies, he therefore thinks, should be *general* and *local*. The *general* remedies in the tonic state of these sores are blood-letting, gentle purges, nitre, a temperate diet, and a cool pur-  
*local*



*local* ones, in the same state of the system, we find to be cold water, soft poultices of bread and milk, dry lint, and rest, with an horizontal position of the leg.

Of the atonic kind of sore legs, or those attended with too little general and local action, the proper remedies are bark, mercury, mineral tonics, gentle exercise, a nutritious diet, wort, and opium. The *local* applications in this state of the complaint are gentle escharotic substances, tight bandages, &c. Cleanliness is also of the utmost importance. The paper is concluded by some general observations with respect to the disease in question.

X. An Account of the State of the Body and Mind in old Age; with Observations on its Diseases, and their Remedies.

After mentioning the circumstances which seem to be favourable to the attainment of long life, the author remarks that,

P. 303. 'Notwithstanding there appears in the human body a certain capacity of long life, which seems to dispose it to preserve its existence in every situation; yet this capacity does not always protect it from premature destruction; for among the old people whom I examined, I scarcely met with one who had not lost brothers or sisters, in early and middle life, who were born under circumstances equally favourable to longevity with themselves.'

Dr. R. next takes notice of the different phenomena of body and mind which happen in old age.

The paper closes by a detail of the diseases of old age, and the remedies which are most proper to remove or mitigate them.

The present inquiries, although they may probably in *some* respects be considered as visionary, on the whole will be found to contain a pretty large proportion of important information, much ingenious reasoning, and some curious and interesting facts. They clearly prove Dr. R. to have thought deeply on other subjects than those immediately connected with his profession.

ART. VII. *Observations on the Cause, Nature, and Treatment of the Epidemic Disorder, prevalent in Philadelphia.* By D. Naffy, M. D. Member of the American Philosophical Society, &c. 8vo. 48 pages. Philadelphia. 1793.

MANY very different accounts of the fatal disease, which lately raged in Philadelphia, have been given to the public by means of newspapers, and other vehicles of communication, but none of them have stated the particular nature of the complaint, or given an accurate history of the different symptoms that attended it. This, however, seems to be the intention of the author of the small pamphlet now before us: for he observes, that the result of the great difference of opinion among the physicians, with respect to the nature of the disease, 'has been, that each prescribed according to his own manner, as well for preserving persons against the contagion, as for treating the disease, by bleedings, drastic purges, by stimulants, by diluents, by demulcents, by antiseptics, and by tonics, without pointing out, in the smallest degree, the circumstances, or particular cases, wherein such medicines might be employed or rejected.' 'Thus,' continues he, page 9, 'the most credulous amongst the people, alarmed by the public papers, and by the numerous precautions advised to be taken against the pretended pestilence,



lence, began to administer medicines to themselves, and in order to avoid imaginary evils, produced real ones; some by having recourse to the heating regimen, gave additional fire to their disease, and thus created their own graves:—others applied to physicians, who, smitten with fear, thought that they perceived pestilential appearances in a common disorder, and ordered medicines which could only add to the evil. Of consequence, those who did not fall a sacrifice, recovered with difficulty. Hence the number of the sick and dead have amazingly increased; and the sentiment of fear operating upon every mind, has made the greatest part of the inhabitants to leave the city, and forsake in it, without attendance or assistance, the sick, who were not able to quit it.

The author thinks, that all epidemics are the effect of a common and universal cause, and that they are more or less contagious. If the air be not infected, diseases, he supposes, cannot be epidemic. ‘The vitiated nature of aliments, or a derangement of the temperature of the atmosphere,’ he seems to think the causes of them. The first objects of his inquiry are therefore to explain the following questions:—‘What can be the cause of that corruption of the air?—And for what reason are the natives, and those inured to the climate of Philadelphia, alone infected with the prevailing disease, while foreigners escape it?’ These questions are attempted to be answered from the excessive heat of the preceding summer, and the consequent great number of insects, which were necessarily destroyed by the subsequent winter; the great variations of the weather in the following winter; and the almost constant rain till the end of the spring. The waters without being frozen had been stagnant. The entrails of the fish made use of in the city, and cast by the side of the Delaware, the rotten skins of dead animals and reptiles left near the wharfs, or at a small distance from the city, have all, in this writer’s opinion, contributed to fill the air with putrid and hurtful miasmata. Other causes are also mentioned, such as the want of wind, rain, and thunder in the spring; and the exhalations constantly produced by the rays of the sun from the vast number of burying-places in Philadelphia. The great consumption of meat, salt provision, and green fruits; the strong drink, an ill-fermented beer and cyder made from unripe fruit, the author further thinks disposed the stomachs of the inhabitants of Philadelphia to be more easily affected by putrid miasmata. Notwithstanding this account of the causes of the formidable disorder that raged in Philadelphia, we are not without suspicion that it was introduced into that city by means of the free communication with ships from different suspicious quarters.

In whatever way, however, the disease was produced, whether by external contagion, or by internal circumstances, the author’s history of the symptoms attending the disorder is clear and satisfactory.

P. 21. ‘The reigning fever, as far as I have been able to observe it, begins by pains in the loins and in the head, at first light, and afterwards acute, accompanied with chills more or less considerable. The face then becomes very red, as well as the eyes, which are filled with tears. Some are delirious from the first day of the fever, some only towards the third day, after which they sink into a state of weakness, or into a profound lethargy, from which they never recover. The belly, and *hypochondres*, excepting a few pains, are almost in their natural state; but the stomach is generally tense or painful. The tongue,



in all cases, from the beginning to the end, is loaded with a whitish crust, and the edges are of a very high red.

‘ Some have vomitings from the first days, others only towards the third or fourth day. The matter which they then bring up is whitish, green, or black. Some vomit pure blood. They have a bloody flux, always preceded by bleeding of the nose, more or less considerable. Some are thirsty, and others, though their tongue is dry, are not so. The skin is sometimes dry and shrivelled, and sometimes much covered with sweat. But I have not perceived on the skin of any of my patients, any buboes or carbuncles, or any other pestilential eruption. I have observed on three persons only some few red spots, like the bite of a fly, on the stomach or breast. Many are fatigued and low-spirited.’

From the whole of the observations here brought forward, it appears, that in the cure of this fever no regular system could be pursued. This seems to have been precisely the practice followed by Dr. N. His whole plan of treatment has evidently been directed to particular symptoms. If he perceived the least symptom of inflammation in the beginning of the disorder, he advised bleeding. If the patient were troubled with sickness, he recommended vomiting or purging. If a state of putridity were suspected, he had recourse to cordials, and what he calls antiphlogistics, and antiseptics. ‘ In fine,’ says the author, ‘ my whole treatment was at first only established upon the inflammation, which I always believed to be the origin of that disease, and afterwards on the dissolution of humours which followed ; and therefore I made the application according to circumstances, and the different shapes in which the disease presented itself, and of the best advices given us by the most eminent authors who have written on physic.’

From the evident attachment of this writer to particular theories and opinions, the observations he has here communicated to the public, respecting this very fatal disorder, will not probably be so fully depended upon.

This pamphlet is printed in french and english, on opposite pages ; it being written in french by Dr. N., and translated by another hand.

**ART. VIII.** *Observations on the different Modes of Puncturing the Bladder, in cases of a Retention of Urine ; pointing out the Advantages and Disadvantages of each Mode of operating, under different Circumstances and Diseases ; containing an Answer to the following Question :—“ In Cases of Retention of Urine, requiring a Puncture of the Bladder, what are the Advantages and Disadvantages of the different Modes which have been proposed ; both as respecting the Anatomy of the Parts concerned in the Operations, and as regarding their more remote Consequences ?” To which is added, an Appendix, containing several practical Observations on some of the Causes of Retention of Urine, and on the Use of Catheters.* By Walter Weldon, Surgeon. 8vo. 171 pages. Price 3s. sewed. Southampton, Baker ; London, Dawson. 1793.

THE principal intention of the author in publishing these observations seems to have been, to draw the attention of the chirurgical practitioner to the mode of relieving a class of diseases, which are frequently, without great care, attended with fatal consequences ; and to remove the prejudices, which he thinks prevail too generally against the operation of puncturing the bladder.

Surgeons are pretty well agreed as to the necessity of making an opening into the bladder in certain cases of preternatural retention of urine, but with respect to the part most proper for the operation they have been



been more divided in opinion. In cases where the propriety of puncturing the bladder has been fully ascertained, the author thinks it very evident, that several different circumstances should be maturely considered, before it can be determined where the operation may be performed to the greatest advantage.

The natural structure and situation of the different parts wounded, or which are in danger of being wounded, should be well understood. The difference of situation of these parts, arising from particular conformation in different persons, ought also to be particularly attended to in performing this operation. In cases of retention of urine, some diseased alteration of the structure and functions of the urethra, or of parts connected with it, is generally met with: it is therefore of importance to ascertain this alteration, as well as the part in which it exists; as it affords considerable assistance in determining where the operation is to be performed.

In the first section, the author gives an anatomical description (which appears pretty accurate) of the different parts concerned in the operation, which are requisite to be well known.

The history of the various symptoms, that point out the disease in question, is given in a clear and distinct manner.

P. 27. 'The symptoms attending on this disease are generally as follow. The patient feels an inclination to make water, but, on attempting it, finds himself incapable. The urine, not yielding to the action of the muscular power of the bladder, proves a stimulus to it; a stronger, and more violent action is excited, and the patient feels considerable pain. This makes him afraid of straining: on the contrary, he endeavours to prevent the action of the bladder, and takes off, as much as possible, all pressure from it, by bending his body forwards. But there remains a very unpleasant, painful sensation, and a continual desire to void the urine, arising from the distended state of the bladder, and which gradually increases as the disease advances. The bladder becoming more distended, its action at last becomes involuntary, and generally comes on in repeated fits. The muscular power of the bladder contracts violently for a short time, and then ceases, as if exhausted; the diaphragm, and abdominal muscles, and indeed all the muscles of the body, sympathizing with it, contract at the same time; and the patient feels a most excruciating pain.

'During the fit, the patient, if standing, has his legs a little separated; his knee and hip-joints half bent; his body bending forwards, his hands having fast hold of the bed-post, or any thing near him; and he seems excessively agitated: sometimes he squeezes the glans penis, fancying he can press some urine out of it. Now and then a drop or two of urine comes away, occasionally tinged with blood.'

The different modes of puncturing the bladder, and the parts in which the operation can with propriety be performed, are particularly noticed. The parts in which the operation can be attempted are, the *rectum*, the *perinaeum*, and above the *ossa pubis*. The success of every one of these modes of operating depends upon the state or period of the disease at which they are performed. To ascertain the proper time for performing this operation the author, however, seems to think a task of considerable difficulty; and respecting which no invariable rule can be proposed. 'The surgeon' says he, 'must attend, therefore, to the peculiar constitution of his patient, the cause of the disease, the rapidity, the violence, and the order of the symptoms.' Besides, he should attentively consider.



sider the means of relief that have been tried, and the effect which they have had ; and from the whole form his judgment of the necessity for the operation. On the whole he concludes, that it is better ' to perform the operation too soon than too late. Therefore, whenever sufficient time has been obtained to give all the milder methods of cure a fair trial, and they have failed, it is better not to wait till symptoms of danger come on, but to perform the operation immediately.'

The author here distinctly describes the different methods of performing the operation of puncturing the bladder, *per ano (anum)*, *in perinaeo*, and *supra pubes*. His observations on each of these are in general such as will be found useful to the young surgeon. The advantages and disadvantages with which each of these operations are attended, where the surrounding parts are perfectly free from disease, are minutely examined into, and fully pointed out. The chief difficulties, which the chirurgical practitioner has to obviate, are, in the author's opinion: p. 69.

' 1st. The danger of wounding parts, the wounding of which may destroy any important functions of the animal economy, or life itself.

' 2dly. The danger to the system, from the operation ; and its consequent symptoms.

' 3dly. The danger of the urine getting into the surrounding parts.

' 4thly. The difficulty of managing the wound in such a manner, as to keep it open as long as may be necessary ; and to heal it, when the natural passage shall be restored.

' 5thly. The *facility* of the operation to the surgeon.'

These different circumstances are inquired into under distinct heads ; and on each the author gives various cautions, and some useful directions. Respecting the methods of operating, he observes—

p. 95. ' If the patient is not very corpulent, and the bladder admits of a moderate degree of distention, the operation above the pubes is the most safe and easy ; but when the bladder cannot be felt above the pubes, either from its not admitting of sufficient distention, or from the corpulency of the patient, this mode of operating is embarrassing, and even dangerous.

' The operation *per ano (anum)* is, by no means, difficult: the rules for performing it are few, and easy to be observed; and, by attending to them, the operation may be performed by a person who is ignorant of practical anatomy, without danger, at least to the life of the patient.

' The operation *in perinaeo*, I before observed, is very difficult; and, sometimes, embarrassing. If it can possibly be avoided, it ought not to be attempted by a person who is not well acquainted with the structure, and situation, of the parts concerned.'

After these observations, we come to the consideration of those diseases which may render one mode of operating preferable to another. With this view, the writer divides them into two kinds. 1st. Those which give rise to the retention of urine ; and, 2dly, Those which are accidentally present in the surrounding parts. From a variety of observations on the causes, and particularly on the diseased states of the different parts, which are connected with the retention of urine, the following conclusions are deduced:—That a retention of urine is strictly a symptomatic disease:—That the parts concerned in the several modes of puncturing the bladder are liable to changes in their structure ; some of which are consistent with health, others the consequence of disease, but any of which will materially influence the success of the operation :



operation: wherefore the relative advantages, or disadvantages, of each mode of operating can only be determined from an exact knowledge of the state of the parts concerned:—That from a retention of urine, sometimes proceeding from a change in the structure of the urethra, or parts connected with it, and sometimes from a diseased action in these parts, a perfect acquaintance with the cause is necessary, before we determine the particular mode of operating:—That, supposing the parts concerned in the operation to be in a state of health, and the patient thin, the operation above the pubes is the most easy and simple; and that the operation per anum is neither complex nor difficult; but that the operation in perinæo is more complex, and attended with greater difficulty:—That, if the natural passage can be immediately restored, the easiest mode of operating is the most desirable:—That, if the natural passage cannot be restored immediately, or in a doubtful case, the operation per anum should be preferred:—And, lastly, if any of the parts to be wounded in either of the modes of operating have undergone such a morbid change of structure, as may lessen their powers of restoration, or as may render the situation of any important part uncertain, that mode of operating which most affects them should be avoided.

The practical observations on some of the 'causes of retention of urine, and on the use of catheters,' contained in the appendix, convey very little new information. They seem to have been written principally with a view of introducing to notice the *tinctura ferri muriata*, which has been found by Mr. Cline of service in some cases of retention of urine, depending on spasm, attended with stricture in the urethra. It should be given (we are here told) in the dose of ten drops every fifteen minutes, until nausea, and symptoms of general relaxation take place. This appears to the author to be a valuable remedy in those cases, though he confesses, that his experience of it is not sufficient to warrant its general utility.

The publication before us, though it contains little of what can strictly be called new matter, is by no means destitute of merit. The author has collected together the old materials with seeming industry, and given them a judicious and useful arrangement. His descriptions of the different modes of puncturing the bladder are also clear and perspicuous; but in the whole he seems to have been guided rather by what he may have heard from different teachers, than by his own observation and experience.

A. R.

ART. IX. *Letters to Dr. William Osborn, Teacher and Practitioner of Midwifery in London, on certain Doctrines contained in his Essays on the Practice of Midwifery, &c.* From A. Hamilton, M. D. Professor of Midwifery, &c. in Edinburgh. 8vo. 157 pp. Price 3s. Edinburgh, Hill; London, Murray. 1793.

WHEN we reviewed Dr. Osborn's *Essays on the Practice of Midwifery*, we did not suspect, that the doctrines which they contained, would give rise to any controversy. In this opinion, however, we have been deceived, since we find Dr. H., in the present publication, bringing the heavy charge of misrepresentation against that author. In his first letter, professor H. observes, that he should have felt 'the utmost reluctance to have troubled'



Dr. Osborn 'or the world with this correspondence, had personal controversy been the object in view. But,' continues he, 'as the subjects on which our sentiments differ, are of the utmost importance to the interests of humanity, I consider it incumbent on me from the duty I owe the public, and the numerous pupils who have been and may in future be instructed under my care in the principles of that art which we mutually profess, to explain fully my ideas on these subjects.' P. 2.

'Had you not deservedly acquired a very great character both as a teacher and practitioner, I should never have thought it necessary to address myself to you in this manner: But considering your professional eminence in the just estimation of the world, and the value of some of your practical precepts, I should have held myself culpable in the highest degree, if I had not, by this attempt, endeavoured to prevent the general adoption of *all* your principles.'

Dr. H.'s first attempt is to prove, that his opinions on the subject of the cesarean operation have been mistaken and misrepresented by Dr. Osborn in his essays. The arguments in support of this misrepresentation seem chiefly to rest upon the ground of partial and mutilated quotation. 'For,' says Dr. H., 'by mutilating an author's expressions, and selecting particular passages, without adding those which explain or elucidate the subject, any opinion may be misrepresented, and any meaning may be applied.' The example which is given in illustration of this point is not however well chosen, or very satisfactory. The author, notwithstanding the assertions of Dr. Osborn, contends, that his opinions with regard to the cesarean operation have been decidedly the same, since his first publication, and proceeds to state the arguments on which his opinions were founded. With respect to the danger attending the operation of embryulcia our author has the following remarks. p. 68.

'The fact probably is, that in this respect we are both equally wrong in our calculation; that Dr. Mackenzie may have stated the proportion of women lost at somewhat too much, I will not deny; and that you have stated it at too little, your own words testify. In corroboration of which, it may be alleged, that no single person can ascertain, with mathematical precision, the number of patients lost in the city of London, by the operation of embryulcia, for these last twenty years, much less for a hundred; for two reasons, 1<sup>st</sup>, As that operation is often, I am afraid too often, performed, where there is little or no deformity of the pelvis, it must necessarily appear to be very often successful, in so far as regards the mother, from the obvious circumstance, that the patient is not exposed to those dangers which attend it when the pelvis is very much deformed; and 2<sup>dly</sup>, That when cases of such difficulty occur, as to endanger the life of the patient, if the event is unfortunate, the practitioner, from interested motives, feels himself obliged to conceal the history of the case as much as possible.'

Dr. Osborn had asserted in his essays, that it was possible, after putrefaction had taken place, and the basis of the head had been  
reduced



reduced to one inch and a half in width, to extract the child by means of the crotchet with tolerable facility to the operator and safety to the patient, in cases where the transverse diameter of the pelvis at the brim measured one inch and a half; or where there was a space equal to that on either side of the projecting sacrum; and that therefore the cesarean operation might be superseded, or at least avoided, in cases where it had hitherto been invariably recommended.—To this opinion professor H. brings many objections; the chief of which are, that pelvises occur in which the dimensions are less than those mentioned; that there is great difficulty in determining the exact dimensions of the pelvis; and that, though the pelvis be accurately measured, the difference in the size and structure of the child's head may be such as will not be easy in some cases to reduce to one inch and a half at the basis.

Dr. H. also objects to the opening of the child's head at the beginning of labour, as advised by Dr. Osborn, in those cases where the dimensions of the pelvis are not greater than one inch and a half. He thinks 'the practice of beginning the operation of embryotomia, while the *os uteri* is only dilated in a small degree, highly dangerous and improper in every point of view.' After adducing several cases in support of this opinion, he concludes, P. 121.

'Wherever, before the labour-pains have become violent, the short diameter of the pelvis at the brim shall admit easily three ordinary sized fingers, then the delivery should be entrusted entirely to nature, unless some urgent symptom shall occur, or unless it be found that the head does not enter the pelvis after long continued strong pains. But when, under the same circumstances, two ordinary sized fingers only can be admitted, then the child's head should be opened, as soon as the *os uteri* is nearly or completely dilated. And when one ordinary sized finger only can be passed through the short diameter, even although it does not entirely fill the space, then the Cæsarean operation, in my opinion, affords the only means for terminating the delivery.'

In the concluding letter, Dr. H. opposes an opinion of Dr. Osborn, that the *fœtus in utero* is destitute of feeling. The grounds on which these objections rest are rational, and the arguments by which they are enforced sensible and judicious. How Dr. Osborn could contend, that in a *fœtus* possessing life and voluntary motion there was no *feeling*, we do not pretend to say; but such an opinion is evidently incompatible with what has been observed and believed by the generality of physiologists.

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POETRY. THE DRAMA.

ART. X. *Poems*, by John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence. 4to. 206 pages. Price 8s. 6d. in boards. Plymouth, Haydon. London, Low and Son. 1794.



THE author of these poems has at least been an industrious candidate for literary fame. So extensive a variety of pieces, in different walks of poetry, could not have been produced without diligent and persevering exertion. With what success Mr. Bidlake has laboured in the occupation of a poet, and consequently, what title he has to that praise, which is the poet's natural meed, and which he honestly, but modestly, confesses himself ambitious to obtain, it is our province, as far as our limits will permit, to enable our readers to judge.

The numerous pieces contained in this volume are very properly arranged under distinct heads. We shall follow the author's arrangement in our examination of the work.

The first and principal production is an allegorical poem, entitled, 'the progress of poetry, painting, and music; in five cantos. The poem opens with a description of Fancy, her cave, and her employments. Genius meeting her in her walks, a nuptial union takes place between them, which is soon crowned with three female children, poetry, painting, and music, the characters and occupations of each of whom are distinctly described. The following description of *poetry* will afford a fair specimen of this poem. P. 6.

' The elder, full of some divinity,  
In a fine phrenzy roll'd her speaking eye,  
And Poetry her name; of nature's face  
She mark'd each wonder, and observ'd each grace.  
Oft wander'd bold, on tow'ring mountains high,  
And ey'd the eagle's course throughout the sky.  
Trod o'er the precipice and nodding brow,  
Where pines 'mid snows and frosts immortal grow.  
Sometimes the flow'ry vale she musing sought,  
Wrapt in some future tale or breathing thought:  
To see what flow'rs the hand of chance had thrown,  
Or how the dew-fed buds had daily grown.  
In mid-day hours she stray'd by pastoral streams,  
And courted in the shade fantastic streams;  
While rapid heat unbrac'd the nerves of toil,  
And murmur'ing bees pursued their daily spoil.  
On Leisure's lap her listless limbs she threw,  
While sleep shed o'er her lids its fresh'ning dew.  
Sometimes she bound with garlands gay her hair,  
And made the fleety flock her daily care.  
Then bore from stormy skies the tender lamb,  
Or nurs'd the kid, or fed the careful dam.  
Snatch'd from the wolf if e'er a lamb she found,  
Took to her arms the young and nurs'd the wound.  
Dropt for its hapless fate a tender tear;  
For all that mercy lov'd to her was dear!  
Did a fond youth e'er woo a gentle maid?  
She lent her aid and artless verse essay'd;  
Taught love in sweetly melting lines to flow,  
And ardent thoughts in burning words to glow.



Did e'er an hapless shepherd sadly prove,  
 The cruel pangs of disappointed love?  
 She strew'd his pallid corpse with flow'ry rites,  
 And mourning watch'd his tomb in hallow'd nights.  
 With verses rude she deck'd his early grave,  
 That sooth'd the shade, which they were vain to save.  
 Or if successful love a virgin led,  
 To grace a favour'd shepherd's chaster bed,  
 She form'd some little posy, which might serve  
 Fidelity to waken and preserve.  
 But rude as yet and small her youthful skill  
 Supplied the want of art, by ready will.'

The reader will perceive in this passage some boldness of imagery, and tenderness of sentiment; but will at the same time regret, that the poetical diction is not throughout consistently supported, nor the harmony of the verse uniformly preserved. Several of the lines towards the close, are flat and prosaic. With similar inequalities of language, but not without some vigour of conception, the author goes on to relate the marriage of the three sisters; that of Poetry with Art, of Painting with Industry, and of Music with Necessity. In their subsequent wanderings, each is very properly described as meeting with disappointments and mortifications when separated from her mate. On their return, they consult the oracle of fate, to learn their future destiny; and each is indulged with the foresight of her future offspring. Among the train of poets, which Fate's magic glass presents, are particularly described, Homer, the three principal Jewish prophets, Pindar, the Greek tragedians, Anacreon, Theocritus, Virgil, Horace, Ovid:—Shakespeare, Milton, Dryden, Pope and Thomson. The character of Pope is as follows. P. 32.

' Next one appears, whose fainting steps are led,  
 While ev'ry grace supports his aching head;  
 Or on a bank he sits for frequent ease;  
 Where thymy fragrance feeds the murmur'ing bees.  
 Of sickness much he feels the cheerless pow'r;  
 But classic taste relieves each heavy hour.  
 He lisp'd in numbers, gain'd their highest praise;  
 The unrivall'd rhyming monarch of his days.  
 He gave the brightest polish verse can know,  
 The channel trac'd and taught the stream to flow.  
 His lines melodious melt upon the ear,  
 Smooth without dulness; without weakness clear.'

In the character of Virgil, the author has fallen into a blunder, which totally inverts the sense.

' A modest youth began his steps to trace,  
 Whose air was ease and *inexpressive* grace.'

Painting is next informed of some of the more illustrious of her future progeny. But Music is rather unfairly put off with a general description of what she must know already, the various effects of her magic powers. The poem closes with some good advice to each of the sisters.



The second part of the volume consists of sacred poems, on the subject of the crucifixion of the Messiah; a meditation on the new year; a paraphrase of the 104th psalm; the widow of Nain; and the resurrection of Lazarus; in these attempts the poet only shares the fate of the generality of those writers, who have ventured to tread the holy ground of sacred poetry. Nothing short of the simple grandeur of David's lyre, or the exalted majesty of Milton's epic muse, can satisfy the mind on these hallowed themes.

We therefore pass on to the next class of our author's poems, his elegies. Here the chief requisites are a pensive cast of thought, tenderness of sentiment, and a habit of moral reflection. Conceptions dictated by such a state of mind, and expressed in easy flowing numbers will be read with pleasure, though they be not enriched with the poetical elegance of Gray. As this is the part of the volume which, in our opinion, will chiefly interest the generality of readers, we select, not as the best, but the shortest, the following. P. 126.

‘ ELEGY THE FOURTH; WRITTEN IN A WOOD.

‘ *Tantum inter densas, umbrosa cacumina, fagos  
Assidue veniebat: ibi hæc incondita solus  
Montibus et sylvis studio jactabat inani.*

VIRGIL.

‘ Ye soothing wilds! ye dark embow’ring shades!  
Where stillness lone and strange enchantment dwell!  
Where no rude sound the pensive ear invades!  
No ruder stops the trains of thought dispel!

‘ Soft through your trembling leaves I trace the breeze,  
As in the shade the noon-tide zephyrs play;  
Where op’ning vistas through the distant trees,  
The golden glades illumin’d rich display.

‘ Ah! why can you no more my thoughts employ?  
Ah! why not lend as once a soft’ning pow’r?  
Where is the calm delight, the feeling joy,  
Which oft inspir’d the long remember’d hour?

‘ Why should no more the woodland warblers cheer?  
The breath of fragrant herbs, the bleating flocks!  
Why should I not with wonted pleasure hear  
The surge incessant beat the tree-crown’d rocks?

‘ ’Tis that the dreams of youth are now no more,  
And manhood’s sober season quenches joy;  
The purer rays of truth around me pour,  
Which fancy’s fair illusive scenes destroy.

‘ ’Tis that the mind with gloomy cares o’ercast,  
Nips all the buds of hope and orient joys;  
For all the future fears, pants for the past,  
And feeding on it’s woes, itself destroys.

‘ So where yon beachen groves extend their shade,  
And long shed honours thickly strew the ground,  
Beneath the unfriendly gloom the tendrils fade,  
Nor vegetable life dares smile around,

‘ For



‘ For every mental ray experience sheds,  
With many a sigh the feeling heart must pay ;  
Time shews the storm, that threatens o’er our heads,  
And Memory tells how pleasure fleets away.’

The subjects of the elegies are, beside the above, a village funeral ; revisiting the place of a former residence ; the penitent ; life ; to the nightingale ; a woodlark wantonly shot.

Lyric poetry requires a fertility of invention, an ardour of spirit, and a command of language, beyond any thing exhibited in this volume. The pieces here classed under the denomination of odes differ little from the preceding elegies, except in the length of the lines. They abound chiefly in moral reflections ; but the author sometimes attempts the descriptive with tolerable success, as in the following pleasing passage from the Ode to Evening.

P. 152.

‘ Now scarce the air a breath can feel ;  
Abroad no vagrant breezes steal ;  
And not a leaf is seen to shake ;  
And not a dimple curls the lake ;  
Saving sometimes a spreading ring,  
From leaping fish or swallow’s wing.  
And nature smiles reflected fair,  
To trace her beauteous image there.  
The mill, the Gothic spire descend,  
And in the glassy mirror bend.  
Trees that around depending grow,  
All meet the answ’ring skies below.  
‘Tis now the Painter loves to stray,  
Or Poet lose his musing way ;  
Ideal shapes as fancy takes,  
While fixing every form he makes,  
His own the momentary scene,  
In thought’s immortal colouring green.  
To him congenial ’tis to trace  
The genuine features of each place ;  
To mark how rich in golden streaks,  
The sun behind the woodland breaks ;  
The cottage smoke, the antique seat,  
Where clouds of homeward rooks retreat ;  
To see the woodman on his road,  
For evening fuel bring his load ;  
With constant dog that runs behind,  
The faithful friend of human kind ;  
The burthen’d ass condemn’d to bear,  
Oppressive toil for scanty fare ;  
The milk-maid eye with female pride,  
The rustic lover by her side ;  
The whistling boy with fragrant kine,  
The wild-flow’r wreath intent to twine ;  
Or rob the harmless songster’s nest,  
Ah cruel rage of infant breast !



My text, "Indulge not." My intent  
 To teach good christians to keep lent;  
 Their dainty stomachs to restrain,  
 Their eager appetites to rein;  
 That it may be their wish and care  
 To live in penitence and prayer.  
 For, you must know, when paunch is full,  
 To think or pray one's mighty dull;  
 And when head's charged with low desires,  
 It seldom catches heavenly fires.  
 For this good end I've largely mused,  
 And many pithy reasons used;  
 All which are, ' If you'd do and be well,  
 Eat little meat, drink water-gruel."

' Hail, Abstinence! all-healing power!  
 Physician-general to the poor.  
 Hence juices pure, and rosy cheek;  
 Hence active limbs, and body sleek;  
 Hence muscles firm, and spirits tight;  
 Hence peace by day, sound sleep at night;  
 Hence the swift foot, the dextrous hand;  
 Hence arts, that rule both sea and land.  
 Hence science, to our wondering eyes,  
 Deep nature's secret springs supplies.  
 Hence men ascend where planets roll,  
 Ballooned on air, from pole to pole.  
 In spite of passion's winds and tides,  
 Hence, reason, fixed, at anchor rides,  
 Hence virtue's train, a numerous brood;  
 Hence all that's pleasant, fair, and good.

' The doctor smiled. Each went his way;  
 I to exhort to fast and pray;  
 He to invite low carnal sinners  
 To good roast-beef and port-wine dinners.'

In the serious pieces, the reader will meet with little originality of thought, or poetical imagery. The language, though sufficiently easy, is feeble and prosaic, and by no means marked with that *curiosa felicitas*, without which verse is more than *PROPE sermoni*. Among the more pleasing of these pieces are, the character of a deceased friend—the miseries of human life—on death—on pride—and the following verses. P. 46.

*Intended for a small Bower in a Flower Garden. By Fidelia.*

' Can pleasure lure, can ease invite,  
 Has solitude got charms for thee?  
 Can nature's gayest garb delight,  
 Or verdant lawn or towering tree?  
 Here stop thy walk, these all are mine:  
 Here kindly deign one moment's stay;  
 Here in soft indolence recline,  
 And loll one tedious hour away.



- ' Do anxious cares corrode thy breast ?  
Dwells there foul melancholy's gloom ?  
Does dark despair devour thy rest,  
Or misery point thee to the tomb ?
- ' Here sweet tranquillity resides.  
Look round, these pleasing scenes survey :  
Distempered souls each beauty chides,  
Here all is smiling, all is gay.
- ' Does contemplation, heaven-born maid,  
With generous ardour fire thy breast ?  
Her smiles oft grace this peaceful shade,  
Oft here she kindly deigns to rest,
- ' O'er fiction's sweet, yet poisoning page  
Let pleasure's sons their hours employ ;  
Exchange each soul-exalting sage  
For gleams of superficial joy.
- ' Far nobler thoughts should fill this bower.  
Why's all this gay profusion given ;  
Whence springs each leaf, whence blooms each flower ?  
Yon structure points thee up to heaven.'

ART. XIII. *The Triumph of Loyalty. A Poem.* 4to. 39 pages.  
Price 2s. 6d. Parsons. 1794.

UNLESS loyalty, like charity, can cover a multitude of sins, this poet will have much to answer for at the bar of criticism. A very few lines may suffice to show to what class of versifiers he belongs. P. 17.

- ' The pref'rence of mankind from earliest time,  
In ev'ry age, and almost ev'ry clime ;  
Has sanction'd monarchy with one consent ;  
First and most gen'ral form of government :  
In whose behalf an argument of weight,  
Both custom and antiquity create.'

Though we do not think it necessary to examine more particularly the poetical merit of this dull performance, we must not omit to notice the method by which the author elevates his subject to the first place in the list of virtues. He shows at large, that the fall of man was a breach of loyalty, and that gratitude to heaven for the gifts of nature, for social blessings, and for the wonders of salvation, when 'the godhead suffer'd for the rebel's crimes,' is a branch of loyalty ; and, which to many will seem singular, he even makes the prophet Daniel perform an act of loyalty, in meeting the jaws of a lion rather than obey the persian tyrant's mandate. So happily can ingenuity accommodate any facts to it's purpose.

ART. XIV. *Love's Fraillies : a Comedy in Five Acts, as performed at the Theatre Royal, Covent-Garden.* By Thomas Holcroft. 8vo. 79 pages. Price 2s. Shepperson and Reynolds. 1794.

MR.



MR. HOLCROFT is one of those dramatic writers, whose reputation rests upon firmer grounds than conceit, extravagance, and stage trick. With considerable powers of writing he unites an accurate and discriminating attention to manners: he delineates characters with great strength of feature, and in a style truly comic.

The present lively and pleasing performance is grounded upon a natural plot, of which the following is the outline. Charles Seymour and lady Louisa Compton, a brother and sister dependant upon the will of a captious and hypocritical uncle sir Gregory Oldwort, find it necessary to conceal from him their respective engagements; lady Louisa, that she has given her hand to Mr. Compton, a military gentleman of personal merit, but a younger son without fortune; and Mr. Seymour, that he has devoted his affections to Paulina, the lovely and accomplished daughter of Mr. Craig, a gentleman whom misfortune has obliged to drop the name of Campbell, and to assume the profession of a painter. Lady Fancourt conceives a partiality for Seymour, which sir Gregory discovers, and is determined to bring about the match. Lady Louisa, from prudential considerations, urges her brother to abandon Paulina, and address lady Fancourt; and he half consents, from the generous motive of preserving himself in a condition to be his sister's protector. While sir Gregory is lecturing his nephew and niece, Muscadel, a lively man of fashion, who affects levity to conceal his unsuccessful passion for lady Fancourt, rallies our old knight on his secret amours, and boasts of his own conquests. An interesting conversation passes between Paulina, her father, and an old faithful servant Nannette, in which Paulina learns, that Seymour visits lady Fancourt. Muscadel in the mean time informs lady Fancourt of Seymour's attachment; and Seymour himself makes his appearance to receive from her ladyship a lecture of prudence.

Mrs. Wilkins, Mr. Craig's landlady, who had often before shown her zeal in sir Gregory's service, waits upon him, to inform him of a charming creature now at her house; but sir Gregory is prevented from accompanying her by a visit from Seymour; who is thrown into violent agitation by a letter, complaining of neglect from Paulina: sir Gregory discovering, that lady Louisa is married, commands her to leave his house: and Seymour observing her situation, is distracted by the contending passions of love and fraternal affection.

Lady Fancourt visits Paulina to expostulate with her on the impropriety of aspiring to an union so much above her condition. Craig receiving a visit from Seymour, as his pupil, and conversing with him on the rumour of his marriage with lady Fancourt, shows him the first of a series of pictures on the progress of seduction, beginning in perjury and ending in suicide, in which Paulina is the principal figure. In the midst of the agitation which this scene occasions, lady Louisa appears to prevail upon Craig to give Paulina to her brother; and her mentioning sir Gregory leads to the discovery, that Craig Campbell is his brother by marriage. Paulina flies to lady Fancourt to redemand her Seymour, and is brought back to her father. Sir Gregory, in order



to obtain an interview with Paulina, sitting for his picture to Campbell, to whom he remains unknown, they are interrupted by the arrival of Muscadel, and sir Gregory retreats in his slouched hat and cloak. After a humorous scene between Muscadel and Craig, they withdraw, and Muscadel returns to conceal himself behind a picture; when sir Gregory enters cautiously, and upon the appearance of Paulina throws off his cloak, and makes amorous advances; upon which Paulina challenges him as her uncle. He now resumes his cloak, and retires behind the pictures; where he and Muscadel remain concealed, till lady Fancourt and Paulina appear, and lead to a general *ecclaircissement* and reconciliation, with the happy union of Seymour and Paulina.

In the characters, the struggle between passion and prudence in Seymour; the elevated sentiments of Paulina; the affectionate and disinterested fidelity of Nannette; the unsubmitting spirit of family pride in Campbell; and the whimsical gaiety of Muscadel, are particularly striking. We extract as a specimen the following scene. P. 40.

SCENE VII. *Enter CRAIG.*

(*With great cheerfulness.*)

' *Craig.* Ah; Nannette!

' *Nan.* *Eh bien?*

' *Craig.* I am in high spirits! I have had an interview with his lordship.

' *Nan.* *Bon,*

' *Craig.* He is well bred; understands character; talked to me on terms of equality; never once reminded me that he was a peer, and I—? A painter!—He is a man of sense:

' *Nan.* Ah, ha! Vat he vas pay you?

' *Craig.* (*Not attending to her*) He pleased me highly!

' *Nan.* He vas pay you mit money?

' *Craig.* Curse money! Mention money to me? No, he treated me like a gentleman:

' *Nan.* *Comment!*

' *Craig.* (*Inattentive to her*) Discoursed with ease; praised my pictures;

' *Nan.* Und vas not give you pay mit money?

' *Craig.* Pointed out their beauties, frankly told me their defects—

' *Nan.* *Patience!* He not pay you mit money?

' *Craig.* Peace! Woman. Damn money! Do you forget who I am? You are determined to put me in an ill humour.

' *Nan.* *J'enrage!* Here is dee *vilain* landlady she turn us all out, our head mit dee door.

' *Craig.* Ha! More dunning? More? Well, well!

' *Nan.* She put us mit dee prison, und she make us all starve und die mit hunger,

' *Craig.* Me; Not you. I defy her malice.

' *Nan.* Vat you say?—Not me?—You go to prison, you starve mit hunger, und I not go to prison, I not starve mit hunger, too?

' *Craig.* Woman, I have already too many obligations to you.

' *Nan.*



‘ *Nan.* *Mais c’est trop!* I am live mit you twenty year; I am nurse your shile; I am die mit your wife, *ma pauvre maitresse*; I am eat mit you, drink mit you, laugh mit you, cry mit you, and I am not go to prison mit you? I am not die mit hunger mit you? *Barbare!*

‘ *Craig.* Oh this stubborn heart!—Good affectionate creature (*Taking her hand*) Yes, Nannette, if so it must be we’ll rot, starve, and die together!

‘ *Nan.* (*Eagerly kissing his hand*) *Mon bon maitre! Mon cher ami!* You always ave dee heart—*Tenez*—So big! *Comme ça*—(*Making a circle over her whole bosom*) Und I ave dee heart so big, too.

‘ *Craig.* So thou hast, Nannette. I have tried it, and hope yet to see it rewarded—But this money! This vile contaminating traffic—I must submit. I’m to be paid this afternoon. The steward was out and I, tradesman like, must call again.

‘ *Nan.* Ha! Dat is mit vhat dee Milors pay dere debt: call again! Call again! Ha! I don’t a lose call again.’ [Exit.

M. D.

L A W.

ART. XV. *The Trial of William Winterbottom, Assistant Preacher at Hows’-lane Meeting, Plymouth; before the Hon. Baron Perryn, and a special Jury, at Exeter, on the 25th of July, 1793. For seditious Words. Taken in Short Hand by Mr. William Bowring. 8vo. 132 pp. Price 2s. Ridgway and Symonds. 1794.*

MR. CLAPP declared the present to be a prosecution against the defendant, William Winterbottom, ‘for that he maliciously and seditiously intending to disquiet, molest, and disturb the peace and common tranquillity of our lord the king, and of this kingdom, and to traduce and vilify the happy constitution and government of this kingdom, and to bring the king and his government into hatred and contempt, and to excite the subjects of the king to sedition against his government on the fifth day of november last, did preach, speak, and publish the following words, &c.’ The indictment consisted of fourteen counts: The 1st states, that the defendant affirmed, ‘that the laws made at the time of the revolution have been since abused and brought into disuse, and it particularly behoves me to speak of the present times.’ The second was, ‘for highly approving of the french revolution, and saying ‘it has opened the eyes of the people of England.’ The third, fourth, and fifth, referred to certain expressions respecting ‘oppressive laws and taxes.’ The sixth count referred to the reduction of the national debt, which the defendant, like many others, and particularly Mr. Sheridan in the house of commons, affirmed ‘is no other than a person taking money out of one pocket and putting it in the other.’ The seventh and eighth counts alluded to some assertions concerning the venality of the commons. The ninth and tenth were similar to the second, third, and fourth. The eleventh count is so extraordinary in it’s nature, that we shall transcribe not only it, but the inuendoes accompanying it: ‘His majesty’ (*meaning our sovereign lord the now king*) ‘was placed upon the throne’ (*meaning the throne of this kingdom*) ‘upon condition of keeping certain laws and rules



rules, and if he' (*meaning our said lord the king*) 'does not observethem,' (*meaning the said laws and rules*) 'he' (*meaning our said lord the king*) 'has no more right to the throne' (*meaning the throne of this kingdom*) 'than the Stuarts had' (*meaning the family of the Stuarts heretofore kings of England*). The twelfth and thirteenth counts are similar to the second, third, fourth, fifth, and tenth. The fourteenth count is as follows: 'Under these grievances' (*meaning the said taxes*) 'tis time for you' (*meaning the subjects of this kingdom*) 'to stand forth in defence of your rights.'

Mr. Serjeant Rooke addressed the jury in a short, but very extraordinary speech, from which we shall select one or two remarkable passages. 'Without subordination there can be no government, and without government society cannot exist; and those who would produce anarchy, would wish to put us in a worse condition than we should be in under the government of Turkey. . . . It has been laid down by DIVINE AUTHORITY that there is no power but what is derived from the supreme Being . . . therefore to cry out against the government when there is no occasion, is a crime. . . . And for a man living under mild and equal laws to preach sedition and discontent, is BLASPHEMY AGAINST THE MAJESTY OF HEAVEN.'

'If ever the trumpet of sedition was sounded in the pulpit, it was done in this instance.'

'Our constitution has made us *happier than any nation upon earth*, and if we are not content we must deservedly fall; but if we are thankful for its blessings, as we ought to be, we should repress those people who endeavour to instil a *contrary* doctrine into the minds of the public. . . . When offenders of this sort are brought before us, we should, *without remorse*, find them guilty.'

Some witnesses called on the part of the crown swore, that the sermon was highly *seditionous*; but one of them was so grossly ignorant, that although he strongly insisted on that part of Mr. W.'s speech which referred to the government of the 'Stuarts,' to be highly criminal, yet he confessed, on being cross examined, that he understood the defendant 'meant by a Stuart, some officers under the crown,' such as 'a gentleman's steward.' A large and respectable body of evidence on the other hand was adduced, to prove, that this sermon preached on the fifth of november, a day generally employed in *political discussion*, did not contain any thing deserving of punishment, but on the contrary was meritorious.

Mr. Gibbs conducted Mr. W.'s defence with great ability: he reprobated the exploded idea of *divine right*, and contended, that James I. having broken the laws *which his engagement bound him to support*, 'he was hurled from the throne, and the people of England on this occasion did themselves justice. If the contrary is law,' adds he, 'then there is an end of the revolution and all its glories; then those who succeeded the Stuarts were usurpers, and the glorious revolution of 1688 was downright and stark rebellion.'

Mr. serjeant Rooke once more insisted on the impropriety of 'discussing the subject of government in an assembly of between two and three hundred of low ignorant people.'

'I have observed in the course of this trial,' says the *learned serjeant*, 'that the defendant and some of his witnesses have been wandering to the *principles* of the revolution, and to the terms on which his



his majesty holds his crown . . . a subject that least of all becomes them, or persons in their situation, to inquire into. . . . The terms on which his majesty holds his crown, ought not to be the subject of investigation; for when once people come to make this a subject of discussion, (*even among the ablest men*) and to reason and speculate on the great principles of government, they endanger their constitution, under which they have been so long happy, and which has been the envy of every surrounding nation. . . . If this is the case when the *ablest* and *best* of men engage in the discussion, *and I contend it is*—what must be the consequence when the ignorant (*of all people the most improper*) begin to speculate on the high affairs of his majesty? The words the defendant's counsel has stood forth in defence of, are, in my opinion, extremely improper—"that his majesty has no right to the throne unless he keeps certain terms and conditions." What does this go to, but that whenever they have caught their chief magistrate doing any thing which they think inconsistent, and which does not concur with their opinions of his duty, that he has no right to the throne any longer, and that they are absolved from their obedience. I shall always think it my duty to *stand forward* and deny the principle; and the language my friend has used upon this occasion, *had better not have been used*. We have been told of pulling majesty from the throne. The words we have heard to-day are, "that the people of England did themselves justice, and hurled the Stuarts from the throne;" but this is not the way we should be taught to look up to the throne; on the contrary, we should look up to it with *reverence and veneration*:—at the time of the revolution our ancestors were more cautious of its dignity; for the term they used was the term *abdicated*. It is happy for us that they called in the present family; *but the less we examine into the principles on which they called it, the better*—*We should confine ourselves to the constitution as it is at present, and give our governors credit for doing their duty.*"

We confess that we are astonished to find positions like these maintained at the present day, and are actually inclined to believe the anecdote recorded in a note on this passage, in which we are told, that a 'devonshire associator,' astonished to hear of a constitution which must be endangered by the *discussion and inspection* of the *ablest* and *best* of men, began for the first time to make serious inquiries into the nature and end of our government; and surmounting all his former prejudices, now declares 'that he will never more vote for any member that will not vote for a parliamentary reform.'

The jury having desired to withdraw, were locked up for about two hours and a half, at the end of which period they brought in a verdict of *guilty*.

The defendant was afterwards tried and found guilty on account of another sermon, preached on the 18th of november, 1792, and on the 27th of november, 1793. 'Mr. Justice Ashhurst pronounced the very moderate and merciful sentence of four years imprisonment, and a fine of two hundred pounds.'



**ART. XVI.** *The Case of Libel; the King v. John Lambert, and others, Printers and Proprietors of the Morning Chronicle: with the Arguments of Council and Decision of the Court on the general Question, "Whether the Special Jury, first struck and reduced, according to the Statute, shall be the Jury to try the Issue joined between the Parties?"* 8vo. 68 p. pr. 1s. 6d. Debrett. 1794.

ON Tuesday, December 25, 1792, an advertisement at once able, spirited—and after the late decision we may term it *legal*, from the society for political information, held at the Talbot Inn, in Derby, July 16, 1792, signed 'S. Eyre, chairman,' was inserted in the Morning Chronicle. In Hilary term, 1793, an information *ex officio* was filed in the court of King's Bench, against the printer, and proprietors, and in Trinity term, a rule was made in the usual way, on the motion of the prosecutor, for a special jury. Forty-eight jurors were accordingly struck; and in Easter term, they were reduced by the parties to twenty-four. In the sittings after Easter, the cause came on, and seven of the special jurors appeared in the box; sir John Scott, the then attorney general, did not pray a *tales*, and the trial went off, as a *remanet pro defectu juratorum*. In Michaelmas term, the prosecutor took out a rule for a new special jury, but as the defendants deemed this irregular, Mr. Erskine, on the 15th of november, objected to it, and a rule was granted him. This rule was argued on the 25th of november 1792, when Mr. justice Buller thought the case of the king *v.* Franklin, the publisher of the Craftsman, which he read from a manuscript note, to be decisively in favour of the defendants, and the court decreed, that the rule for another special jury, obtained upon the motion of the crown lawyers, must be discharged.

On monday, december 9, 1793, the cause was tried, before lord Kenyon; and eight only of the original special jury attending, a *tales* was prayed.

The attorney general observed, that he never should think it his duty to prosecute any person 'for writing, printing, and publishing fair and conscientious opinions on the system of the government and constitution of this country; nor for pointing out what he may honestly conceive to be grievances, nor for proposing legal means of redress.' This rule of conduct was undoubtedly liberal, but we find it soon after clogged, with certain restrictions, for it is required, 'that the proper means of redress' be pointed out; that 'the good be balanced with the evil;' that 'the blessings, as well as the inconveniencies of the system,' be declared; &c.

Mr. Erskine, in a long and eloquent speech, insisted on the necessity of finding a *criminal intention* in the defendants, previously to their conviction, and contended, 'that the jury have the case entirely in their own hands;—they are to form their judgment upon the whole of it, not only the act alledged to be criminal, but the motive by which it is influenced, the intention with which it was committed, and according to their own opinion, of whatever appears upon the face of the transaction, they can find a man innocent or guilty, and their verdict is conclusive.'



The defendants having admitted *all the facts*, and stood entirely on the justice of their cause, no witnesses were called.

Lord Kenyon, in his charge to the jury, alluded to the danger of a reform, and observed, 'when the water was let out, nobody could tell how to stop it;' 'if the lion was once let into the house, who would be found to shut the door?' &c.

'There may be morality and virtue in this paper; and yet apparently, *latet anguis in herba*. There may be much that is good in it, and yet there may be much to censure. I have told you my opinion. Gentlemen, the constitution has entrusted it to you, and it is your duty to have only one point in view — — — without fear, favour or affection; without regard either to the prosecutor or defendants; look at the question before you, and on that decide on the guilt or innocence of the defendants.'

The jury withdrew at two o'clock in the afternoon, and at seven in the evening, proceeded in coaches, each attended by an officer, to lord Kenyon's house, with the following special verdict: '*guilty of publishing, but with no malicious intent.*'

Lord K. refused to receive this, observing, 'it was no verdict at all.' The jury then withdrew once more, and after discussing the question, until within a few minutes of five in the morning, found a general verdict of—*Not guilty*.

This prosecution is interesting on several accounts, for, in consequence of it, it has been determined, *that the first special jury struck and reduced according to law, must try the issue joined between parties*; and secondly, this is the first trial, since the libel bill passed into a law, completely conducted on the principles of that act. In this 'age of prosecutions,' we, as well as the editor, congratulate ourselves, that we are now able, 'to record one verdict gained to the cause of freedom.'

**ART. xvii.** *Observations on the Rights and Duties of Jurors, in Cases of Libel, occasioned by some late Verdicts.* By a Barrister at Law. 8vo. 40 pages. Price 1s. Robinsons. 1794.

It is here very justly remarked, that had the jurymen understood either the law of libels in general, or the late act of parliament relative to that subject, they would not have given such verdicts as 'guilty of publishing only;' 'guilty of publishing the pamphlet in question;' 'guilty of publishing without any criminal intent,' &c. We shall most willingly annex a quotation or two from this excellent pamphlet, for the information of those who may not have an opportunity of studying the subject:

'The whole matter therefore in issue, in cases of libel in general, may be considered as consisting of four distinct points:

First, The mere act of publication:

Secondly, The truth or just application of the inuendoes:

Thirdly, The seditious, immoral, or other hurtful tendency of the writing itself:

Fourthly, The seditious intention of the defendant.

Every one of these is essential, and indispensably necessary to be established, before any man can deserve to be convicted and punished for the publication of a libel.'

• Upon



Upon the whole then, let jurors remember, that, whatever may have been the law formerly, they are now entitled to judge of the whole matter in issue, in cases of libel. Let them keep in mind the four points enumerated above: first the simple fact of publication; secondly the truth of the inuendoes; thirdly the nature and tendency of the writing in itself; and lastly the intention of the defendant. If they are not satisfied of *every one of these points*, they ought not to pronounce the defendant *guilty of any thing*: as, on the other hand, if they are satisfied of them *all*, they are bound to pronounce him *guilty*, generally.

ART. XVIII. *The Laws respecting the ordinary Practice of Impositions in Money-lending, and the buying and selling of Public Offices.* 8vo. 517 pages. Price 2s. 6d. Clarke and Son. 1794.

THIS pamphlet consists of a collection of cases relative to the impositions usually practised by money-lenders. 2.

#### T H E O L O G Y.

ART. XIX. *A Sermon preached in the Chapel of Trinity College, Cambridge, on Thursday, December 19, 1793, the Day appointed for the Commemoration of the Benefactors to that Society.*

IT must be highly gratifying to the lovers of truth, and the friends of free inquiry, to observe, that even in those ancient establishments for the education of youth, where systematic obstructions to the advancement of knowledge are still, contrary to every principle of sound policy, pertinaciously retained, young men are continually rising up, who have the good sense to perceive the injustice of all attempts to shackle the free-born mind, and the manly spirit to enter their caveat against every measure, which may seem to threaten the revival of the ancient spirit of bigotry and intolerance. The author of this sermon (who, we are sorry to observe, has not delivered it to public sale with his name prefixed,) has entitled himself to a distinguished place among the guardians of the sacred rights of truth and freedom, by declaring, on so public an occasion as that on which this sermon was preached, his abhorrence of those principles, which, instead of abolishing the forms, would revive in all it's rigour the actual exercise, of spiritual tyranny.

Alarmed at several recent transactions within academic walls, and at the language which has been lately held by one of the *rising* dignitaries of the church, this preacher blows the trumpet, that the serpent persecution may be blasted in it's birth. He felicitates the present age on being, in a great measure, delivered from the dominion of priests, and priest-directed sovereigns; and from the prophecies of the New Testament, derives a persuasion, that the light of reformation will advance to perfect day. But, in carrying forward this great work, he judges it to be the duty of protestants, whatever charity and respect they may entertain for the persons of papists, to abjure the principles and practices of their communion. And he remarks, as a circumstance which ought to excite serious alarm amongst the friends of pure christianity, that the members of the *romish* church are, from an episcopal chair,







guised with absurd confessions, and not made contemptible by ridiculous ceremonies, will exert her proper energies; will present to the understanding of the individual her miraculous credentials of prophecies compleated in our times; and gain her establishment, not in word, but in deed; not in the civil code, but in the heart; not as a necessary engine of the state, but as the truth, and the way to eternal life. Superstition will no longer rear her mitred front in their courts and parliaments; but the dominion of Christ, triumphant in that country, will be an earnest of his obtaining the 'heathen for his inheritance, and the uttermost parts of the earth for his possession.'

The sermon concludes with the following animated address to the students of the university. P. 21.

'Lastly, and above all things, let our constant attention be directed to truth. Let us despise that hypocrisy which would conceal its ambition or malignity under the mask of religion, and a reverence for antiquated usages or opinions: that *hypocrisy of liars*, who would retain men in the belief of every pretended miracle, every fabulous legend, every unfounded dogma of the church they belong to. Who then will *dare* advise you, O ye ingenuous youths, you who are on the eve of becoming the public teachers of our holy religion, to prefer *academical, useful* studies, to theological: to beware of entering into religious controversies *at this period of your lives*: to *take for granted* that our forefathers had some good reason for steadily adhering to, and supporting, these venerable institutions? Must ye take for granted—will it be useless—are ye too young to study, what ye are not too young to preach, and to subscribe? Such counsels ye will receive with emotions that reflect credit on your understanding and your honour; and sympathise with the absent friends of the university, who dread the return of darkness, and dark deeds, from the omen of sounds like these. Truth in all its forms is your glorious pursuit, and may scriptural truth, in particular, enable you to turn many to righteousness, and to shine as the stars, for ever and ever!'

ART. XX. *The Spirit of Christianity, compared with the Spirit of the Times in Great Britain.* A new Edition, with Corrections and Additions. By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. 41 pages. Price 1s. Kearsley. 1794.

In a country where the christian religion is established by law, and where the *defence of the faith* is assumed as one of the offices of magistracy, it cannot be unfair to bring the conduct of it's rulers to the christian standard, and to inquire how far it's public measures are consonant to the precepts and spirit of the gospel. With a particular reference to the present war, this task is undertaken in the pamphlet before us; in which the author, with that honest freedom and manly energy which so eminently distinguish his writings, exposes to public view what he judges to be 'palpable specimens of an antichristian spirit.' Professing himself a son of peace, and a conscientious follower of that Saviour, at whose coming peace was sung, and at whose departure peace was bequeathed, he disclaims in the strongest terms all seditious intention, and declares that he deprecates all violence whatever, and only wishes



for radical reform by pacific means. Nevertheless, he finds himself impelled, at the present season, when inactivity is become a crime, to offer his sentiments without disguise or reserve to the public.

The points on which he principally insists are, that the devastation, which the present war has already occasioned, is assignable to the combination against France; that nothing can be more contradictory to the spirit of the christian religion, than to maintain, that war ought ever to be employed in it's defence or support; that the crimes of the french however enormous, are occasional and incidental, while the wickedness of our own country is of a deliberate and systematic kind; and that it is above all things inconsistent and impious for the ministers of the Prince of Peace to blow the trumpet of war, and call forth their evangelical congregations to desolate the globe with torrents of human blood. In the course of his remarks on these topics, Mr. W. introduces many scriptural authorities and allusions, and intersperses with his usual felicity of application, many classical quotations. The manner in which ministers, bishops, heads and fellows of colleges, are spoken of, is somewhat uncourtly, and may be thought unmannerly; but there are seasons when ceremony must give way to honesty; and the present is, in our author's opinion, of this kind. In exposing the inconsistency of employing violent measures in support of religion, Mr. W. makes the following remarks. P. 31.

‘ In harmony with the mild and patient temper of that religion, which he was appointed to proclaim, the apostle *Paul* observes, (2 Cor. xiii. 8.) that *we can do nothing against the truth, but for the truth*: intending, doubtless, to insinuate the folly, inefficacy, and wickedness of all opposition, and especially of malicious and violent opposition, to the propagation and influence of truth; all mankind, therefore, and *magistrates* among the rest, should contentedly resign her to the gentle activities of reason and the passive tutelage of time. *Truth* and *rectitude*, those glorious emanations from the fountain of *infinite perfection* for the benefit of the human race, must finally prevail; because the divine will has immutably determined the final happiness of his creatures. Consult history, ask experience, appeal to the common sense of the lowest individual, not destitute of rationality; and you will find in all ages, and in every breast, an unanimous conviction, that *error* and *villainy* alone employ force and secrecy to confirm their cause and secure their authority. Conscious integrity suborns no *spies*, listens to no *informers*, fears no antagonist; but ever challenges discovery and discussion. It is with the intellect and it's objects, as with morality. The position of *Christ* is alike applicable to either instance: (John iii. 20.) *He, that doeth evil, hateth the light, and cometh not to the light; lest his deeds be brought to conviction: but he, that doeth the truth, cometh to the light; that his deeds may be manifest, that they are wrought in God.*

‘ Indeed the *gospel* itself is but one branch from the main stem of *universal truth*: and who, but ruffians that *delight in war*; (Psalm lxxviii. 30.)—who, but *furious fanatics, clergy of establishments,*



ments, and depraved statesmen, ever yet talked of crushing *atheism*, and promoting *christianity*, by the sword?'

The writer goes on to apply these remarks to the measures of the british government, and animadvert with much vehemence upon the severities by which freedom of discussion have of late been suppressed. He charges Mr. Fox and his adherents—for Mr. W. is no respecter of persons—with absurd inconsistency, in countenancing and supporting the vigorous prosecution of a war which they condemn. P. 38.

'How is it,' says he, 'that they blame the measures of government, and yet assist and strengthen the execution of their purposes? As if I should encourage a sanguinary ruffian, who had smitten an inoffensive passenger wantonly and unjustly, to fall upon him most unmercifully, and demolish him outright! No! it is certainly their duty, as consistent senators, to oppose Every measure of administration, that may contribute to the success of their military operations. Truth and rectitude will not accommodate themselves to human policies and national regards: they are of peremptory obligation; universal, unchangeable, and eternal.'

When this pamphlet made it's first appearance, it contained some expressions, which excited alarm in the mind of the publisher; and after the sale of only two copies, the impression was suppressed. A surreptitious and inaccurate edition appeared without the author's knowledge. In the present corrected and enlarged edition, Mr. W. has laid before the public his mature thoughts. The language of the piece will not perhaps yet be commonly thought to be lowered to the tone of moderation; but what upon revision appeared to the author justly exceptionable, he has now, he says, struck out; mollified all unnecessary asperities, and left only what a real believer, and sincere professor of the gospel *ought* to advance, in defiance of all consequences, 'in season and out of season.'

The pamphlet will be read with great pleasure, by those who wish to see the pure spirit of christianity triumphant over the corrupt spirit of modern policy.

ART. XXI. *An Address to the Inhabitants of the Colonies, established in New South Wales and Norfolk Island.* By the Rev. Richard Johnson, A. B. Chaplain to the Colonies. Written in the Year 1792. 8vo, 74 pages. Price 1s. Mathews. 1794.

THIS is a very plain and serious address to the settlers and convicts of Botany Bay, exceedingly well suited to the circumstances and capacities of the persons to whom it is addressed, and adapted to impress upon their minds a conviction of the necessity of repentance and reformation. The author has ordered a large number of copies to be sent to New South Wales, in order to be given away.

ART. XXII. *The near approaching Day of universal Restoration, Regeneration, Peace and Salvation; in which is discovered, the Foundation of the False Prophets under their various Characters; with Remarks on the blessed State of the primitive Quakers. Also, an Appendix; in which is manifested the Origin of Heaven and Hell; the Foundation of Light and Darkness; and the Ground of Misery and Happiness. Likewise*



*an Account of the Religion of the Inhabitants of the New Heavens and Earth. And a Relation of the Prophecy of Thomas Story.* By John Bouffell, of Deepham, Norfolk, a Disciple of Jesus Christ. 8vo. 108 pa. Price 1s. Richardson. 1793.

READER, if this porch appear to thee to be dark, be advised not to enter into the building; for, assure thyself, thou wilt find nothing within but thick darkness. The work is a chaotic mass of gloomy fanaticism, unilluminated by a single ray of reason.

ART. XXIII. *The Man of Sin. A Sermon, preached at Spring Garden Chapel, on Sunday, January 26, and at Oxford Chapel, on Sunday, Feb. 2, 1794, and published at the Request of both Congregations.* By William Jones, M. A. F. R. S. the second Edition. 8vo. 27 pa. Pr. 6d. Rivingtons. 1794.

THE general opinion of protestant divines has been, that the *Man of Sin*, whose coming was predicted by the apostle Paul, denoted the church of Rome. Some modern writers have supposed, that under this appellation is comprehended the whole ecclesiastical hierarchy, in whatever form it exists, as connected with the civil power. This writer understands the prophecy in a sense directly contrary to that which has hitherto been received, and finds in the apostle's *man of sin*, the *philosophy* of France, and the homage there paid to REASON. The birth place of this monster, however, he fixes in Britain. 'I fear,' says he, 'there is too much truth in the assertion, that the first seeds of all this mischief were sown in Britain: here it was that *reason*, now deified in France, was first invested with the right of making its own religion, which in other words is a right of being its own God.'—

This preacher's mother country owes him little thanks, for attempting to father upon her so graceless a child.

#### *On the Fast Day.*

ART. XXIV. *Reasons for National Penitence, recommended for the Fast, appointed February, 28; 1794.* 8vo. 39 pa. Price 1s. Robinsons.

THE leading idea of this pamphlet is not new. It was suggested and pursued in more than one publication of considerable celebrity, about the time of the last general fast. Nevertheless the public may still need to be reminded, that 'sins of government are sins of the people,' and to be supplied with 'food for national penitence:' and the author of the publication now before us appears very well qualified to perform, upon this occasion, the office of national monitor.

The REASONS, on which this exhortation is grounded, are chiefly drawn from the present war, which the author considers as affording both in it's commencement and it's progress, abundant matter for repentance. P. 4.

'We are, my brethren, a great nation, if we are considered with regard to our power, our resources, our connections, and dependencies. Whatever, therefore, may be the part which we act in the great drama of the world, it is not at least an unimportant, or trifling part. If we have conducted our affairs with imprudence or temerity; if our measures have been dictated by passion



passion, instead of being conceived in wisdom, the effects of our misconduct must be very extensively and severely felt. We have had it in our power, by moderate and enlightened, or by violent and precipitate counsels, to add to, or to diminish considerably, the general bulk of human happiness. If, instead of availing ourselves of our natural strength, and our acquired greatness, that qualified us to sit as the judge and arbiter of surrounding nations, we have communicated to them a passion for war, and an ambition of conquest, our sin is grievous in proportion to our means of avoiding it. If the measures, which have been fruitful of so much destruction and slaughter, might have been averted by a temperate and conciliatory spirit, we are awfully responsible to Providence for the neglect, or abuse of the trusts communicated to us. If, in our conduct of war, we have been guilty of unnecessary acts of perfidy; and if, while our own island is resounding with exclamations against anarchy and sedition, we ourselves have been industrious in seducing the subjects of another government from their allegiance, we stand convicted before God, of hypocrisy, as well as treachery. If, at home likewise, we have been guilty of intolerance and oppression, and if we have punished, with the same undiscerning severity, the exertions of mistaken zeal with the most base and ignominious crimes, we have abundant reason for national penitence. These are some of those offences, of which, as they stand the foremost in the catalogue, it behoves us seriously and earnestly to repent.'

Asserting, with manly decision, the doctrines, that government cannot lawfully exist without some expression of popular consent as its foundation, and that laws derive their authority from the will of the people, this able advocate in the cause of freedom reminds his fellow citizens, that every individual ought, as far as he has opportunity, to form a judgment concerning political affairs, and must be in some measure involved in the guilt of public and national offences. Beside the general calamities of war, the author dwells upon the peculiar features of the present war, as they appear in the commercial state of the kingdom, and in the political principles and conduct of those powers with whom we have entered into alliance. Having, on this last head, noticed the progress of tyrannical usurpation in the north, he proceeds. p. 13.

'On this occasion, it behoves us, therefore, to reflect, that we are partakers of their designs, if rashly and precipitately, even with the purest motives on our parts, we have lent them our assistance. The temple, which they are dedicating to despotism, may be reared on the foundations, which we devoted to liberty. The guilt, however, of those, who suffer themselves to be made their blind and imprudent instruments, is not light or trifling. I cannot pass over this topic, without urging it as an object of very attentive consideration. It is, I acknowledged, very difficult to conjecture upon the events of political contests. But there is much more cause of alarm, in the ambition of these united powers, than in the spirit of proselytism imputed to the french. Singly, they were sufficiently powerful; but in their coalition, they



they present to our minds an image of gigantic and bloated strength, which seems to require a strong and effectual barrier. We have as much reason to be alarmed at their mode of fraternization, as that of the nation with whom we are at war: for they conquer, not to liberate, but to enslave. Their march is not ushered in with songs in praise of liberty, with the festive dance, or the shouts of an applauding people. Destruction and slavery are in their train, and should they be victorious, Europe would begin a new æra of darkness and barbarity.'

Our monitor next calls upon us to examine into the justice of our claims to sit as the judges of vice and depravity over neighbouring nations; to consider whether the measures we have taken, to correct the temporary evils of anarchy in France, have a tendency to alleviate these evils; to inquire into the probability of ultimate success in the enterprize in which we have engaged; and to reflect upon the probable consequences of long persevering in the visionary project of extirpating opinions by the force of arms. P. 26.

'Having, by our own perverse struggles against our enemies, procured *their* union, we may probably discover, that *we ourselves* are divided, and that the annual accumulation of grievous burdens has no tendency to generate affection, even to the english constitution. Mankind may then begin to think that antiquated charters, and immemorial usages, are not alone sufficient for the varied purposes and benefits of civil government. They may cease to study the blessings of our constitution in the lectures of law professors, or in the untried observations of foreigners. Every book of domestic expenditures may refute even Blackstone and De Lolme. They may then be invited towards another system of things, instead of contemplating, with increased veneration, a frame of laws which have stood the test of ages; and may begin to prefer the efforts of present times to the wisest and most venerable monuments of antient jurisprudence. As they feel, they will think; and they will recognize no greater excellence in government, than that it protects its subjects, and extends to laborious poverty its well-earned and undiminished reward.'

With great strength of argument and language, the author goes on to notice, in the light of a public offence, the restraints which have been laid upon freedom of discussion, and the measures which have been taken to crush the energy of public sentiment, and take from the oppressed the right of remonstrance.

P. 36. 'We have profited very little of the lights of reason and philosophy, which have hitherto beamed upon us, if we wish to check their future progress, or if we regret that their advancement has been too rapid. One of the most distinguishing characteristics of man's nature, is its gradual improvement, and its unlimited march towards moral and intellectual perfection. A free and unrestricted intercourse of opinions, and the silent dissemination of truth, are the safest modes of effecting any melioration in the condition of mankind; and the attempt is dangerous to impede the operation of causes which are preparing us for the final destination of our existence, with so much stillness and tranquillity.



If we did not perversely interfere, by endeavouring to interpose the barrier of unjust authority to the acquisition of truth, all revolutions that have taken place might have been accomplished without violence or anarchy.

\* The advantages, which the present age enjoys, have been derived from the liberal and fearless spirit of discussion, which has distinguished it from all others. It has put to flight a train of political and religious superstitions; it has taught mankind to ascertain the nature of their social rights, and, by purging religion of its mysteries and absurdities, it has divested it of its terrors, and displayed only its consolations. It is not possible for knowledge to be long stationary, or the human faculties to be in a perpetual state of depression and inactivity. The energies of reason may be frightened into silence for a while, and the intellectual powers may be constrained into dulness: but, in proportion to the length of their depression, and the severity of their restraint, they will be communicated in a gentle diffusion, or poured out in a violent eruption. It is impossible, however, to prevent its propagation and growth. The effort to stop the motion of our globe itself, is equally as absurd and impotent, as an attempt to impede the endless revolutions of that little world, the mind of man.'

From the preceding extracts the reader will perceive, that this pamphlet is the production of an enlightened and vigorous mind, possessed of liberal and enlarged views on the great subject of civil policy, and capable of exercising a manly energy and spirit in the cause of liberty.

**ART. XXV.** *Principles of Prayer and Humiliation, in a Time of National Guilt and Distress.* By a Layman. 8vo. 15 pages. Price 6d. Printed previously to the appointed Fast in February, 1794. Jordan.

THIS is a form of prayer, drawn up indeed in a style not perfectly liturgic, but strongly expressive of liberal sentiments. It is said, in an advertisement prefixed, not to be written by any sectary, or intended to serve any cause but that of true religion and peace, in opposition to the iniquities of tyranny, warfare, and revenge.

**ART. XXVI.** *Hints preparatory to the Approaching Fast.* 12mo. 43 pages. Price 6d. Rivingtons.

THESE hints are of the practical and devotional kind, and afford more proofs of a pious disposition, than either of literary ability, or of a liberal spirit,

**ART. XXVII.** *A Form of Prayer, to be used in all Churches and Chapels throughout that Part of Great Britain called England, Dominion of Wales, and Town of Berwick upon Tweed, upon Friday the Twenty-eighth of February next, being the Day appointed by Proclamation for a General Fast and Humiliation before Almighty God, to be observed in most Devout and Solemn Manner, by sending up our Prayers and Supplications to the Divine Majesty: For obtaining Pardon of our Sins, and for averting those heavy*  
Judgments



*Judgments which our manifold Provocations have most justly deserved; and imploring His Blessing and Assistance on the Arms of his Majesty by Sea and Land, and for restoring and perpetuating Peace, Safety, and Prosperity to Himself, and to his Kingdoms. By His Majesty's Special Command. Small 4to. 23 pages. Price 6d. Eyre and Strahan. 1794.*

THE general familiarity of this form of prayer to that which was appointed for the preceding fast, renders it unnecessary for us to be particular in our account of it. We cannot however overlook the manifest incongruity of representing in minute, and perhaps exaggerated description, the crimes of our enemies, in a form of devotion in which we profess to supplicate the Almighty for their repentance and reformation. In one prayer they are spoken of as men, who having cast off their faith in the living God, and followed the vain imaginations of reprobate minds, have plunged themselves into horrible crimes and impieties, which astonish the christian world. In another we find the following petition p. 6.

‘Look down from heaven, O Lord, we beseech thee, and protect us against the declared enemies to all christian kings, princes, and states, the impious and avowed blasphemers of thy holy name and word, who, in the very center of christendom, threaten destruction to christianity, and desolation to every country where they can erect their bloody standard.’

Is not this more like the language of angry declamation, than of humble devotion.

ART. XXVIII. *The Ordinances of the Roman Catholic Bishops for the Observance of the General Fast, on Friday the 28th of February, 1794. To which is added, the Mass in Time of War, and other Devotions appointed for the Use of the Roman Catholics of England; and the Regulations for the Observance of the present Lent. Second Edition. 8vo. 31 pages. Price 6d. Coghill.*

THIS publication—the free circulation of which in this country is a welcome proof of the increase of liberality, at least in one direction—contains the instructions of the four apostolic vicars, or romish bishops, to the catholics of this country, concerning the observance of lent, and of the national fast. The chief purport is, to express the obligation of this body of dissenters to a loyal obedience to the commands of the ruling powers. The prayers and mass are given both in english and latin. We shall copy the prayer for the king. p. 12.

‘Oremus.

‘QUÆSUMUS omnipotens Deus, ut famulus tuus Georgius rex noster, qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa: quibus decenter ornatus, & vitiorum monstra devitare, hostes supe-

‘Let us pray.

‘WE beseech thee, O Almighty God, that thy servant George our king, who by thy mercy has received the government of this kingdom; may also receive the increase of all virtues, with which being adorned, he may both avoid the



rare, & ad te qui via, veritas, & vita es, cum regina Caroletta et prole regia, gratus valeat pervenire. Per Dominum.'

the monsters of vices, vanquish his enemies; and being pleasing in thy sight come at length to thee, who art the way, the truth, and the life, with Charlotte our queen, and all their royal family. Thro' our Lord Jesus Christ.'

The ordinance concerning lent in the London district is as follows. P. XVI.

I. For flesh meat on all sundays, tuesdays, and thursdays, beginning with the first sunday in lent and ending with thursday before palm sunday; but this permission of eating flesh meats is allowed only for once in the day on tuesdays and thursdays.

II. Eggs are allowed on all days, excepting ash-wednesday, the fridays and the four last days of holy week.

III. Cheese is allowed every day, excepting ash-wednesday and good-friday.'

In the western district we observe, no flesh meat is allowed—what *reason* there is for this difference—or indeed for any *ordinance* of this kind—we own ourselves at a loss to discover.

**ART. XXIX.** *A Sermon preached at the Chapel in Prince's-Street, Westminster, on Friday, February 28, 1794. By Andrew Kippis, D. D. F. R. S. and S. A. Published by Request. 4to. 21 pa. Price 1s. Robinsons. 1794.*

THIS is a very judicious discourse (from Psalm LXXVI. 10.) on the following important topics; that the events, which proceed from the evil affections of mankind, shall be over-ruled by God to the execution of his own purposes, and the manifestation of his own glory; and that, when they have answered his intentions, he will prevent them from doing further mischief. The former of these points is supported by general reasonings from the divine perfections, and is applied to the particular case of war; concerning which, it is shown, that wars may become the instruments of inflicting divine chastisements on sinful nations; may tend to check the vices, and call forth the virtues, of public societies; may carry on some peculiar purposes of divine providence; and may, in direct opposition to the intentions of men, produce effects peculiarly favourable to the interests of religion, virtue, and justice.—It is next shown, that Jehovah may restrain the wrath of man, by giving a remarkable check to the enterprizes which flow from it, by bringing about a change in men's wills and purposes, and by restoring tranquillity to the earth.—These arguments are well illustrated, not only by general amplification, but by an appeal to facts in the history of the world.

The great events which are at present passing, are very briefly touched upon, but in a manner which shows, that the author entertains alarming apprehensions, 'from the combination of the sovereigns of Europe on the one hand, and on the other, from the fierce and barbarous spirit of those who have taken the lead among the French people;' that he is equally an enemy to the despotism of tyranny, and the disorders of anarchy; and that he earnestly wishes—a wish in which every wise and



and good man must heartily concur—that civil and religious liberty may every where be established on a firm, temperate, and rational foundation. We copy the following pointed and animated passage.

P. 16. 'From what hath been said, the disturbers of the world might see that they cannot effectually fight against God.—I say, they might see this; but that they will not in fact attend to so important a truth, is much to be apprehended. They will probably push forward their impious projects; but if they obstinately persist in their injustice and iniquity, let them remember, that their attempts shall sooner or later be confounded. While they are eagerly striving to crush the interests of mankind, they shall in the conclusion contribute to their establishment and increase. It is not to be expected that the voice of preachers should be regarded, amidst the madness of ambition, and the rage of war: but if we could be heard, we would cry out as loudly as possible: Be wise, O! ye governors! Be instructed, O! ye warriors of the earth! Know, that with your utmost efforts you cannot finally triumph over the cause of honour, rectitude, and religion. Know, that Jehovah rides in the whirlwinds you raise; that he can direct the storm in a manner entirely different from what yourselves intend; and that he can pour it in all its fury upon your own heads. Know, that he over-rules your enterprises; that he will quash them, when they are contrary to his gracious purposes, and that he will make you, in opposition to your own views, the instruments of carrying on his designs, and of testifying, in the face of the world, his perfections, his praises, and his glory. Be persuaded, therefore, to yield a willing subjection to the Controller of universal nature.'

ART. XXX. *The present State of Europe compared with ancient Prophecies: a Sermon, preached at the Gravel Pit Meeting in Hackney, February 28, 1794, being the Day appointed for a General Fast.* By Joseph Priestley, LL. D. F. R. S. &c. With a Preface, containing the Reasons for the Author's leaving England. 8vo. 64 pages. Price 1s. Johnson. 1794.

MANY learned divines have been of opinion, that the prophecies of the Old and New Testament warrant the expectation of a future temporal kingdom of Christ upon earth; in which the jews shall be restored to their own country, and shall be at the head of all the nations of the earth; and in which universal righteousness shall be established. Previously to this great event, it has been concluded from the language of prophecy, that grievous calamities will arise, such as the world has never yet experienced. This interpretation of the prophecies is adopted by Dr. Priestley; and he thinks it highly probable, that the present disturbances in Europe are the beginning of the calamitous times foretold in scripture. In the discourse now before us, he interprets the language of Jesus concerning the kingdom of heaven, as referring to his future reign upon earth; and from a review of the prophecies, both jewish and christian, he concludes, that, before the restoration of the jews, great and dreadful judgments will fall upon those nations by whom they have been oppressed, and that this will involve almost all the nations of the world, but more especially those of the western parts which have been subject first to the roman empire, and then to the see of Rome.

Though



Though our Saviour was himself ignorant of the time of his second coming, or the commencement of his proper kingdom, Dr. P. is of opinion, from the forewarning which he gave his disciples of the signs of it's approach, and of some circumstances which will immediately precede it, that these great events are not far distant. The great prevalence of infidelity (foretold Luke xviii. 8.) is particularly insisted upon as a sign of the approach of Christ's second coming, in a passage which, chiefly for the sake of the facts mentioned in it, we shall transcribe. P. 21.

‘ The prevalence of infidelity of late years has been very remarkable in all countries in which antichristian hierarchies have been established. And certainly all civil establishments of christianity, in which power is claimed to prescribe articles of faith, to make laws to bind the consciences of christians, and inflict temporal punishments for the violation of them, are properly antichristian. For, as christians, we are commanded to acknowledge no man master upon earth, since one is our master, even Christ.

‘ Moreover, such absurd doctrines have been established by human authority, and such horrid punishments have been inflicted upon men for obeying the dictates of conscience, under all those hierarchies, protestant ones not excepted, that the minds of men have revolted at them: and, shocked at such enormities, have thrown off the belief and profession of christianity altogether. This was long ago the case in Italy, where the enormities of the court of Rome were the most conspicuous; and many of the cardinals, and some of the popes themselves, are well known to have been unbelievers.

‘ That this has long been the case in France, is what no person acquainted with that country the last fifty years will deny. It is now become more generally known, because it has had a better opportunity of showing itself. That, in similar circumstances, the same, or something approaching to it, would not appear to be the case with us, is more than those who are acquainted with the state of things in this respect will vouch for.

‘ When I was myself in France in 1774, I saw sufficient reason to believe, that hardly any person of eminence, in church or state, and especially in the least degree eminent in philosophy, or literature, (whose opinions in all countries are, sooner or later, adopted by others) were believers in christianity; and no person will suppose that there has been any change in favour of christianity in the last twenty years. A person, I believe now living, and one of the best informed men in the country, assured me very gravely, that (paying me a compliment) I was the first person he had ever met with, of whose understanding he had any opinion, who pretended to believe christianity. To this all the company assented. And not only were the philosophers, and other leading men in France, at that time unbelievers in christianity, or deists, but *atheists*, denying the being of a God. Nay, Voltaire himself, who was then living, was considered by them as a weak-minded man, because, though an unbeliever in revelation, he believed in a God.

‘ When I asked these gentlemen what it was that appeared to them so incredible in christianity, that they rejected it without farther examination (for they did not pretend to have employed much time on the subject) they mentioned the doctrines of transubstantiation, and the



the trinity, as things too palpably absurd to require any discussion. It is without doubt, the civil establishment of such christianity as this, at which the common sense of mankind will ever revolt, that makes so many unbelievers of persons who will not take the trouble to read the scriptures for themselves, or who have not sagacity or patience to see through the false glosses that have been so long put upon them. These systems, and the blindness and obstinacy in the governing powers, in rejecting every proposal of reforming the most palpable abuses, and the most manifest oppressions, make unbelievers much faster than all rational christians can unmake them.

• Nothing, however, can ever counteract the fatal influence of such corrupt christianity, as is supported by these hierarchies, which are also intolerably expensive and oppressive, but the exhibition of rational christianity, with its proper evidence, by unitarian christians. But these are yet so few, compared with the bulk of christians, who are trinitarians, that superficial observers, as unbelievers in general are, who judge by the great mass, pay but little regard to their representations.

• Happily, this infidelity is, in its turn, destroying those antichristian establishments which gave birth to it; and when this great revolution shall be accomplished, genuine unadulterated christianity, meeting with less obstruction, will not fail to recommend and establish itself by its own evidence, and become the religion of the whole world. True christianity stands in no need of the aid of civil power.

The sermon concludes with some further observations concerning the second coming of Christ, and an exhortation to prepare for the approaching events, by maintaining a pious regard to the over-ruling providence of God. And in an appendix, the author's opinions are supported by several pertinent and striking quotations from *Hartley's Observations on Man*.

A part of this publication yet remains to be noticed, to which we cannot advert without extreme concern;—which we should hope it will be impossible for any englishman to read without a blush of shame, or a sigh of regret; we mean, the author's preface, containing his reasons for leaving England. As far as these reasons are of a public nature, they reflect infinite disgrace upon this country; as they afford the unequivocal testimony of facts to prove, that in this boasted land of liberty, *an honest zeal for ecclesiastical reformation* is a heinous and unpardonable offence, for which no purity of character, no powers of intellect, no degree of industry or success in the service of science, can be thought a sufficient atonement.—Dr. P., in this valedictory address, mentions a variety of circumstances, to prove, that the rancorous spirit, which persecuted him at Birmingham, has followed him to Hackney, and has rendered his residence uncomfortable, if not insecure. Having, in consequence of the injurious treatment he has met with in this country, been induced to send his sons and his property into America, he now determines to follow them; but, before he withdraws, he endeavours to convince the public, that the true cause of the odium which has fallen upon him has been, not his political, but his theological heresies.

Pref. p. ix. • As to the great odium that I have incurred, the charge of *sedition*, or my being an enemy to the constitution or peace of my country, is a mere pretence for it; though it has been so much urged, that



that it is now generally believed, and all attempts to undeceive the public with respect to it avail nothing at all. The whole course of my studies, from early life, shows how little *politics* of any kind have been my object. Indeed to have written so much as I have in *theology*, and to have done so much in *experimental philosophy*, and at the same time to have had my mind occupied, as it is supposed to have been; with factious politics, I must have had faculties more than human. Let any person only cast his eye over the long list of my publications, and he will see that they relate almost wholly to theology, philosophy, or general literature.

‘ I did, however, when I was a young man, and before it was in my power to give much attention to philosophical pursuits, write a small anonymous political pamphlet, on the *State of Liberty in this Country*, about the time of Mr. Wilkes’s election for Middlesex, which gained me the acquaintance, and I may say the friendship of Sir George Savile, and which I had the happiness to enjoy as long as he lived.

‘ At the request also of Dr. Franklin and Dr. Fothergill, I wrote an address to the dissenters on the subject of the approaching rupture with America, a pamphlet which Sir George Savile, and my other friends, circulated in great numbers, and it was thought with some effect.

‘ After this I entirely ceased to write any thing on the subject of politics, except as far as the business of the *Test Act*, and of *Civil Establishments of Religion*, had a connexion with politics. And though, at the recommendation of Dr. Price, I was presently after this taken into the family of the marquis of Lansdowne, and I entered into almost all his views, as thinking them just and liberal, I never wrote a single pamphlet, or even a paragraph in a newspaper, all the time that I was with him, which was seven years.

‘ I never preached a political sermon in my life, unless such as, I believe, all dissenters usually preach on the fifth of November, in favour of *civil and religious liberty*, may be said to be political. And on these occasions, I am confident, that I never advanced any sentiment but such as, till of late years, would have tended to recommend, rather than render me obnoxious, to those who direct the administration of this country. And the doctrines which I adopted when young, and which were even popular then (except with the clergy, who were at that time generally disaffected to the family on the throne) I cannot abandon, merely because the times are so changed, that they are now become unpopular, and the expression and communication of them hazardous.

‘ Farther, though I by no means disapprove of societies for political information, such as are now every where discountenanced, and generally suppressed, I never was a member of any of them; nor, indeed, did I ever attend any public meeting, if I could decently avoid it, owing to habits acquired in studious and retired life.

‘ From a mistake of my talents and disposition, I was invited by many of the departments in France, to represent them in the present National Convention, after I had been made a citizen of France, on account of my being considered as one who had been persecuted for my attachment to the cause of liberty here. But though the invitation was repeated with the most flattering importunity, I never hesitated about declining it.



‘ I can farther say with respect to politics, concerning which I believe every Englishman has some opinion or other (and at present, owing to the peculiar nature of the present war, it is almost the only topic of general conversation) that, except in company, I hardly ever think of the subject, my reading, meditation, and writing, being almost wholly engrossed by theology and philosophy; and of late, as for many years before the riots in Birmingham, I have spent a very great proportion of my time, as my friends well know, in my laboratory.

‘ If, then, my real crime has not been *sedition*, or *treason*, what has it been? For every *effect* must have some adequate *cause*, and therefore the odium that I have incurred, must have been owing to something in my declared sentiments, or conduct, that has exposed me to it. In my own opinion, it cannot have been any thing but my open hostility to the doctrines of the established church, and more especially to all civil establishments of religion whatever. This has brought upon me the implacable resentment of the great body of the clergy; and they have found other methods of opposing me besides *argument*, and that use of the *press* which is equally open to us all. They have also found an able ally and champion in Mr. Burke, who (without any provocation except that of answering his book on the French Revolution) has taken several opportunities of inveighing against me, in a place where he knows I cannot reply to him, and from which he also knows that his accusation will reach every corner of the country, and consequently thousands of persons, who will never read any writings of mine. They have had another, and still more effectual vehicle of their abuse in what are called the *treasury newspapers*, and other popular publications.’

Dr. P. mentions several other proofs of the bigotted hostility which has been raised against him; and complains, that the indemnification, which has been made him by the public, has fallen short of his real losses not less than two thousand pounds, beside what he might in equity claim on grounds which cannot be strictly reduced to pecuniary estimation. In fine, he takes his leave of his native country, with the following frank and candid declaration.

Pref. P. XIX. ‘ I cannot refrain from repeating again, that I leave my native country with real regret, never expecting to find any where else society so suited to my disposition and habits, such friends as I have here (whose attachment has been more than a balance to all the abuse I have met with from others) and especially to replace one particular christian friend, in whose absence I shall, for some time at least, find all the world a blank. Still less can I expect to resume my favourite pursuits, with any thing like the advantages I enjoy here. In leaving this country, I also abandon a source of maintenance, which I can but ill bear to lose. I can, however, truly say, that I leave it without any resentment, or ill will. On the contrary, I sincerely wish my countrymen all happiness; and when the time for reflection (which my absence may accelerate) shall come, my countrymen, I am confident, will do me more justice. They will be convinced that every suspicion they have been led to entertain to my disadvantage has been ill founded, and that I have even some claims to their gratitude and esteem. In this case, I shall look with satisfaction to the time when, if my life be prolonged, I may visit my friends  
in



In this country; and perhaps I may, notwithstanding my removal for the present, find a grave (as I believe is naturally the wish of every man) in that land that gave him birth.'

Yes, much injured man! depart from a country which has so disgracefully proved itself unworthy of thy services, with a full assurance, that "the time of reflection" will speedily come, when thy countrymen, who are now—not, however, without the exception of a numerous band of true and consistent friends to religion and philosophy—exulting in the removal of a luminary, which has been too dazzling for their sight, will be ashamed of having persecuted a man, who has devoted strong and vigorous powers of intellect, and a long life of uncommon diligence, to the advancement of knowledge; and will, by some expressive public act, discharge that debt of esteem and gratitude, which she now so unjustly with-holds.—Among the Athenians, the interval was short between the condemnation of Socrates, and the day, when his exiled friends were recalled, a general mourning was decreed, and a statue was erected to his memory.

ART. XXXI. *The imminent Danger, and the only sure Resource of this Nation: A Sermon, preached in the Parish Church of St. Mary Woolnoth, Lombard Street, on Friday the 28th of February, 1794, the Day appointed for a General Fast.* By John Newton, Rector. 8vo. 23 pages. Price 6d. Johnson. 1794.

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MR. NEWTON, in that strain of unaffected piety which so strongly marks all his writings, regards the general want of a true spirit of religion as the grand cause of all the calamities of Europe. While he deploras the spread of atheistical principles in France, he considers as a fact almost equally alarming the indifference to religious concerns, which is prevalent even among those who still profess their belief in the doctrines of religion. His sermon is an earnest and affectionate exhortation to repentance and reformation, both with respect to personal and national sins. Among the latter is particularly mentioned the african slave trade. We shall quote what is said on this subject, because it comes with peculiar force from one who was formerly concerned in that inhuman traffic. P. 14.

I should be inexcusable, considering the share I have formerly had in that unhappy business, if upon this occasion, I should omit to mention the african slave trade. I do not rank this amongst our national sins, because I hope and believe, a very great majority of the nation, earnestly long for it's suppression. But, hitherto, petty and partial interests prevail against the voice of justice, humanity, and truth. This enormity, however, is not sufficiently laid to heart. If you are justly shocked by what you hear of the cruelties practised in France; you would perhaps be shocked much more, if you could fully conceive of the evils and miseries inseparable from this traffic; which I apprehend, not from hearsay, but from my own observation, are equal in atrocity, and perhaps superior in number, in the course of a single year, to any, or all the worst actions which have been known in France, since the commencement of their revolution. There is a cry of blood against us; a cry accumulated by the accession of fresh victims, of thousands, of scores of thousands, I had almost said of hundreds of thousands, from year to year.'



ART. XXXII. *A Sermon for the Fast, appointed on February 28, 1794.*  
By the Rev. John Johnson, M. A. Rector of Great Parndon, in  
Essex. 4to. 9 pages. Price 1s. Rivington's. 1794.

ALL that we can learn from this very short sermon is, that the preacher is a great enemy to all political innovation; and that he entertains the most dreadful apprehensions from the success of the French, concerning whom he asserts, what we have never before heard, that they have assured the deluded multitude, *and insisted upon their believing under severe penalties*, that there is no God—and that to do as you would be done by, to love justice, and to relieve the distresses of a fellow creature, are the most atrocious crimes.—“*Oh while you live tell truth and shame the devil.*”

ART. XXXIII. *Sermon pour le Jeûne célébré le 28 Février, 1794.*  
*Par Ordre de Sa Majesté. Prêché à la Chapelle Royale Françoisse de*  
*St. James, et à la Chapelle de Crown Street, Soho.* 8vo. 28 pages.  
Price 1s. Dilly. 1794.

THE general doctrine of the moral government of God is in this discourse ably supported, and properly applied, to enforce the necessity of national repentance and reformation. In conclusion, adverting to recent events, the preacher, at the same time that he laments the present dreadful effects of the irreligion of the french nation, warns his hearers not to suffer their humanity towards the emigrant french clergy, to prejudice them in favour of the romish church; ‘a church,’ says he, ‘which has shed rivers of blood, which has committed horrid cruelties, and which has been disgraced by excesses no less revolting than those which are at present committed, excepting only the open profession of atheism.’ To the cruel intolerance, the absurd superstition, and the gross errors, of that church, he imputes in a great measure the atheism, which now threatens Europe. What ever respect may be due to individual merit, he thinks it very inconsiderate, to publish apologies in favour of the french clergy, considered as a body, and to represent them as saints and martyrs, who are suffering in the cause of truth. What is said upon this subject, and indeed the whole discourse, are well entitled to attention.

ART. XXXIV. *National Calamities Tokens of the Divine Displeasure. A Sermon preached at the Meeting-house, Dean Street, Tooley Street, Southwark, on February 28. Being the Day appointed for a General Fast.* By William Button. 8vo. 33 pages. Price 6d. Trapp. 1794.

THIS is a very plain discourse, in which the author pours forth heavy lamentations over the wickedness of the times, and melancholy forebodings of the judgments of heaven, which hang over this nation for it's sins. He particularly complains, that ‘the present is a day of awful departure from the truths of the gospel; that the precious doctrines of three equal persons in the godhead, of original sin, of particular redemption, &c. are too generally denied.’ The frequenting of the theatres too is, with this preacher, a grievous offence; and he laments, that, though a very awful calamity has of late happened at one of their doors, yet the popular rage for theatrical diversions still continues.

ART.



## POLITICS. POLITICAL OECONOMY.

ART. XXXV. *The Retrospect; or Reflections on the State of Religion and Politics in France and Great Britain.* By the Rev. John Owen, A. M., Fellow of Corpus-Christi College, Cambridge. 8vo. 88 pages. Price 2s. 6d. Cadell. 1794.

THOUGH nothing may seem more evident, than that just principles ought not to be brought into discredit by their misapplication and abuse; and that a good cause ought not to be abandoned, because it has been attended with unfortunate or with disgraceful circumstances; yet it is extremely difficult, especially in a season of public ferment, to contemplate naked truth with a steady eye, and to judge of political systems from their intrinsic merit alone, without any regard to adventitious associations. The ingenious author of this performance, though certainly possessed of great strength of judgment, as well as elegance of taste, appears to have suffered himself to have been too much biassed by such associations, in some of the principal conclusions which he endeavours to establish. With all the friends of liberty he agrees in justifying the principles upon which the french revolution was at first effected; and he acknowledges himself to have been of the number of those, who admired with enthusiasm the reformation of the french monarchy. On the other side, with all the friends of religion and humanity, he reprobates the spirit, which has dictated the outrages, that have been offered to both; and through many eloquent pages he declaims against the enormities, which have disgraced the later stages of the revolution. But though he readily admits, that the boasted principles of gallic policy, as expounded in modern systems, approach nearest to the standard of ideal perfection; yet he is so terrified by the shocking events, which have accompanied the prosecution of these principles, that he is disposed to abandon all theoretical inquiry concerning the best form of government. P. 20.

Whether monarchy or republicanism be most favourable to general freedom, is a question which in reference to the reform of ancient empires, it must now appear too late to agitate.—Ere the fatal experiment was made upon that country, whose name now revolts the feelings of humanity; ere the rueful consequences had proclaimed its inexpediency in characters of blood, men might have discussed with cool and harmless discription a question which still remained undecided in the theory of politics. But, at a period like the present, when stained with the guilt of unprecedented crimes, republicanism is stalking in giant insolence over the ruins of a demolished monarchy: when, brandishing a more than tyrant sceptre, it is fastening the chains of unparalleled barbarism upon the yielding subjects of its cruel authority; when martyr'd sovereigns heap its altars, and bleeding patriots adorn its orgies; when holy faith and christian devotion exhibit their lacerated forms, and fly before the demons of its impious idolatry; when the ancient professors of established religion are abjuring with public blasphemy the God they served; when the hoary priest is immolating his ancient functions to the Baals of pretended philosophy, and demolishing those altars which once smoked with the incense of his sacrifice—in such a moment, and in the face of such enormities, to move a question, were to offer an apology; and not to execrate, were almost to approve.



Under the overpowering influence of this alarm, the writer opposes, at least for the present, all practical application of political theories, however temperate, to the purpose of a reform in our own government. He acknowledges, that 'to meliorate the state of defective administration, to purge the channels of corrupt authority, to drag forth influence from its hidden fortresses, and drive from their lurking ambush the forces of oppression, are privileges dear to the feelings of freedom; privileges sacred in the code of british rights; they are interwoven with the principles of constitutional independence, and are commended to our regard by the sentiments of our first legislators, and the example of our most distinguished patriots.' There are however, he observes, periods in the history of a nation, in which principles the most unalterable must suffer a 'temporary suspension; in which the ingenuous zeal of patriotic reform must intermit its active functions. P. 30.

'There are moments in which the magnitude of the evil is diminished by the dangers attending its removal; moments, in which the violence of the remedy may surpass the virulence of the disease; and the continuance may be judged less formidable than the cure. It has not, without reason, been contended by those who calculate the state of society upon a scale of comprehensive policy, that to such a period England is now arrived; and that the unparalleled crisis of political ferment offers no security for the wisdom of reforms. That salutary correctives might with justice be applied to the different orders of existing authority, is a truth which observation attests; a truth which should never be ceded to fear, nor sacrificed to accommodation; it is a truth which existing abuses proclaim, and which loyalty unites with patriotism to impress indelibly upon the heart. Tardiness and exaction degrade our courts, and venality and corruption disgrace our public functionaries; laws the most rigorous have survived their uses, and statutes the most degrading continue uncanceled. The representation of the country has departed from its ancient purity, and exhibits in its state of modern corruption, a striking contrast to its primitive institution. The fact is notorious; and whatever sophistry may plead in its defence, the evils which flow from its distorted functions are not to be measured by any rule of conjecture. In a country constituted upon the principles we acknowledge, the strongest security for sound administration exists in the due balance of the separate orders, and the just proportion of that authority which the laws of the empire have annexed to each. The surest means of preserving this equipoise is, by continuing inviolate the representation, and by repelling corruption from that important body, which is constituted the organ of the people's wishes, and interposed as a counterbalance against aristocratic influence.'

Much is in the sequel added to the same purpose; and in conclusion, it is strongly recommended to the friends of reform, 'to suffer the wounds of the constitution to be kept unprobed, till the cutting blast of revolutionary phrenzy has dropt its fury, and the hemisphere of politics has recovered its serenity.'

In reply to all this, may it not, without incurring a suspicion of having caught the *revolutionary phrenzy*, be asked, If the abuse be such as this writer admits, may not more danger arise from postponing this correction, than from entering upon it without delay, especially



especially as the political faith is now so firmly established, that, as our author expresses it, 'the commonwealth, emerged from the waves that threatened her existence, now rides in triumphant security?'

Several other important topics are very ably discussed in the course of this pamphlet; as the utility of such aristocratic distinctions as subsist in this country, the wisdom of retaining the monarchical part of our constitution, and the like: but we pass over these discussions, that we may leave room for the sensible and temperate remarks, with which the pamphlet concludes. p. 82.

'Events have so far seen their completion, that mankind may now calculate the balance of the whole, and deduce from the stupendous acts of this mighty drama, the most important lessons in religion and civil government.

'The merciless sacrifice of a guiltless monarch may provoke our resentment against the perpetrators of so foul a deed; but when nature has paid the tribute of sorrow, reflection must pass to other sources, in order that an event of such publicity, a crime of such aggravated enormity, may answer the ends of public instruction. We are not to regard the suffering monarch as a victim offered up at the shrine of inhumanity, nor consider the effusion of his blood as the temerarious outrage of popular tumult. In him we are to behold clemency suffering for the wrongs of tyranny; and the innocent expiating the crimes of the guilty. In the angry populace which demanded this sacrifice, we are to view the formidable terrors of a people awakened from the torpor of servitude, to the phrenzy of revolutionary vengeance. We may read in the ferocity of their proceedings, a melancholy history of that insensibility which despotism generates in the outraged subject, and learn the influence that tyranny possesses in corrupting the native propensities of the heart. In the ruthless proscription of the degraded orders, the eye must turn from the cruel sufferings of unoffending individuals, to consider those comprehensive principles upon which depend the mighty movements of united millions. Extended in their number and privileges in their prerogatives beyond the bounds of even temperate injustice, these orders had acquired a terrible majesty, and wantoned in the liberal exercise of unchastised oppression. The scale once turned, no bounds could circumscribe the bursting flames of public indignation, swelled with the memory of past enormities, and heated by the embers of unburied insults. In the frantic triumphs which marked the demolition of their once venerated orders, retaliated vengeance is conspicuously read, and civil rights are seen in their turn to humble those privileges which once swallowed up all civil rights.

'In the rage that fastens upon the institutions of religion, and the zeal that disseminates infidelity and atheism, are discovered the remote effects of that ancient policy which subjugated the consciences of men to the tyranny of priests, and excluded the bulk of mankind from the study of their religious faith. Taught to regard their established confessors as the sole depositaries of the christian oracles, they, at length, penetrated the shallow deceit, and with a consequence drawn from their authorized systems, have madly deemed, that in abolishing the yoke of an imperious priesthood, they are absolved from the obligations of religious authority. The ignorance once cherished by a designing clergy, is now operating the establishment of national infidelity;



delity; and the blood of martyred huguenots has fallen upon the heads of those whom the convulsions of an empire has torn from the sanctuaries of their guilty authority.

• Lastly, In the changeful systems of these triumphant anarchists; in the facility with which they dissolve the bonds of pledged allegiance, and fluctuate through all the varieties of government, will be read the formidable risque which an empire incurs by the doubtful chance of political experiment. When once the sinews of a government are destroyed, and its ancient forms are sacrificed to indiscriminating zeal, not all the vigor of patriotic virtue, not all the surviving energy of public spirit, will be sufficient to check the influx of licentiousness, or inspire the enacted laws with effective authority. The powerful enthusiasm which accompanied this revolution, was seen to dictate a thousand refinements upon ancient policy, whose practicability and expedience were never debated. In laudably detesting the horrors of tyranny, they rushed into the full blaze of unbounded freedom, where, frantic with excess of joy, they indulged in dreams of immaculate policy, and awoke in the arms of a *façtion*. It was in this interval that wide destruction was carried into all the departments of established authority. Absolved from the control of ancient laws, all orders were seen to blend in unwarrantable licence: the vigor which should coerce being no longer felt, all the sluices of iniquity opened upon the convulsed empire:—before its impetuosity sunk the surviving reliques of dilapidated grandeur; and so large a portion of Europe exhibited one extended scene of devastation and horror.

• Amidst reflections of such a nature, the mind cannot dwell without advantage; and lessons of most salutary moment will not fail of impressing all ranks of polished society. If the dread decree of universal anarchy be not gone forth; if the wasting messengers of fate are not compassing the disorganization of christian empires, the different orders of social establishment will perfect their wisdom by the events which have now transpired, and consolidate their authority by a system of more perfect policy.

• *Magistrates* will learn to venerate that law themselves administer, and to wield with discrete energy the sceptre of authority.

• *Statesmen* will learn to inspire their councils with equitable policy; to economize the fruits of national industry; to banish corruption from their administrative functions, and to exalt above every consideration of interest and aggrandizement, the public good.

• *Nobles* will learn to use with temper the privileges of their condition; to exert no wanton tyranny over the humble dependents of their accidental influence, and to appear deserving of the honours they inherit by the dignified characteristics of an exalted virtue.

• The *ministers of christianity* will learn to purify the systems they teach from all the fictions of an interested theology; they will learn to guard against the baneful consequences of imperious dogmatism and sanctimonious superiority; they will learn to diffuse the mild lustre of religious instruction through the darkened sphere of ignorance and profligacy, and to beget in the public mind a growing veneration for the altars of national religion.

• Lastly, *The inferior orders of society* will acknowledge the magnitude of those calamities which change produces, and learn to cultivate the unfashionable virtue of political content: they will learn to



regard, with just estimation, the solid advantages of a permanent authority, and tremble to break up that venerable foil out of which have flourished such generous fruits. Secure in the constancy of liberal protection, they will dread to encounter the tumultuous hazard of a dislocated sovereignty; and balancing the partial defects of a reigning system against the incalculable disorders of a new-moulded authority, will suffer no delusive doctrines to warp their loyalty, or sophisticate their patriotism. Thus will all orders participate of one common principle, and connect by motives of mutual interest in bonds of stricter union. The constitution will thus acquire a more compact stability, and its fainting springs receive a new energy; fear will be supplanted by fidelity, subjection replaced by obedience; the harmony of content will be amply extended, the influence of religion widely felt, and the tranquillity of Europe will not have been broken in vain.

M. D.

ART. XXXVI. *Addressed to the British Nation. Observations and Reflections on the Origin of Jacobin Principles; the leading Dissenters Politics; the Necessity of the Present War; the Causes and Effects of the late Bankruptcies; the Constitution and Commerce of this Country; and on a Letter addressed to the Right Honourable William Pitt, by Jasper Wilson, Esq. By a Sincere Friend to his Country.* 8vo. 79 pages. Price 2s. Debrett. 1794.

THE author here deprecates what has been termed by *modern philosophers* 'the progress of knowledge;' and affirms, that our 'real knowledge in the moral and political department, most certainly has not increased materially, if at all, since our Augustan age in this country, nor even since the pagan times of ancient Greece and Rome.'

The english constitution, according to him, 'is the result of the deepest reflection of some of the wisest men that ever lived;' but the thorough comprehension of this, and other similar truths, requires a greater degree of thought and application, than may prove convenient or agreeable 'to such intuitive statesmen and philosophers, as start up, like mushrooms, every day, from the smoking hot-beds of distracted reading, and confused intelligence.'

It is granted, 'that the proper freedom of the press' ought always to be held sacred; but it's 'vicious, and unbounded licentiousness, is become a sort of tyranny;' and as to our numerous newspapers, they produce 'a horrid waste of time, and a sort of *knowing ignorance*, in those who trust much to their information.'

The author labours much to prove the *ignorance* of Jasper Wilson, and incidentally remarks on the *disaffection* of the dissenters.

ART. XXXVII. *The Causes of the Enormities lately committed by Frenchmen investigated, and a Remedy proposed.* 8vo. 102 pages. Price 2s. 6d. Debrett. 1794.

THE inhumanity of driving a whole nation, through despair, to the utmost excesses of fury, as well as the impolicy of attempting to subdue five millions of fighting men, 'armed with swords and with phrensy,' are here insisted upon with a considerable degree of force and conviction.

'We flattered ourselves,' says the author, 'that such mighty armaments against one nation could not fail of soon reducing them to subjection, especially as that nation was not united at home. A hundred thousand



thousand royalists stood in arms in Brittany, and were victorious in several encounters. Dumourier, like La Fayette, attempted to lead his army to Paris, and restore the king. Wimpfen soon after induced the army in Normandy to revolt for the same purpose. The city of Lyons took up arms, and declared against the convention. And in the course of these operations, Toulon, with a fleet of between twenty and thirty ships of war, was betrayed to the allies.

‘ It is impossible, without the most absurd prejudice, not to admire the magnanimity of a people who stood undaunted, in such circumstances, the shock of this combination. No symptom of fear ever was observed in the convention—no shrinking from danger ever was perceived among the troops. The pressure of surrounding enemies upon France, like that of surrounding substances upon elastic vapour, increased proportionably the resistance; and wherever the pressure relaxed, or wherever there was a weak part, the recoil and explosion were tremendous and destructive. The cold insensibility of politicians made them incapable of calculating the force of that ardour which flamed in the breasts of frenchmen. So far from submitting, their enthusiasm is tenfold increased; and their strength is augmented in a similar proportion.’

The following passage contains a short character of a man who has rendered himself celebrated in France:—

‘ Marat was incorruptible: he did not regard money, for he loved the want of it. The luxuries, and even what are called the comforts of life, had not only no charms for him, but it was his delight to live without them; and in the height of his power he lodged in a hovel. He wished for no place, because he despised all personal advantages; he wished for no patronage, for he had no friends to patronize. Neither interest nor prudence ever guided his conduct. Being a fanatic, though not in religion, he acted according to what he thought right, and he spoke and wrote always from conviction. But his actions and his speeches were so inhuman, and contrary to reason, that those who admire them must be infected with a similar infirmity.’

The author ridicules the idea held out by the minister of an indemnification; and treats the acquisition of colonies, by way of compensation for our losses, as an ‘ absurdity;’ as it is ‘ endeavouring to repair the drain of men and money which exists during the war, by establishing an additional drain at the peace.’

ART. XXXVIII. *A Glimpse through the Gloom; in a candid Discussion of the Policy of Peace, and an impartial Review of the Prospects before us; with a Glance at the Marquis of Lansdowne's late Speech and Motion.* 8vo. 95 pages. Price 2s. 6d. Owen, 1794.

THE author of this pamphlet blames the excesses of the french, but he thinks that *some* of them ought to be attributed to the prussian and german invasion, avowedly intended ‘ to restore the old and detestable government, to raise a new Bastille, and force them to renounce the very god of their idolatry.’

‘ The resources of defensive France,’ says he, ‘ appear abundant; their exchequer is heaped with 30 or 40 millions of specie, the spoils of the altar and the throne, and patriotic gifts by *voluntary compulsion*, an almost incredible sum, and nearly equal to twice our circulation; but the fact stands uncontradicted: and sooth to say, their enormous expences



expences require such a fund. The *hope* of famine dissolves into air, "thin air;" their harvests are plenteous, nor is the work of cultivation suspended.—The plough-share does not rust in the furrow. If their armies are swelled to 1,000,000 of men, there are 24 or 25,000,000 left behind, for the purposes of husbandry, and the support of life. These are truths, if truths, needful to be known, and I shall be glad to be contradicted.' Our readers will readily perceive the fallacy of this calculation, in which the whole population of France, men, women, and children, young and old, is supposed to consist of *men* able to bear arms, and to follow the plough.

While alluding to our representation, the author observes, 'that any five-hundred names first shaken from a bag' would approach almost as near to perfection as the present system: he expresses great gratitude to lord Somers and the whigs, for what they gave us; but 'they might have given us more.' As to the 'nobles,' they are an integral part of the constitution, and as such, must 'be sacred;' but he cannot subscribe in his heart to 'hereditary nobility, much less to hereditary judges,' as we might with as much propriety 'talk of hereditary mercers, or hereditary weavers.' The bishops are treated with as little decorum as the lay-peers, for they are termed drones of the hive, and are said 'most glaringly to contradict the pure intent of their creation.'

We shall present the reader with a short extract relative to the profession of the law:

'When I look from the temple of religion, into the temple of the laws, I see there those irreproachable ministers, the judges, distributing true and even-handed justice; there is no spot upon the purity of their ermine; their decisions are the decisions of equity itself; yet even these sages have shewn the dangerous and resistless impulse of the human mind to power, in upholding with united strength, their monstrous doctrine of libels. What wretched casuistry did they oppose to reason, and the rights of juries! and with what awful severity did the venerable Camden hurl the thunder of his eloquence and the constitution, upon their shrinking nerves; that eye which black as the storm, scowls dark defiance, "did lose its lustre," and *blinked* at the intolerable flash. But though the judgment seat be so purely filled, yet it is a melancholy fact, that the law meant as a kind preserver, is itself the tyrant of the country. Justice is so entangled in its net, that the rich, whilst they *only* receive its benefit, can convert it to the severest engine of oppression. The poor man retires with a sigh, from the vain pursuit of the most rightful claims, or is lost in the tedious and expensive process. It has been said to require one half of your property to defend the other. The king in magna charta, swears not to sell justice, yet how dearly is justice purchased in his courts!'

We are told in an advertisement; prefixed to the title page, that 'the following sheets were published in Scotland, in a *private* edition;' and we cannot but praise the author's discretion in declining to make public his pamphlet in that part of the kingdom, as he might have been complimented with a voyage to Botany Bay, by way of remuneration for his patriotic labours.

ART. XXXIX. *A comprehensive Reply to Mr. Pitt's Speech, on the Opening of Parliament, January 21, 1794, containing an Examination of the Grounds and Objects of the present War, with a Proposition for a successful*



*successful Mode of pursuing it, that would immediately reduce our Expenditure, and lead to a secure and permanent Peace. Also a Comment on the present inefficacious Manner of Attempt to reform the Law, with a Discussion of the new Tax upon Attorneys. Likewise, an Investigation of the Act of Parliament to restrain the Payment of Monies due to the French. By the Author of the Errors of the present Administration. 8vo. 113 pages. Price 2s. 6d. Ridgway and Symonds. 1794-*

THE leading features of Mr. Pitt's speech, on the opening of parliament, are here compared with his former professions, and the justice and policy of his political principles are scrutinized with a considerable degree of keenness and ability.

The minister is censured for his conduct to Messrs. Chauvelin and Maret, and also for his refusal to acknowledge the french republic. It is asserted, that we commenced hostilities from motives, at once impolitic and absurd; for, 'most obvious it certainly is, that by adopting the custom of going to war to avenge the crimes, or supposed crimes of other countries, we shall rarely enjoy a single year of comfortable repose from cruel destructive hostility. To involve the people of this kingdom in distress and ruin, because those of another nation commit enormities against their rulers, is to all intents and purposes a policy totally unjustifiable; and indignant it is to observe, that at this present moment, we are by this wretched policy, actually and absurdly revenging the death of the king of France, upon our poor, innocent deluded countrymen.'

We are reminded, and the warning is no doubt awful, 'that needless wars and unbounded extravagance lost the monarchy of France,' and that 'needless wars and expence will do the same elsewhere.' But it is not to the principle of the war *only*, that the author objects; he also blames the mode in which it has hitherto been conducted:

'Our minister, it is well known, is levying a numerous army of unusual magnitude, at a very heavy expence, with an addition also of staff officers highly burthensome to the kingdom; insomuch, that when altogether applied to his continental intentions, our expenditure must become multiplied to an enormous amount. Thus the public money is to be plentifully scattered, not to say lavished on foreign lands, and the blood of our fellow countrymen to flow in vivid streams for foreign purposes; that is to set up a government in France, after the honourable gentleman's liking—all for their good—for the security of Holland is now sufficiently procured, if the people of Holland chuse to bestir themselves in their own defence. But in proportion as we take this upon us, they do and will relax. And as this is a duty which now belongs to them and not to us, the present mode of pursuing the war, is by no means necessary on this account, and therefore by no means justifiable. Then, as to the question, whether it is either our interest, or our right to prosecute the present continental land war, the answer must be—no. This mode of war is ruinous to our finances, and ineffectual for any beneficial purpose whatever as a principal. Let Russia, which has an interest in the support of despotism, supply our place, let us withdraw our troops, (the british troops that is,) and send them to the West Indi-s; and it will be found in proportion as we withdraw, for the purpose of aiding their cause as effectually by other means, though poor in their finances,

yet



yet the fixed determined inveteracy which the continental powers so fully manifest will presently make up this deficiency, and ultimately preserve without us, the general line of their frontiers, which is the only rational purpose to be now expected. For the wild extravagant, and pantomimic notion, of conquering the whole territory of France, must by this time have produced that general degree of despair in its projectors, which but for the shame and fear of discovering it openly, would entirely set aside any such quixotic undertaking in the next campaign. And its early confession would indeed be a very happy circumstance, because the only one which can, or ever will lead to a general peace.'

The bill for taxing such attornies, as may be in future admitted to practice in the courts, is deemed unjust and impolitic, and the act to restrain the payment of monies due to the french, is thought likely to give a shock to foreign confidence,' and to produce 'a general distrust between all the nations of Europe, injurious to their future commerce; and particularly to that of Great Britain.'

ART. XL. *A Letter to the Right Honourable Earl Stanhope, in which the Necessity of the War is considered, and the Conduct and Views of Great Britain, and her Allies, vindicated.* 8vo. 98 pages. Price 2s. 6d. Miller. 1794.

EARL Stanhope is here attacked on account of his bold and manly opposition to the present war: the author, however, does not seem to be very sanguine in his hopes of making him a convert to his own opinions:

'I have not entertained the slightest expectation,' says he, 'that these remarks will operate to conviction upon your lordship's mind. I behold you plunged into the whirl of giddy delusion, in the maze of abstract politics, and in the enthusiastic wild pursuit of novelties, without being guided by the consideration, whether they are worth the pains of pursuit or not. An idea gilded with speciousness attracts your vanity, and then prudence and discretion, wisdom and truth, endeavour, in vain, to call your mind to cool and candid reflection.'

The author alludes to the late memorable sentence of Mr. Palmer, with a degree of levity and inhumanity, that must shock the feelings of all good men.

ART. XLI. *Substance of Lord Mornington's Speech in the House of Commons, on Tuesday, January 21, 1794, on a Motion for an Address to His Majesty, at the Commencement of the Sessions of Parliament.* 8vo. 176 pages. Price 3s. Debrett. 1794.

LORD Mornington, in the beginning of a very long and laboured speech, 'of which this is but the substance,' insists strongly on the necessity, by which we were driven into hostilities against France. 'This necessity, it seems, originated in the following offences on the part of the enemy: 1st, The decree of the 19th of november, offering universal fraternity, and assistance to oppressed nations; 2d. The incorporation of other countries, under pretence of voluntary acts of union, as exemplified in the case of Savoy, and the Austrian Netherlands; 3d. The opening of the Scheldt, in direct opposition to the most solemn treaties; and 4th. 'Her general designs of hostility against Holland.'

We



We shall not recapitulate Lord M.'s arguments, as they are avowedly founded on Brissot's address to his constituents (see *Analyt. Rev.* Vol. xviii. pa. 8.), but content ourselves with transcribing the concluding passage, in which he sums up all his strength and ability.

'You are now to make your option;—you are now to decide, whether it best becomes the dignity, the wisdom, and the spirit of a great nation, to rely for her existence on the arbitrary will of a restless and implacable enemy, or on her own sword: you are now to decide, whether you will entrust to the valour and skill of british fleets, and british armies, to the approved faith, and united strength of your numerous and powerful allies, the defence of the limited monarchy of these realms, of the constitution of parliament, of all the established ranks and orders of society among us, of the sacred rights of property, and of the whole frame of our laws, our liberties, and our religion; or whether you will deliver over the guardianship of all these blessings to the justice of Cambon, the plunderer of the Netherlands, who to sustain the baseless fabric of his depreciated assignats, defrauds whole nations of their rights and property, and mortgages the aggregate wealth of Europe; to the moderation of Danton, who first promulgated that unknown law of nature, which ordains that the Alps, the Pyrenees, the ocean and the Rhine should be the only boundaries of the french dominion;—to the religion of Robespierre, whose practice of piety is the murder of his own sovereign, who exhorts all men to embrace the same faith, and to assassinate their kings for the honour of God;—to the friendship of Barrere,—who avows in the face of all Europe, that the fundamental article of the revolutionary government of France is the ruin and annihilation of the british empire;—or finally, to whatever may be the accidental caprice of any new band of malefactors, who in the last convulsions of their exhausted country, may be destined to drag the present tyrants to their own scaffolds, to seize their lawless power, to emulate the depravity of their example, and to rival the enormity of their crimes.'

ART. XLII. *A Letter to the K—g; containing some Observations on his M——'s Declarations, published in the Gazettes of the 19th of October and 24th of December, 1793. With Means pointed out for producing, notwithstanding the recent unfortunate Events at Toulon, all the salutary Objects of his M——y's Wishes.* 8vo. 56 pa. Pr. 1s. Ridgway. 1794.

THE author of this letter affects to declaim, in a strain of irony, on the princely virtues of generosity, munificence, &c. Something is hinted about the instability of a despotism 'sustained by force alone,' and we are cautioned to beware of the approaches of unlimited power, which in its operation tends to destroy 'the native dignity of man.'

The mode pointed out, 'for producing all the salutary objects of his m——y's wishes,' is a speedy termination of hostilities, and the recognition of the independence of France.

ART. XLIII. *A Short Review of the principal Events of the Campaign 1793.* 8vo. 34 pa. Pr. 1s. Owen. 1794.



**THE** object of this 'short review' is, to point out the impolicy of 'relaxing our efforts,' and depriving ourselves, 'by an ill-timed policy, from obtaining a reasonable indemnification for the expences of the war!'

**ART. XLIV.** *The Meditations of a Silent Senator.* 8vo. 57 pa.  
Pr. 1s. 6d. Nicol. 1794.

**THIS** silent senator, who affects to make frequent appeals to his conscience, thinks, that peace with France under it's present disorderly government, must be 'fatally insidious and insecure,' and that war abroad 'is the only probable means that human wisdom can adopt for keeping us from war at home.'

**ART. XLV.** *Short Hints on a French Invasion.* By John Ranby, Esq.  
8vo. 14 p. Pr. 6d. Stockdale. 1794.

**AN** invasion, we are told, is not improbable, 'as the rulers of France have something to hope from their success, and have nothing to fear from the failure of a descent in England;' and certainly is not impracticable, 'because whatever may be the number or strength of our fleets, they cannot possibly watch every port, and guard every league of the channel, at all times, and in all seasons, without the interruption of a single day:' for 'strong easterly winds and fogs will sometimes prevail, our ships must then run into port, and an enemy may reasonably presume upon finding the sea open enough for a passage of perhaps only thirty or forty hours.'

Conquest being, in the author's opinion, entirely out of the question, the real objects of this threatened invasion must be:

1. An attack on our dock-yards at Portsmouth or Plymouth.
2. A diversion in their own favour, by obliging the government 'to recal part of our troops from Flanders, or preventing them from sending the necessary recruits thither.'
3. The thirst of ravage and plunder.
4. To excite insurrections, and overturn our constitution. Or,
5. To ruin public credit.

In stating the probable consequences of an invasion, it is observed, that all the usual means of defence and victory are on the side of the government, and well affected part of the community;

For, 1. If the invaders bring a numerous artillery and cavalry along with them, it will require many days to get them on shore, and there will be sufficient time for some part of our fleet to fall upon them whilst they are landing, and for our troops to collect and hem them in, by seizing all the ports round them.

2. If their force consists principally of infantry, they will find it difficult to procure supplies in the face of our daily increasing cavalry; and let an army thus circumstanced be stopped in it's march for only forty-eight hours, and a famine, and it's consequent and inevitable destruction must ensue.

3. The enemy will endeavour to surmount all difficulties, by pushing on towards the metropolis with all possible rapidity, and exerting every military artifice to bring on a general engagement, which ought by all means to be avoided by us.

4. It



4. It will be our business to impede their march, by seizing every advantageous post in front with our troops, by hovering round them with horse in the day, beating up their quarters in the night, and breaking up the roads and destroying the bridges. And,

5. Should they even get within sight of London, which is by no means probable, 'still would it's situation be far from desperate, unless it were so by our own misconduct: the French cannot expect to reduce such a place as London by any force they can bring against it, but by the confusion and terror the approach of their army may occasion. Let us, therefore, but resist our own fears, and we cannot fail of successfully resisting our other enemies.'

Thus far, we approve of the defensive operations here pointed out; but we differ exceedingly from Mr. Ranby (if this really be the author's name) in respect to the friends of liberty, whom he alludes to under the title of 'levelling societies;' we think it at once impolitic and immoral to infuse an unwarranted jealousy against good and peaceable citizens, and cannot but wish to discountenance the flagrant violation of law and justice, which he so *humanely* endeavours to inculcate.

ART. XLVI. *A Letter to the Right Honourable William Pitt, upon the proposed Tax on the Admission of Attornies.* 8vo. 15 pa. Pr. 6d. Ramsay. 1794.

It is here contended, that instead of the sum proposed to be levied on attornies at their admission, they should be obliged to purchase 500l. stock, at 3 or  $3\frac{1}{2}$  per cent. No plan can be wise, we are told, and no regulation effectual, 'which does not go at once to cut off every rotten limb from this corrupted body.' A court of justice 'ought not to witness the commencement, but seal the end of their career;' and if we may give credit to the author, who is by far too severe, such men 'will be infinitely less pernicious to society as common thieves, than as privileged attornies.' O.

#### MISCELLANEOUS.

ART. XLVII. *An Address to Parents, on the Subject of Inoculation for the Small-Pox.* By William Turner, jun. 12mo. 36 pages. Price 2d. Johnson. 1792.

THE design of this excellent little pamphlet is to counteract the prejudices, both moral and physical, which are still entertained by many persons, especially among the lower classes, against the practice of inoculation. It is written with so much good sense, with such a thorough knowledge of the subject, and in a manner so well calculated to answer it's purpose, that it ought to be universally circulated. And this benevolent design is favoured by the cheap form in which it is printed.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. IMPERIAL FREE ECONOMICAL SOCIETY, AT PETERSBURGH.

Dec. 10. The prize subjects proposed for next [the present] year are :

1. *Complete and accurate instructions for the culture of floating fescue (festuca fluitans), as of any other grain, and an account of all the uses to which it can be applied.*

2. *How may the different kinds of sturgeon, salmon, and other choice fishes, of which there is abundance in Russia, be so managed, by pickling, or some other cheap method, on the spot, that they may be sent to distant countries, in vessels which must be minutely described, either in winter or summer, without losing their flavour?*

3. *How can the oil expressed from different seeds be so prepared and kept as to remain much longer than usual without spoiling? And what are the most effectual means of restoring and making sweet oil already rancid?*

4. *To show on physical and economical principles, and by competent examples : 1. the injurious effects that swamps, morasses, and marshy lands have on the climate, and on the health and domestic state of the inhabitants : 2. whence comes the extraordinary prolific power observed in them, when first cultivated : and 3. in what cases the burning their surfaces, after being drained and ploughed, is to be preferred to letting them rot gradually.*

The prize for the 1st is 50 rubles [11l. 5s.] : for the 2d, a gold medal of 30 duc. [13l. 10s.], and 100 r. [22l. 10s.] : for the 3d, a gold medal of 200 r. [45l.], with an accessit of 50 r. [11l. 5s.] : for the 4th, a gold medal of 100 r. [22l. 10s.]. The papers must be written in french, german, or russian, without a name, as is customary, and sent before the 1st of October, 1794. They must be franked to Memel.

ART. II. Pavia. *Ricerche storiche sull' Accademia degli Affidati, &c.* Historical Inquiries concerning the Academy degli Affidati, and other similar Institutions at Pavia. 8vo. 110 p. 1792.

This is intended as an introduction to a greater work on Pavian authors. The academy, of which the writer is a member, was founded in 1562, fell into decay about 1570, and was extinguished in 1611. In 1618 it was revived, and has continued to the present time. At present there are twelve others in Pavia. A. d. Chiave d'oro, founded in 1546. A. d. Cavalieri del Sole : a musical order of knights. A. d. Mairola, founded by Dr. Mairola, prof. of phys. at Pavia from 1558 to 1572. A. d. Solinghi, about 1574. A. d. Accurati, founded in 1582, by the celebrated card. Borromeo. A. d. Annunziata. A. d. Defiosi, 1589. A. d. Oziosi. A. d. Inquieti, 1605. A. d. Animosi. A. d. Indefessi. A. d. Intenti, 1593.

*Jen. Allg. Lit. Zeit.*



ART. III. Copenhagen. *Nye Samling, &c.* New Collection of the Writings of the Royal Danish Academy of Sciences. Vol. IV. Parts III. IV. 4to. 253 p. with plates. 1793.

The following are the papers most worthy notice in these two parts, which conclude the volume.—An improved discharging electrometer: by chancellor Hauch.—Meteorological observations at the observatory at Copenhagen from 1782 to 1788: by prof. Bugge.—Description of a new dipping needle, with the inclination found by it: by the same. The inclination was  $71^{\circ} 20' 25''$ .—On the effects of the most common poisons known, upon various animals: by prof. Viborg. This is an instructive essay, containing a number of experiments, principally with a view to deduce the affinity or difference of animals, from the similar or different effects of poisons on them. We shall just observe, that apes were infected with the smallpox by inoculation, but not with the venereal disease.—Experiments on the composition of water: by chanc. Hauch. It appears from these, that water cannot be brought into a permanent elastic state by heat alone.—On the true longitude and latitude of the island of Anholt, with a chart: by prof. Bugge. The channel between this island and the coast of Sweden is considerably narrower, than as it is laid down in the different charts of the Kattegat.—Description of a new eudiometer: by chanc. Hauch. This is an improvement of Fontana's.—Proofs that the irish held a distinguished rank amongst the polished nations of Europe in the eighth century: by prof. Thorkelin.

*Jen. Allg. Lit. Zeit.*

#### G E O G R A P H Y.

ART. IV. Gottingen. *Versuch einer geographischen und statistischen Beschreibung der Statthalterschaften des Russischen Reichs, &c.* Sketch of a geographical and statistical Description of the Provinces of the Russian Empire: by Balth. Baron Campenhausen. 8vo. 72 p. 1792.

To those who wish to become fully acquainted with the extensive territories, that form the russian empire, this work will be unquestionably acceptable; as it is at present impossible to obtain any satisfactory account of it's various provinces, without much laborious research, and a knowledge of the russian language. The baron begins his work with the province of Olonez, one of the least important.

*Jen. Allg. Lit. Zeit.*

#### T O P O G R A P H Y.

ART. V. Berlin. *Kleinere Länder- und Reisebeschreibungen, &c.* Short Accounts of Places and Travels: by C. Meiners, Teacher of Philosophy at Gottingen, &c. Vol. I. 8vo. 307 p. 1791.

We have yet no great abundance of travels of this kind by such writers as Mr. M., and from him we cannot expect many volumes, as he promises only to tell us what others have not told before him. In the present volume we have ten pieces: 1. Observations on Salzburg and Berchtesgaden. 2. On Vienna, and the adjacent country. 3. Observations and questions on the cultivation and appearance of some parts of lower Saxony, Hesse, Franconia, and Thuringia. 4. Some remarks on the culture of the vine in the neighbourhood of the Rhine, and in Franconia. 5. On the celebrated voyage on the Rhine from Bingen to Coblenz. 6. De-



6. Description of the Exterstein in the county of Lippe-Detmold. 7. Remarks on a journey from Gottingen to Cuxhaven. 8. Account of some excellent institutions in the county of Lippe-Detmold. 9. Short comparison of the north and south of Germany. 10. Corrections and additions to the accounts of the great mortality in Hadelland, and it's causes. *Jen. Allg. Lit. Zeit.*

NAVIGATION.

ART. VI. Madrid. *Reflexiones sobre las Maquinas y Maniobras del Uso de á Bordo ordenadas, &c.* Remarks on the Rigging and Implements of a Ship: by Don F. Ciscar, Lieutenant in the Royal Navy. Published by Authority. Fol. 386 p. 170 plates. 1791.

This work merits the first place amongst all that have been written in Europe on the practice and theory of equipping vessels. In it lieut. C., the able follower of Jorge Juan, treats of almost every branch of nautical science, with uncommon clearness and perspicuity, such as few mathematicians can boast. It's importance will appear from the titles of the chapters, which are as follows. Book I. Chap. 1. 2. On blocks. 3. On tackles. 4. On friction. 5. On the stiffness of ropes. 6. On capsterns and windlasses. 7. On the friction of these. 8. On sheers, and their tackling. 9. On rudders. 10. On pumps, and their different kinds. 11. On jacks for raising weights. 12. How the power applied to a machine may be calculated. 13. Means of preserving fresh water, and rendering salt water potable. 14. On the new invented windsails. 15. On the marine barometer, and it's use. Book II. Application of mechanical principles to the various implements of a ship. Chap. 1. Of anchors. 2. On the masts, topmasts, and yards, and the power of the wind on them. 3. On the adjustment of the power necessary to hoist the sails. 4. On the braces, and their most advantageous direction. 5. On the combination of powers by which the yards are sprung after being braced taught. 6. On the shrouds and backstays, and their most advantageous position. 7. On the application of the doctrine of the division of power to other parts of the rigging. 8. On the effects of pressure and percussion on various parts of the rigging. Book III. On the motion of a ship. Chap. 1. Remarks relative to a ship's motion. On the centre of gravity: on rolling: on the pressure and resistance of the water. 2. On the three axes of a ship. 3. On the moments of the different powers that are concerned in the movement of a ship. 4. On the centre of gravity in a ship. 5. On the central point of a ship's bulk. 6. On the metacentre. 7. On the waterline. 8. On the various methods of finding the distance of the point of union of the sails from the ship's centre. 9. On the degree in which the centre of a sail braced to the wind approaches the after-part of a ship. 10. On the moment with which a given number of sails keep a ship to, or let her fall off. 11. On the moment with which a given number of sails act in causing a ship to heel, and the moment with which the ship resists this. 12. On the effect of the rudder. 13. On the management of the sails, particularly in tacking and veering. 14. On bringing to, or laying the sails aback. 15. On the management of the sails when the ship has fallen head to wind. 16. On lying to. 17. How to find the true direction of the wind, by allowing for the flying aft of the vanes and dogvanes from the motion of the vessel.



18. Description of an animometer. 19. On the important errors that may accrue from ascribing a ship's leeway to the action of the wind only. 20. On the course a ship makes with respect to the direction of the wind. 21. Examination of the formulæ of Jorge Juan on the particular influence of the position of the yards, the direction of the wind, and the stowage of the cargo, on a ship's swiftness. 22. On the precautions necessary to be taken in a storm, and on the form and motion of waves. 23. Reasons why the formulæ of J. Juan are preferable to any others. 24. On the stowing a cargo, and ballasting a ship. 25. On freighting and measuring a ship.

*Jen. Allg. Lit. Zeit.*

#### POLITICAL OECONOMY.

ART. VII. Duisburg. *Wahrheiten für ein braves Volk, &c.* Truths for an honest People. Dedicated to all Prussian Subjects, the loyal Hessians, and the worthy Citizens of the free imperial Town of Frankfort on the Main. 8vo. 104 p. beside the preface, Price 6g. 1793.

The substance of our author's *truths* is as follows. The happiness of mankind consists in content: nature is satisfied with little, a man can always earn enough to keep himself from hunger and cold [if this be true in Germany, it appears to be not so in London; see our Rev. Vol. XI, p. 368], and he who desires no more may rely on the providence of God, if he but trust in him. Notwithstanding the taxes, of which men are continually complaining, every one has still so much left for himself, that with us the subject is not oppressed. Bad, tyrannical governors are sent by god, as well as hail, dearth, sickness, flood, and fire, from which also the innocent suffer; wherefore it becomes us, as wise and rational beings, as honest and virtuous men, to humble ourselves under the hand of the almighty, acknowledge our sins, be penitent for them, and pray, that the lord may repent him of his wrath, and again bestow on us his blessings [this will probably remind the reader of the old fable of Hercules and the carter]. When god finds it necessary to send a people bad and severe governors, as a punishment for their sins, to oppose them would be wicked [as it would be to extinguish a fire in our houses, or raise mounds to oppose a torrent that would lay waste our fields, no doubt]. If it should happen, that subjects were oppressed by their governors, the most rational conduct for them would be to assemble together, to pray to god in concert, that he, who can turn the hearts of kings like waterbrooks, would be pleased to turn the hearts of their king and governors to the good of their people. The most excellent qualities are to be learnt from the worst men, and the most depraved mortals afford the best lessons of virtue. 'Their persecutions,' says our author, 'enable us to attain the summit of noblemindedness, where we are in a situation to bless those who persecute us, do good to those who hate us, &c.' *It is not easy* to find a government so bad as not to take pleasure in assisting the common people with good advice, if they have recourse to it in time of need. *Nothing but fear of punishment from the magistrate* can keep men a little in order, and prevent murder, robbery, and plunder from being more frequent. The important question, of late much canvassed, concerning the necessity and utility of great standing armies, gives our  
author



author little trouble. According to him, they are liable to no objection but augmenting taxes, and obliging more young men to serve; at the same time they form *excellent schools* for the dissolute and abandoned. To disband them at once would be highly inexpedient, since all arts and sciences, as well as *husbandry*, are so overstocked, that they who now get their bread as soldiers could in no other way find employment; and particularly if agriculture were farther extended, we should have far too much corn. The military profession employs and forms thousands in a *noble* manner, of which *few* other states of life are capable. Notwithstanding the patience and forbearance preached up by our author, who, we imagine, is a clergyman, he appears to have imbibed more of the spirit of the Old Testament than of the New, as he most piously prays, that France may be deluged with blood, by the hands of those, who are to use them only in praying when princes are their persecutors.

*Jen. Allg. Lit. Zeit.*

ART. VIII. From the particular connexion of the electorate of Hanover with the british government, we presume whatever relates to the liberty of the press in the former country will be deemed particularly interesting by the greater part of our readers. On this account we translate the following article at length from the Jena journal.

‘*Hanover*, Jan. 18, 1794. The “destructive poison of impious infidelity, irreligion, and all licentiousness,” to use the well known expressions of the Augsburg vicar, has been of late powerfully spread through our country, probably by means of circulating libraries, book-clubs [*bücherverleihungsanstalten*], reading societies, and clubs for periodical publications. To remedy this evil, several proposals have been made to the government by patriotic men\*, of which the three principal are, 1. booksellers shall be obliged to give a complete account of every book before they expose it to sale: or 2. the managers of reading societies shall be made answerable for all books and periodical papers they permit to be circulated: or 3. at least a catalogue of the books belonging to reading societies shall be sent in from time to time. The last was immediately resolved, and hereupon the following royal ordinance respecting reading societies and circulating libraries as they are called was dispersed through the whole electorate:

‘George the third, by the grace of god king of Great Britain,

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\* Probably the members of an association lately formed at Hanover under the title of a ‘military association against those who attempt to enlighten and seduce the people in Germany.’ These military gentlemen seem to take it for granted, that the people cannot be enlightened without being seduced; and all the hanoverian officers have engaged to draw their quills, *pro suis viribus*, against such disturbers of the public peace. The chevalier von Zimmermann, who appears to be at the head of this association, has already flourished his weapon in a tract entitled ‘Adolphus Baron Knigge exposed to View as a German Democrat and Preacher up of Revolution.’ For this attack the baron, a comic poet of some repute, is indebted to his endeavour to raise a laugh by an ‘Account of the ancient Order of Knights of the Brush, extracted from the Papers of the late Privy-Counsellor Muttonhead [*von Schaufkopf*].’

France,



France, and Ireland, defender of the faith, duke of Brunswic and Luneburg, arch-treasurer and elector of the holy roman empire, &c.

‘ The continual increase of reading societies and circulating libraries as they are called, renders it necessary, that such establishments should be subject to a stricter police.

‘ We find ourselves on this account moved to establish and ordain as follows :

‘ 1. All antiquarians [*antiquarii*] and others, who keep libraries for reading or letting out books for hire, shall, immediately after publication of this ordinance, deliver to the police office of the place where they reside a complete catalogue of all and every of the books and pamphlets in their libraries; and shall in future, on every occasion, deliver in a similar catalogue of all such books and pamphlets as they at any time purchase, before they lend them. Whoever refuses this, or lends a book or pamphlet not mentioned in the catalogue, shall pay, for the first offence, a fine of ten rixdollars, and for the second a double fine, and be prohibited from lending books any more; half the fine to go to the informer.

‘ 2. All managers of reading societies shall likewise be obliged to deliver to the police office of the place where they reside, without exception and without plea of a privileged court, immediately after publication of this ordinance, a complete catalogue of the books and pamphlets at present circulating, or which may hereafter circulate, in their societies: and they who are guilty of refusal or neglect, shall pay, without exception of persons, a fine of twenty rixdollars, half to go to the informer.

‘ We accordingly command all our police offices strictly to execute the above ordinance, to send a copy of the catalogues, from time to time delivered to them, to our regency, also immediately to seize such writings mentioned in the catalogues as are known to be dangerous or are prohibited, but in doubtful cases to apply to our regency for farther instructions.

‘ Hanover, the 19th of december, 1793.

(L. S.)

‘ By special command of the king and elector.

‘ v. Kielmannsegge. v. Beulwitz. v. Arnswaldt. v. Steinberg.

‘ C. L. Höpfner.’

#### CLASSICAL LITERATURE.

ART. IX. *Halle*. Prof. Wolf has in the press a critical edition of Homer, in which he has sedulously employed all the helps he could procure, from the most ancient scholiasts, down to the late edition of Villoison. The first part will soon appear, and they who have seen it in it's progress speak of it highly.

#### HISTORY.

ART. X. Zug. *Allgemeine Geschichte des Freystaats Ury, &c.* General History of the Republic of Ury: by Vincent Schmid, Major and Recorder of Ury. 2 vols. 8vo. 495 p. 1788-90.

A full and impartial history of a republic is in the present day of some importance, as from authentic documents of this kind alone can be derived solid arguments for the practical utility or disadvantage of



a form of government, the merits of which have of late been much canvassed, and no less unjustly depreciated than immoderately extolled. We have here the experience of some centuries in it's favour; and if the happiness of the people be the chief end of civil government, few monarchies but must shrink from a comparison with this petty republic. Whilst a regard for truth draws these observations from us, let us not be styled the panegyrists of democracy. It is one thing, to speak of it's advantages to a people, whose peaceable dispositions and sound understandings are properly calculated for it: another, to recommend it's introduction into every country. As a proper companion to this work we must here mention the following history of a coeval republic.

**Lucern.** *Kleiner Versuch einer besondern Geschichte des Freystaats Unterwalden, &c.* Short Attempt at a particular History of the Republic of Underwald, above and below the Forest of Kern. 2 vols. 8vo. 806 p. 1789-91.

The authors of this history are a clergyman of the name of Bussinger, and a lieutenant Zelger. *Jen. Allg. Lit. Zeit.*

**ART. XI. Gottingen.** *Recueil des principaux Traités d'Alliance, &c.* A Collection of the principal Treaties of Alliance, Peace, Truce, Neutrality, Commerce, Boundaries, Exchange, &c., concluded by European Powers, either with one another, or with Powers and States in other Parts of the World, from 1761 to the present Time; from Copies published by Authority, the best private Collections of Treaties, and the most respectable Authors: by Mr. de Martens, Aulic Counsellor to his Britannic Majesty, the Elector of Brunswick Lunenburg, &c. 3 vols. 8vo. 1844 p. 1791.

The importance of political treaties to the statesman and historian is sufficiently obvious. To form a complete collection of modern ones Mr. de M. has done all that learning and industry could accomplish without access to public archives, and he hopes he shall meet with assistance to supply what are wanting in an additional volume. For the convenience of the reader two indexes are added, one chronological, the other national, and the subjects of each article are noted in the margin. *Jen. Allg. Lit. Zeit.*

**ART. XII. Copenhagen.** Mr. Schow has brought down his Chronological List of Royal Proclamations and Letters Patent [see our Rev. Vol. VI, p. 364, where for XIX the reader is requested to substitute IX] to the year 1793, in his tenth volume, which was published last year. *Jen. Allg. Lit. Zeit.*

## D R A M A.

**ART. XIII. Paris.** *La Mort d'Abel, &c.* The Death of Abel, a Play in three Acts, in Verse: by Le Gouvé: performed at the Theatre of the Nation.

We cannot conceive the subject of this piece to be well calculated for a modern theatre, though the piece itself may have considerable merit as a poem, much praise being bestowed on it by the french reviewers. It is at least worth noticing on account of the dramatic personæ,



son, amongst whom Mr. G. has introduced the deity. He does not appear, indeed, but his voice is heard, calling to Cain for his brother Abel, who is murdered on the stage. Is the age of mysteries returning?

ART. XIV. *Pamela, ou la Vertu récompensée, &c.* Pamela, or Virtue rewarded, a new Comedy in Verse, in five Acts: by François Neufchateau. 1793.

This play, copied from Goldoni's *Pamela fanciulla*, has been performed with success, though it would not have merited our attention, but for the event to which it gave birth. Mr N., following Goldoni, made old Andrews a nobleman, obliged to conceal himself for having adhered to the Stuarts. This was deemed by the committee of public safety to have a tendency to cherish aristocratic principles; and consequently, in virtue of the law of August 2, 1793, against such theatres as should seek to pervert the public mind, the committee decreed, that the *théâtre de la nation*, formerly *de la comédie française*, should be shut, and the actors and actresses, as well as the author of Pamela, put under arrest. The fate of this once celebrated theatre is somewhat more remarkable, as it had proposed to exhibit all the french plays of note, that have been taken from the roman history, in chronological order, in order to diffuse amongst the people the spirit of republicanism.

*L'Esprit des Journaux.*

#### MISCELLANIES.

ART. XV. *Leipsic.* The Germans are beginning to issue from their presses works that may vie in elegance with some of those of their neighbours. Mr. G. Joachim Götschen is leading the way with an edition of Wieland's Works, the specimens of which are highly spoken of by the Jena reviewers with respect to the beauty of the type and paper, the neatness and correctness of the presswork, and the execution of the plates. Five volumes, of two and twenty sheets each, will be ready for delivery at Easter next; and the whole, which will extend to thirty or forty, will be published within six years. The subscription price for every five volumes, in large 4to, on the best vellum paper, with first impressions of the plates, is 25 r.; in large 8vo, on vellum paper of a second sort, with 4to plates, 12 r. 12 g.; and in a pocket size, on the same paper, and with the same plates as the 8vo, 11 r. 16 g. An edition will also be printed in the common 8vo size, which will be sold, without plates, at 2 r. for every five volumes. These editions will have the last corrections of the author, which in some of the works will be considerable.



T H E  
ANALYTICAL REVIEW,

For APRIL, 1794.

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TRANSACTIONS OF SOCIETIES.

- ART. I. *Transactions of the Society of the Antiquaries of Scotland, illustrated with Copper plates. Vol. I. 4to. Price One Guinea in boards. Cadell. 1792.*

THE scottish antiquarian society was formed in 1780, and principally owes it's birth to the patriotic and persevering efforts of the earl of Buchan. In 1783 it obtained a royal charter, and the king declared himself and successors it's perpetual patrons. In 1792 it consisted of 34 officers, 108 *ordinary* members, 81 *honorary*, and 182 *correspondent* members, with 22 associated artists. We proceed now to give a brief account of the contents of the first volume of their *Transactions*, the only one yet published.

Article 1. Is an *Inquiry into the origin of the name of the scottish nation*, by sir James Foulis, of Colington, bart.—The author thinks, with Mr. Whitaker, that the name is derived from *scuit*, that is, *wanderers*, though he differs from the historian of Manchester as to the cause of this appellation. Mr. Whitaker supposed, that the belgæ gave them the name of *wanderers* by way of insult; 'but,' says our author, 'if this had been the reason of calling them wanderers, the epithet was equally applicable to the belgæ themselves, who had wandered every foot as far as the others.' The scots were named wanderers, according to the baronet, merely from their unsettled manner of living. They were the scenites or bedouins of the time; and indeed the scottish highlanders, not many years ago, were perfect *scythians* in this respect—*quorum plaustra vagas rite trahunt domos*.

Art. II. *An inquiry into the beverage of the ancient caledonians and other northern nations at their feasts*. By the same.—Although water from the brook and fountain, and milk from the herd and flock, must have been the common beverage not only of the caledonians, but of all uncivilized nations; yet we cannot doubt but that on particular occasions, and in their feasts, they had some stronger liquor to exhilarate their spirits, called by their bards, *the joy of the shell*. What liquor this was, sir James sets himself about to inquire. First then, he thinks it could not be wine: the name is not known in their language; and besides, there were at that period no vineyards on this side the Alps. It could not



well be distilled liquor, there is no mention of such a thing before the reign of James v. Cyder must also be considered as a thing unknown to them. Some have supposed, that the ancient scots made a liquor from the sap of birch trees; others think they used fermented honey; but neither of these sir James deems probable. He thinks, and indeed seems to prove, that the extraordinary beverage of the caledonians was ale, generally imported, or made at home of *beather* or *beath*; and sometimes, when they wished to be more than commonly merry, they mixed both together. This beverage they drank out of three sorts of vehicles, the shell, the horn, and the cup. The first was accounted of the greatest dignity, and used at all splendid entertainments. The horn was the elder invention, and more commonly used. The cup is of modern date. In erse it is called *cuach* or *quech*; whence sir J., like a true celt, derives our *quaff*; as he does the latin *echo*, and consequently the greek *ἠχος*, from the erse *eigh*. Our author concludes his inquiry with this piece of caledonian wit: 'If readers should complain that this treatise is neither so instructive nor so entertaining as they would wish it to be, the writer must acknowledge, to his own shame, that the deficiency lies in himself, as the most malicious critic cannot accuse him of having chosen a dry subject.'

Art. III. *Of the league said to have been formed between the emperor Charlemagne and the king of Scotland.* By the same.—Two scottish judges, lord Hales and lord Elibank, had published some years before each a treatise on this subject; the one asserting, the other denying, that ever such an alliance existed. The baronet enters not into the arguments alleged on either side, but only makes an observation, which has escaped the notice of all prior writers. The common story says, that the scottish king sent his brother *William* with 4000 men to serve under Charlemagne. The very name, says sir J., is an idle story that confutes itself—for how should a scottish prince have a saxon name in the beginning of the ninth century? From an attentive perusal of Fordun, he concludes, that the royal brother's name was *Gilmor*; which means *the great lad*, as apt a name for the king's brother as monsieur, or for a king's son as *infanté*. Here the baronet takes occasion to tell us, that Charlemagne's *Alcuin* (*Alcuinus Albinus*\*) signifies *Alcuin, a scotch highlander*.

Art. IV. *Plan for a royal forest in the highlands of Scotland.* By Mr. John Williams, mineral surveyor.—A royal forest in Scotland! Manes of Johnson, start from Hades and knock the surveyor down, who has the impudence to tell us, that 'the highlands may be made the *capital* forest for Great Britain; the grand magazine of the nation for ship-building timber; and capable of being made, in time, the best and most convenient in all Europe!'

Mr. W. was led to form this plan, from observing on many thousand acres, in the west of Scotland, situated on the banks of salt water, or navigable lakes, the most luxuriant shoots of oak produced every summer, but destroyed either in their infancy by

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\* His name is not *Alcuinus Albinus*; but *Flaccus Albinus Alcuinus*.  
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the goats, or in their youth by the axe of the highlander, 'who strips off about four feet of the bark, a little above the root, and leaves the tree standing to die a lingering death.' 'I have seen,' continues our author, 'many thousands of fine young trees in this shocking condition, in all degrees of decay; some of them grown above *two feet* in diameter.' This is truly deplorable, and deserves the attention not only of the landholders of that country, but of the nation at large; and we trust, that the highland chieftains themselves will be the first to prevent such horrid devastation of an article, which every day becomes more valuable.

The chief places in which our author has seen excellent *stools* of oak neglected, or browsed down, are, a considerable part of the estate of Cromarty, a large extent of Kinlochmoydart, many thousand acres of the estate of Lochiel, the whole estate of Callart, the woods of Ardsziel, much of the duke of Gordon's lands in Lochaber, particularly below fort William, and on both sides of the river Spey. In the farm of Tearndrish the duke has a spot of the finest young oaks in Scotland; and all the stools of oak in those extensive countries are the most appropriate soil. 'They put forth the most luxuriant shoots, and exhibit many ancient remains of the largest roots and trunks in Great Britain, which shews us what sort of wood has covered those tracts; and the whole of them are near water-carriage.' All that is wanted, in the opinion of this writer, to make a *royal highland forest* is, to enclose the ground, and to thin the saplings from time to time, until they have room enough to advance to full grown trees. Mr. W. suggests the propriety of securing to government the woods on the annexed estates\*, in case they should be disposed of, in future, by sale, or otherwise. The enclosing, he thinks, would not be very expensive, considering the many shores, lakes, and rivers which are on one side, and the many bogs in several places on the other side; and the 'forest proposed would be so very extensive, and would produce such a vast quantity, and such a variety of oak timber, in the rank soil and shelter of the glens, &c., that there would, in time, be a plenty and variety sufficient, *not only for all the royal navy of England, but also for all the shipping of Britain and Ireland.*'

Art. v. *Account of the parish of Haddington.* By the Rev. Dr. G. Barclay.—This is a very long article of eighty-two pages, minutely describing the longitude and latitude, the extent and boundaries of the parish; its square contents, the number of its inhabitants (3915), its variety of soil, its towns, villages, estates and farms; its antiquity, civil government, police, trade, manufactures, &c., all which may be entertaining to an east-lothian reader, but can give little amusement to us. We have also an account of the abbey of Haddington, the parish church, and other religious foundations, with a catalogue of ministers since the reformation. The eminent persons, who were natives of this parish, are John Knox, the celebrated scottish reformer; sir Richard Maitland, whose poems have been published by Mr. Pinkerton; his son, sir William Maitland, secretary of state

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\* The paper was written before these were restored.



during the reign of Mary; John Maitland, next brother to the secretary, and afterward chancellor, and secretary of state; his younger brother, Thomas Maitland, whom Buchannan makes a principal personage in his famous dialogue *de jure regni apud scotos*; John, first earl of Lauderdale, of whom we have these two elegant lines of Arthur Johnstone:

‘Prisca novis confer! nil martia Roma Metello,  
Nil Metellano scotia majus habet.’

His son, John, duke of Lauderdale, ‘who though he inherited a very opulent fortune, and possessed, for a period of more than twenty years, the most lucrative offices under government, and has moreover been accused of the greatest rapacity; yet such was his profusion, that at his death, his heir was obliged to sell a great part of his estate to pay his debts.’

In an appendix, the rev. author gives us a catalogue of the paintings in Amisfield-house; a list of the farms and *plough-gates* in the county of Haddington; the valued rent of Haddington parish; and a table of *fiars*, or prices of grain in the county, since their commencement in 1627.

At that period the price, per boll, was—Of wheat, 16s. 8d.—Of barley, 14s. 5d. $\frac{1}{2}$ .

Of pease and oats there is no mention till some years after. In 1650 the *fiars* stood thus: Wheat, 1l. 3s. 10d.—Barley, 1l. 5s.—Oats, 18s. 4d.

In 1700 they stood thus: Wheat, 16s. 1d.—Barley, 15s. 6d.—Oats, 10s.—Pease, 9s. 5d.

In 1750: Wheat, 13s. 6d.—Barley, 10s. 2d.—Oats, 9s. 2d.—Pease, 8s. 4d.

In 1789: Wheat, 1l. 3s. 6d.—Barley, 17s. 9d.—Oats, 14s. 3d.—Pease, 14s. 2d.

Two plates, not well-executed, accompany this article; a plan of the parish church; and the front of Amisfield-house.

Art. VI. *Observations on the origin of Dunipace*. By sir James Foulis, bart.—Near the river Carron, in Stirlingshire, are two great *tumuli*, from which the neighbouring town is called *Dunipace*, latinized by Buchannan into *duni pacis*, i. e. *the hills of peace*. Sir James, with much greater probability, derives the name from the gaelic *dun-abas*, i. e. *the hills of death*. Those, and similar *tumuli*, were raised over the dead slain in battle. Human bones have often been found in them: and our author is of opinion, that, were any one to dig into the hills of Dunipace, they would be found there too.

Art. VII. *Description of the encampments on the hill of Burnswark*. Anonymous.—Burnswark-hill is about eight miles distant from Annan, and commands an agreeable and extensive prospect. A considerable part of it is covered with encampments, some of which the writer thinks are evidently roman. He supposes, that the country people having fortified themselves on the top, the romans in attacking them, by siege, made encampments on different sides around them.

Art. VIII. *Memoirs of the life of sir James Steuart Denham, bart.* By the earl of Buchan.—Sir James Steuart, who is well known in the literary world by his *Political Oeconomy* and other works, was  
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the son of sir James Steuart, of Good-trees, solicitor-general for Scotland, and of Ann, daughter of sir Hugh Dalrymple, lord president of the College of Justice. He was born in 1713; had his first public education at the grammar-school of North-Berwick, which he completed in the university of Edinburgh; and there took the gown of advocate; in what year lord Buchan does not say.

After this he travelled through Holland, Germany, France, Spain, and Italy; and returned to Scotland in 1740.

In 1743 he married lady Frances Wemyss, eldest daughter of the earl of Wemyss, by whom he had a daughter, who died young, and the present sir James Steuart Denham, a colonel in his majesty's service.

In 1745 he joined the pretender's party, shared in their fate, and was obliged to take refuge in France, where he resided many years, first at Angoulême, and then at Paris, in both which places he cultivated letters and the french language with uncommon assiduity. *His Political Oeconomy*, his *Apology for the Chronology of Newton*, and several other ingenious works, some of which are still in m. s., were the fruit of those studies.

Soon after the peace of Paris, sir James was permitted to come *incognito* to London, and, in 1767, was restored to his native country and citizenship, with the approbation of the king. He then retired to his paternal inheritance, which he not only greatly improved, but 'set forward the improvements of the whole province, by promoting high roads, bridges, agriculture, and manufactures;' and by writing several useful tracts on these and other subjects. He died on the 26th of november, 1780, to the great regret of all who knew him.

Art. ix. *Account of the parish of Up-Hall.* By the same.—This was, we believe, the first sketch of a statistical account of the parishes in Scotland, since taken up by sir John Sinclair, and in some measure accomplished. The parish of Up-hall is situated on the eastern verge of the county of Linlithgow; contains 3922 statute acres, and (in 1779) 600 inhabitants. The soil is in general a rich mouldering clay. The best enclosed ground lets for 30s. an acre; the worst, unenclosed, from eight to nine shillings. The valued rent of the parish is 4262l. There are no tolls, the roads being kept in repair by statute work. There are one colliery, two free-stone quarries, basaltes, slate, some coarse fuller's earth, potter's clay, marle, &c. Timber is scarce; but lord Buchan and Mr. Shairp of Houston, have made some considerable plantations. It has hardly any trade or manufactures; but lord Buchan thinks some might be introduced.

Art. x. *An enquiry into the original inhabitants of Britain.* Anonymous.—It is justly observed by this writer, that we have no certain, or even probable intelligence, concerning the ancient inhabitants of this island, but what we derive from Julius Cæsar, and other roman authors. The great question in dispute among modern writers is, whether the whole island were inhabited by one aboriginal people; or whether the picts of Scotland were not a distinct gothic race, who, coming into Britain about 300 years before the christian era, took possession of all the east of Scotland,



and penetrated into England as far as the Humber. Our author endeavours to show, that the latter is a mere supposition, unsupported by any thing like evidence; and from the united testimonies of Cæsar, Tacitus, Herodian, and Ammianus Marcellinus, as well as of the poets Juvenal and Claudian, concludes, that the picts were as much britons, as the rest of the nation. Mr. Pinkerton has laboured hard to prove the contrary, but we think with little success.

Art. XI. *Observations on the hammermen of Edinburgh.* By W. Charles Little, Esq.—These are desultory remarks on the different *effays* of admission into the corporation of edinburgh hammermen, from the year 1582 to january 1774. The author concludes with this patriotic declaration: ‘Though I behold with pleasure, the gradual improvement of the useful arts; yet it would make me infinitely more happy, could I say with truth, that the improvement of our manners went hand in hand, with that of our mechanical operations.’

Art. XII. *An account of the magnetic mountain of Cannay.* By George Dempster, Esq.—Cannay, one of the Hebrides, is an island of ten or twelve miles circumference, with an excellent harbour in it's bosom. Near this harbour, on an eminence, called *Compass-hill*, there is a small hole, of no great depth; in which, if a mariner's compass be placed, it is instantly disturbed; and the needle veers about eastward, until it points directly south, and fixes there: but, at the smallest distance from the hole, it recovers it's former position. What is still more curious, when Martin wrote his account of these islands, he observed, that the needle then settled at due east: so that since that time, the change is a whole quadrant. Compass-hill is part of a large rock of basalt, which forms the north side of the harbour. ‘We rowed,’ says Mr. D. ‘under this rock; and when the boat reached its center, immediately under the rock, and almost touching it, the north point of our compass veered about, and settled at due south. This experiment was frequently repeated with the same success: but the effect was confined to a very small part of the rock, which seemed to be directly south from the hole on Compass-hill\*. At a little distance, on either side, the needle recovered its usual position.’ A fragment of the rock was broken off, where this affection of the needle was observed, and was applied to the compass at a distance from the rock; but with no manner of effect. The compass was also carried about the length of the boat from the rock, in a line with Compass-hill; and was likewise placed in the same line on the opposite side of the harbour, at about a quarter of a mile's distance: but neither of these experiments produced any effect on the needle.

Art. XIII. *On the offices of thane and abthane.* By Robert Riddel.—A thane, in Scotland, held, under the king, a jurisdiction over a certain district, called a thanedom; within which he gave judgment in all civil and criminal cases.

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\* Why did they not ascertain this?



The title of *earl* was first introduced by Malcolm Canmore; and soon gained ground, to the prejudice of *thane*. Earldoms were often granted without any jurisdiction; but thanedoms never. The last scottish thane was William thane of Calder: but his dignity was abolished, with other hereditary claims, in 1776.

As to the title *abthane*, Mr. R. is more at a loss to determine it's nature. He finds *Crinan* abthane of Dull and the western isles, in the reign of Malcolm II, whose eldest daughter, Beatrix, he married, and was father to Duncan I. It is generally thought, that he exercised the office of chief justiciary in the kingdom; perhaps in a similar manner as it was exercised by the family of Argyle, so late as the year 1628; when lord Lorne resigned that high office to king Charles I.

Art. XIV. *An account of a combat between the Macphersons and the Davidsons.* By sir James Foulis, bart.—In the year 1291, Macdonald, lord of the isles, announced a formal visit to the chief of the clan Chattan. The latter having an unmarried only daughter, and suspecting, that, according to the barbarous usage of those times, she might be claimed as a bed-fellow to his lordly visitor, gave her before-hand in marriage to Macdonald's messenger, the chief of the Macintoshes; who by this connexion became the chief of clan Chattan: that is of the Macphersons and Davidsons. Macintosh let a great part of his newly acquired estate to the Camerons; who refusing to pay the stipulated rent, Macintosh collected his clans to give them battle. But on the day of engagement, the Macphersons and Davidsons differing about the post of honour, next to their chieftain, and he giving it in favour of the Davidsons, the Macphersons would not fight, and suffered the Camerons to beat the Macintoshes and Davidsons. This produced a mortal hatred between these two cadet branches of the clan Chattan, which lasted a whole century, and produced many a bloody fray, and numberless disorders. At length it was agreed to terminate their quarrel, in a combat of thirty Macphersons and thirty Davidsons, to be fought before the king (Robert II.) at Perth. On the day appointed, one Macpherson was found wanting; but a smith offered, for a crown of gold (7s. 6d.), to supply his place, and greatly contributed to the victory. The Davidsons were all killed, save one man, who escaped by jumping into the Tay, and swimming to the other side. Of the Macphersons only ten survived, and these all grievously wounded. The smith, whose name was Henry Wind, was adopted into the clan; and his descendants are still called *the race of the slooping smith*. This singular combat was fought with broad swords only.

Art. XV. *An account of the manner in which the Lammas feast used to be celebrated in Mid-lothian, about the middle of the 18th century.* By Dr. Anderson.—The shepherds of Mid-lothian associated into bands, toward the beginning of summer; and each band built a sort of rustic tower against lammas day (the first of august). To preserve this tower from demolition by an opposite band, was the care of the whole community, from the moment of it's foundation, until it was completed: to have it overthrown, was a disgrace; to prevent which, battles often ensued; and mortal



blows were sometimes given. Against lammas-day, each band chose a captain; and early on the morning of that day marched with colours flying to their respective tower, armed with stout cudgels, and dressed in their Sunday's cloaths. At nine in the forenoon they sat down on the grass, to a hearty meal; while scouts were sent out on all sides to bring notice if any hostile party approached. At mid-day, if no adversary appeared, they took down their colours, and marched at the sound of the *tooting-born*, to the most considerable village in their district; where people came out to meet them, and partake of their diversions. A race was then announced. A bonnet ornamented with ribbons, was the first prize; the second, a pair of garters; and the third, a knife. After this and other rural-sports, they dispersed quietly about sun-set.

Art. xvi. *A disquisition into the proper arrangement of the silver coins, applicable to the first four Jameses, kings of Scotland.* By James Cummyng, Esq.—Anderson, in his *Diplomata et Numismata Scotiae* had given to James II a coin with an arched crown upon it. Mr. C. thinks it belongs to James V.

Art. xvii. *An account of the province of Biscay, in Spain.* By the Rev. John Geddes.—Mr. G. (a Scottish Roman Catholic bishop) lived several years in Spain, and made himself well acquainted with the laws and usages of that country. He was chiefly struck with the municipal law and privileges of the Biscayans; and in this paper gives a concise account of them.

When Biscay was united to Castile, about the middle of the fourteenth century, its inhabitants submitted to their new lord, on express condition, that their former laws, customs, and privileges should be inviolably preserved. This was agreed to even by Peter *the cruel*; and the stipulation, as far as our author could learn, has been observed unto this day: 'so that there is not, perhaps, any part of Europe, where more true liberty, without licentiousness, is enjoyed, than in the lordship of Biscay, the province of Guypuzcoa, and the country of Alava; which, all three, go under the general name of Biscay.'

The laws of the Biscayans are few and simple: those that seemed the most remarkable to our author are the following.—When a new lord of Biscay succeeds to his predecessor, he is obliged to go in person to Biscay, and swear solemnly the observance of the laws; which if he neglect a whole year, after it has been formally required, he forfeits the rents that are payable from houses and villages.—The lord cannot establish any new city or borough in Biscay, but with the common consent of the Biscayans.—Every Biscayan is an *hidalgo* (gentleman), and has all the privileges belonging to that rank; not only at home, but through all Spain: 'having always kept their blood pure from all mixture of that of Jews and Moors.' Hence no Moor or Jew, or any person descended from either, is permitted to settle in Biscay.—The Biscayans are to be judged only by their own laws, in all civil and criminal causes; not only in Biscay, but in every part of Spain. Whatever order comes from the king is examined in a meeting of the Biscayans; and, if contrary to their liberties or privileges, is ineffectual.—No Biscayan can be imprisoned for any debt, if it  
be



be not joined with a crime; but the creditor, having obtained the sentence of the judge, may arrest the debtor's goods; which, with certain formalities, may be sold by public auction, for the payment of the debt.—A biscayan's house, riding-horse, and armour, cannot be arrested.

The criminal law is equally mild.—No man can be imprisoned, without a formal information lodged against him, followed by a judicial order. Nay, unless the guilty person be apprehended within twenty-four hours after the commission of the crime, (unless that crime be high treason, a rape, or the murder of a stranger) he cannot be imprisoned until he have been thrice summoned by a notary public, to deliver himself up, for trial, at some one of the public prisons. Ten days must pass between each of those summonses; which must be personally notified to him, or copies of them left at his house, or at the church-door of his parish, in the presence of two witnesses.—No biscayan's moveable estate can be confiscated, whatever his crime may have been.—Notwithstanding this lenity, the torture, it seems, is still practised in Biscay; when any one is tried for high treason, *heresy*, sodomy, or the coinage of false money: and the firing of a gun or pistol at any person is capital, even although no harm should ensue.

Art. xviii. *An account of the money, coins, and weights, used in England, during the reigns of the Saxon princes: extracted from a ms. written by James Stirling, of Lead-hills, Esq.*—Here the scottish antiquaries seem to have invaded their neighbours property: but the crime is certainly not unpardonable; and our antiquaries have often set them the example.—From this ingenious paper, we extract the following tables.

*Table of the value of english money, as it stood at the norman conquest; reduced to sterling money.*

The great pound of 15 oz.	-	-	-	£	3	8	9
The small pound of 12 oz.	-	-	-		2	15	0
The great mark of 10 oz.	-	-	-		2	5	10
The small mark of 8 oz.	-	-	-		1	16	8
The silver mancus	-	-	-		0	6	10
The ora or ounce	-	-	-		0	4	7
The shilling	-	-	-		0	1	1 $\frac{1}{2}$
The thrims, or $\frac{1}{8}$ of the mancus	-	-	-		0	0	10 $\frac{1}{2}$
The great penny	-	-	-		0	0	3 $\frac{1}{2}$
The middle standard penny	-	-	-		0	0	2 $\frac{1}{2}$
The small penny	-	-	-		0	0	2 $\frac{1}{4}$
The golden greek mancus	-	-	-		0	8	11 $\frac{1}{4}$
The Charlemagne mancus	-	-	-		0	8	9 $\frac{1}{2}$
The denier of Louis le Debonnaire	-	-	-		0	0	3 $\frac{1}{4}$

*Table of weights.*

The pound ( <i>libra mercatoria</i> )	15 oz. troy
12 pounds	one stone
5 $\frac{1}{2}$ stones	one fodmel
30 fodmels	one charre

This last is equivalent to the paris ton of 20 quintals.

Art. xix. *An account of the island of Icolmkill.* By the earl of Buchan.—This celebrated island, otherwise called Jona, an Aemona,



Aemona, is about a mile's distance from the south-west coast of the isle of Mull; in  $56^{\circ} 59'$  of north latitude. It's length is hardly two miles, it's breadth about one. It was here St. Colum, or Columba, landed in his voyage from Ireland, and founded two monasteries, one for men, and the other for women: these were afterwards endowed by the kings of Scotland, and of the isles. The revenue amounted to 4000 marks *per annum*. The life of Columba, it is said, written in gaelic, or erse, is in the possession of Macdonald, of Benbecula.—Why was it not brought forth with Fingal?—Lord Buchan, who viewed this island himself, gives an account of it's ruins, which are not very curious or entertaining to us. The caledonian would not be contented with an abridgement.

Art. xx. *Of the roman hasta and pilum; and of the brass and iron used by the ancients.* By the rev. Mr. J. Grant.—Some copper antiquities were found in a moss, not far from the town of Nairn, two of which are supposed by Mr. G. to be heads of roman spears; and other two, with broader edges, the points of darts. Mr. G. takes hence occasion to descant on the use of copper in the fabrication of arms. Some antiquaries have maintained that the romans never used arms made of brass; and that all the reliques of that kind found in Britain, are gothic, danish, or saxon. But our author is of another opinion: and surely, there is no doubt, but the romans did use weapons made of that metal; yet, whether the spear or arrow-heads, found at *Nairn*, be roman, it is hard to say: we doubt it very much.—Mr. G. found, also, a silver coin, in digging the foundation of a *kirk* at Dyke (near *Torres*): the inscription of which he was not able to decypher; but hopes that this may be accomplished by the society; to whom, with the brass pieces, he transmitted it.

[To be continued.]

## B I O G R A P H Y.

ART. II. *Some Account of the Deans of Canterbury; from the new Foundation of that Church, by Henry the Eighth, to the present Time. To which is added a Catalogue of the Manuscripts in the Church Library.* By Henry John Todd, M. A. Minor Canon of the Church, Chaplain to the Lords Fife and Kilmorey, and Vicar of Milton, Kent. 8vo. 314 Pages. Pr. 5s. in boards, Cadell. 1793.

THE design of this publication appears to us somewhat singular. Eminent men, wherever they are found, are, we own, proper subjects of biographical record; and we are not to be informed, that poetry has sometimes amused herself with singing of

————— the genial scene,  
Where on soft cushions lolls the gouty dean:

But we are yet to learn on what pretence the names of the deans of any diocese, *quasi* deans, are to be transmitted to posterity; or why a clerical  
stall,



hall, or even throne, entitles a man of course to a *niche* in the temple of fame. If *l'esprit du corps* be allowed in this manner to dispense the honours of immortality, the world may soon expect to be loaded with memoirs of every prebendary, and every *minor canon*, of every cathedral in the kingdom.

A great part of this volume can only serve to increase the enormous mass of useless lumber, which sleeps upon the shelves of literature: for why should the memory of posterity be burthened with the names of men, of each of whom little more can be recorded, than that, under some lucky star, he passed through the college into the church, and rose from one *piece of preferment* to another, till he became a dean of Canterbury?—But among the deans of Canterbury there have been great men, whose important services to the state, or to religion and learning, furnish a better claim to celebrity than clerical honours can bestow. In this list we find the names of Wotton, Godwin, Tillotson, Sharp, and Hooper. To their merit, however, justice has long since been done in the *Biographia Britannica*, and other writings; and concerning these, the present compiler has been able to do little more than copy from preceding biographers. But there are other stars in this constellation, which, though not of the first magnitude, have some portion of native lustre. A few particulars relating to some of these our readers may perhaps think worth perusing. And first we shall exhibit a marvellous instance of zeal in dean Boys, who flourished in the reign of James I.

P. 94. ‘If we examine his “*Posits*,” or the defence of our liturgy, we shall have reason to admire his unwearied diligence, and his profound knowledge, to respect him as a scholar, and a divine. His stile, it must be confessed, is quaint; and displays much of that peculiar taste which prevailed in the reign of James: when the preacher too often debased his discourse by some low conceit, and when the approbation of the audience was won by a quibble. But a warmer adversary against the pope cannot be produced at this period, than Dr. Boys. He attacks him both with unsparing ridicule, and with elaborate argument. Strange as it may sound, he turned the Lord’s Prayer into an execration upon his holiness, which he introduced with great applause in a sermon preached on gun-powder treason day at Paul’s Cross, “I pray with our forefathers” says the preacher, “in the first English Litany, set out in the days of king Henry the VIIIth. *From all sedition and privie conspiracie, from the tyrannie of the bishop of Rome, and all his detestable enormities, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandment, Good Lord deliver us.* Where note by the way, that the pope’s abominable tyrannie is hedged in (as it were) on the one side with *sedition and privie conspiracy*, and on the other side with *false doctrine and heresy*. I have another prayer, and for as much as it is in latine, I must entreat all such (if any such here be present who love *Bona-venture’s* Psalter and the Romish service) to joyne with us in this orison. *Papa noster qui es Romæ, maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cælo sic et in terrâ. Potum nostrum in cænâ dominicâ da nobis hodie, et remitte nummos nostras quos tibi dedimus ob indulgentias, et ne nos inducas in hæresin, sed libera nos a miseriâ.*



*miseriâ, quoniam tuum est infernum, pix et sulphur in sacula sæculorum\*."*

The next quotation will exhibit an example of a very different spirit. Dean Turner, with other loyal clergymen, experienced great severities during the civil war.

P. 123. ' At his church of Fetcham he was seized (probably in time of divine service) by a party of horse; because, like a liberal subject and a dutiful servant, he had supplied the king with money. The rebels at the same time trampled the book of Common Prayer in the dirt before his face. To profanation they added also indignity; and dressing one of their troopers in the surplice, which they tyed round with an orange tawney scarf, they directed him to precede the dean whom, placed on one of their horses, they now carried prisoner to the White Lion in Southwark. But the dean passed almost unobserved by the populace, as the *white-robed trooper* was the object of general attraction, and (in such *pious* times) probably of unbounded applause!

' Of the rectory of Fetcham forcible possession was obtained by one Fisher, a man of despicable character; of whom it is related, that when he came to eject the dean, he denied him the indulgence of remaining in the house, only till his wife, who expected hourly to fall in labour, was delivered of her burthen. At the restoration, when the rectory reverted to its right owner, the wife of Fisher was in the same situation, and he had the meanness to solicit what he himself had inhumanly refused. But Turner was more generous than to retort the hard measure he had received. He checked his resentment in this noble answer, " You shall see I am a christian; in the name of God let her tarry and welcome."

Of dean Sydall, afterwards bishop of Gloucester, our biographer writes as follows:

P. 204. ' Bishop Sydall was much respected as a polite scholar, and much beloved as a mild and diffident man. Whiston in the "*Memoirs of his own Life and Writings*" has observed, that he was one of the best scholars he had examined for holy orders, while chaplain to bishop Moore. Of his moderation also he has related an instance, which concerned himself: when the convocation proceeded against him in 1711, Dr. Sydall objected to the severity which a member of that convocation, Mr. Needham, appeared to countenance; and said, " What you are doing against Mr. Whiston is like the proceedings in the inquisition." Mr. Needham replied in these remarkable words, " That the inquisition, indeed, may do now and then an hard thing: but, for the main, they keep things *tight*."

\* That the unlearned reader may not be deprived of the pleasure of perusing this curious parody, we add the following literal version,

Our pope, which art at Rome, accursed be thy name: thy kingdom perish, thy will be hindered as in heaven, so also on earth. Give us this day our cup in the Lord's supper, and restore us our money which we have given thee for indulgences; and lead us not into heresy, but deliver us from misery: for thine is hell, pitch and sulphur for ever and ever.

This



This notion of keeping things *right* seems to be coming again into fashion; care, however, should be taken in the performance, not to stretch the cord till it breaks.

We shall take our leave of this work by copying the following pleasing, and we believe, in the main, just eulogy on the late bishop Horne.

P. 247. ' From his first labours in the christian ministry, 'he was a popular preacher. The fervency of his devotion, was no less distinguished than the propriety of his elocution: he felt what he spoke. And while he knew how to

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" cloathe  
His thoughts in beauteous metaphor, he knew  
To discipline his fancy—to command  
The heart; and by familiar accents move  
The christian soul."

' His works display a copiousness of sublime sentiment and animated diction, of happy pleasantry and well-directed satire. His style is particularly nervous. Where he is argumentative, he convinces with perspicuity; where he is pathetic, he never pleads in vain. To some of his figurative allusions objections have, indeed, been made; objections, however, which weigh but as "the small dust of the balance" against the multiplicity of his attainments. That he was one of the ablest defenders of christianity by the efficacy both of his example, and of his writings, no one will deny. He had powers equal to the severest contests of controversy; and when those powers were exerted, they were neither disgraced by acrimony, nor weakened by abuse. He practised what he recommended. Wit which he well knew how to exercise; "Wit," says he, "if it be used at all, should be tempered with good humour, so as not to exasperate the person who is the object of it; and then, we are sure, there is no mischief done. The disputant ought to be at once firm and calm; his head cool, and his heart warm." Sullen antagonist! whoever thou art, learn from bishop Horne to increase the weight of thy arguments by the courteousness of address, and by the sweetness of good-nature.

' His conduct through life was marked with that liberality, which confers dignity upon every station, and without which the highest cannot command it. The goodness and simplicity of his heart were unaffected: his endeavour was to promote universal benevolence, and to practise universal generosity. To his countenance and kindness the author of this humble memoir hath been repeatedly indebted, even from his childhood; and while his loss hath been by few more sincerely regretted, by none will his favours be more gratefully remembered.

' To most of those public charities which immortalize the generosity of this nation, he was an early and liberal subscriber. He was one of the first friends to the excellent institution of sunday schools; and warmly promoted by his purse, his interest, and his abilities their happy establishment. His private charities also were large and extensive; and in the exercise of them he shunned an ostentatious display.

' He was the most agreeable as well as the most instructive companion. He abounded with pleasant anecdote, and valuable information. His manner also gave additional dignity to whatever was serious,  
and



and additional humour to whatever was facetious. They who knew him best, will often reflect on those happy hours, in which they enjoyed his company, and will acknowledge how "very pleasantly they passed, and moved smoothly and swiftly along; for, when thus engaged, they counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet."

D. M.

ART. III. *The Life of J. P. Brissot, Deputy from Eure and Loire, to the National Convention. Written by himself. Translated from the French. 8vo. 92 pages. Price 2s. 6d. Debrett. 1794.*

BRISOT was one of the ablest, and we may fairly add, the most virtuous supporters of the french revolution. His speeches in the convention, and the works which he produced in his closet, have been read with great avidity, and circulated throughout Europe and America; the sketch here presented of his life will therefore be contemplated with a considerable degree of eagerness, and perhaps of partiality.

'I was born,' says he, 'in 1754. The despicable journalist\*, who during the course of five years, has disgusted his readers by absurdly ringing the changes on the *floues* of my father, would doubtless have sported, also, with the anvil of Demosthenes, the stirrup of Amyot, and of the poet Rousseau, the tan-pits of Maffillon, and the cutlery of Diderot. He little imagined that in 1789, an article of the declaration of rights would cover with shame the partisans of the prejudice of birth, by declaring (what philosophy had never ceased to pronounce) that men were born equal; and that there was no birth either illustrious or obscure.

'One has not the choice of a father. If my birth had been at my own option, could I have fixed upon the station of the author of my being, I should not have placed it in a palace, but under the simple and rustic roof of an american husbandman. That is the occupation which would have made me proud: it would have enabled my father to have unfolded his character, and all those qualities which rendered him esteemed by his fellow citizens, but which were buried under his business, as a † *traiteur*. Being the parent of a numerous family, he employed all the means resulting from his easy circumstances to give them a good education. I then pursued my studies, the success attending the public course of which seemed to invite me, at an early period, to the bar, the only career in France at that time apparently open to talents and to liberty. Previously to my being called to it,

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\* If the reading of a philosopher were not a punishment to a perverse mind, I should refer this libellist to the following passage, from the forty fourth epistle of Seneca: *Patricius Socrates non fuit, Cleanthes aquam traxit, & rigando hortulo locavit manus. Platonem non accepit nobilem philosophia, sed fecit.*

† The keeper of an eating house.

a progress



a progress through that disgusting noviciate, which is the forerunner of the initiation of candidates into the order of orators, became necessary. The office of an attorney was my *gymnasium*; I laboured in it for the space of five years, as well in the country as in Paris. As I advanced in the study of *chicanerie*, my disgust against the profession increased: and this aversion was accompanied by that indignation which the feeling and unpractised minds of young persons naturally experience at the discovery of unprincipled impostures. To relieve my weariness and disgust, I applied myself to literature and the sciences. The study of the languages was, above all others, my favourite pursuit. Chance threw in my way two englishmen, on a visit to my own country; I learned their language; and this circumstance decided my fate.'

Mr. B., having thus conceived an early aversion to the *chicanerie* of the law, quitted the profession to which he was originally destined, and to the great disgust of his parents attached himself to literature.

'Buried in my solitude,' continues he, 'although an inhabitant of Paris, I was enabled to gratify, during two years, my passion for the sciences, and to prepare that immense mass of materials, out of which I was to reap advantages whensoever the time should come to employ them. I was snatched from my studies by the english proprietor of a paper then much in circulation, and intitled *le Courier de l'Europe*. Having drawn upon himself an attack from government, he felt and yielded to the necessity of reprinting it at *Boulogne sur-mer*. It was his wish to render it interesting to the french in the particular article of *varieties*: and these points he submitted to my superintendency and arrangement. For some moments, I hesitated. The profession of a journalist, *subject to a licenser*, was repugnant to my principles; yet it secured my independence, and threw before me the power of prosecuting my investigation of constitutions, and the sciences. *Bayle* I observed to myself was a preceptor, *Postel* the errand boy of a college, *Rousseau* a lackey, and should I *blush* at becoming a news writer. Let me honour this profession, and it will not dishonour me.'

The projects of the proprietor of the *Courier* having been overthrown by the french ministry, our author left Boulogne, after a residence of a year, and he calls upon all the inhabitants, to bear witness to the rectitude and propriety, with which he conducted himself during this period.

Perceiving that religious imposture had fallen under the redoubled strokes of Rousseau, of Voltaire, of Diderot, and of d'Alembert, he was determined to attack civil tyranny, and 'to break in pieces this political idol, which, under the name of monarchy, practised the most violent despotism.' To attack it openly was dangerous, and even useless; 'it was by a side blow it was to be wounded most effectually.'

'I observed that even the most artful tyrants, disturbed by those agitations in the human mind which announced a general revolt, turned them aside to points of politics, where abuses might



might be attacked and reformed without shaking their own authority. Of this number was criminal jurisprudence. Thus, we have seen that, under the auspices of the government of *Berne*, the economical society of that state proposed the reform of their criminal laws. I had long contemplated this subject. With the exception of some points, most successfully investigated by *Beccaria* and *Servan*, no writer had, hitherto, considered the whole of these laws under a philosophical point of view. I dared to undertake the task ; I delineated a general plan ; and in the year 1780, my *theory of criminal laws* appeared in two octavo volumes. It had been at first designed for the society of *Berne* ; but I grew weary of waiting for their decision, which did not appear until 1785.

My theory of criminal laws was soon followed by two discourses, which were crowned in 1782, by the academy of *Châlons sur-Marne* : the one ran upon *the reform of the criminal laws*, and the other upon *the reparation due to innocent persons unjustly accused*. The government beheld with an evil eye the publication of these writings, where under pretext of bringing into open day the abuses of the criminal laws, bold principles were insinuated respecting the nature of governments in general. One truth, draws after it another. Of this position I was as thoroughly convinced as were the ministers ; and prosecuting my long meditated intention to attack despotism, I hastened to accumulate upon each other as many great political truths as possible. The breach was opened ; and to enlarge it was the occupation of all my thoughts, in despite of the risk which I incurred. Such was the motive which engaged me to publish in ten volumes *my philosophical library of the criminal laws*.

Glowing with ardour in the cause of human liberty, Mr. B. soon after conceived the design of inculcating his principles into the bulk of the french nation, by means of periodical works printed in Germany, or Switzerland, and afterwards *smuggled* into his native country ; and he actually visited Geneva for this purpose, in 1782. This scheme being rendered abortive by the vigilance of the government, he came to Great Britain, and in 1784 published a book on the english constitution ; as the work of *De Lolme*, ' which is no more than an ingenious panegyric upon this constitution,' was only, at that time, in the hands of the learned. Returning to Paris, in 1784, he was arrested, and conveyed to the Bastille, on the 12th of july, in the same year ; after two months captivity, he was at length released, a circumstance which he attributes ' to an irreproachable life.'

' *Mr. le Noir* communicated to me, in the *Bastille*, the real motive of my imprisonment. *Mr. Vergennes* hated England, and all those who cried up its constitution. He dreaded the free-men who lived under it, and the *contagion* which they diffused. Nor was he mistaken. My residence, therefore, of twenty months at London, in *his* opinion, constituted my crime. He exacted from me my word of honour that I would not return thither, and that I would abandon my establishment. It was upon this condition that the tyrant told me that he restored me to my liberty. I was  
a husband



a husband and a father. I was compelled to swear, and I gave up all.'

Far from being intimidated by the persecution of the court, in 1785 he published two letters to the emperor Joseph the second, *concerning the right of emigration, and the right of revolt*. In the first of these, he demonstrated the extreme barbarity and injustice of preventing men from bettering their condition: and in the second, which contained many severe animadversions on the cruel punishment inflicted on Horiah, he maintained, that this chieftain was justified in his revolt, and that all the people who were in the situation of the walachians held this sacred right from nature, and both *could*, and *ought to* exercise it. 'In the same spirit, I published in 1786, my *philosophical letters on the history of England*, in two volumes. A work of this kind, very agreeably written, had appeared in *England*, but it was one continued apology for the aristocracy of the privileged classes, and a satire upon the people. I borrowed this very frame to set within it a contrary picture, there to exhibit the aristocracy of the nobles, and to avenge the cause of the people. The notes which accompanied this work were sentences [maxims] for the use of the french.' In the course of the same year, he published his *critical examination of the travels of the marquis de Chatelleux in North-America*; in which he avenged the cause of liberty by justifying the inhabitants of that continent, the cause of humanity by justifying the blacks, and the cause of morals by justifying the quakers, from the malice of this 'military wit.'

Mr. B. now urged the policy of holding out the succour of France to the americans, as he deemed an intimate connexion with the transatlantic states 'an electric spark destined to light up the flame of freedom' in his native country.

On this occasion, he was assisted by Mr. Claviere, to whose knowledge of commerce and finance he pays many compliments. Soon after this our author was appointed secretary general of the chancery, under Mr. Ducrest, chancellor to the late Mr. Egalite; and as at this time the archbishop of Sens, 'to avoid convoking the states general, and to succour an agonizing despotism,' menaced the nation with a general bankruptcy, he published a pamphlet, entitled: *No bankruptcy, or letters to a creditor of the state, concerning the impossibility of a national bankruptcy, and the means of restoring credit and peace*. This publication having exposed him to the rigours of a *lettre de cachet*, he escaped into Holland, and soon after revisited England.

Wishing 'to die free,' and to 'educate his children in the very bosom of morals and of independence,' Mr. Brissot determined to set sail for America. We have already taken notice of a work published by him, in consequence of this voyage [see *Analyt. Rev.* Vol. xi, p. 37]. The news of the french revolution recalled him to his native country in 1789: 'the fire had blazed forth; hope animated every heart; the most distinguished champions had engaged in the contest; I also became anxious to break a lance; and I published my *Plan of conduct for the Deputies of the People*.'



We are sorry, that this publication, which is very interesting, does not continue Mr. B.'s life to a later period; as the author has since acted a very conspicuous part in those scenes, which notwithstanding some partial, and perhaps unavoidable calamities, have cheered the hearts of freemen, and appalled the bosoms of tyrants.

If we be not greatly mistaken, this pamphlet was first published about two years ago, in consequence of an outrageous, and as we have good reason to suppose, an unjust attack on his character, by Mr. de Morande, at that time editor of a journal called *l'Argus Politique*. s.

ANATOMY. MEDICINE. SURGERY.

ART. IV. *The Anatomy of the Bones, Muscles, and Joints.* By John Bell, Surgeon. Royal 8vo. 494 pages. Price 9s. in boards. Edinburgh, Mudie; London, Johnson. 1794.

NOTWITHSTANDING the great variety of books, which have been written with a view to the improvement of anatomical knowledge, there is probably not one, which is not materially defective, either with respect to accuracy of information, perspicuity of description, or clearness of arrangement. It cannot therefore be a matter of much surprize, that another work upon this very important subject should make it's appearance. That a book of this sort, written in a plain, familiar, and intelligible manner, was wanting, cannot be doubted by those who are acquainted with anatomical writings; and that the execution of so very extensive and difficult a task should have been undertaken by so judicious an anatomist as Mr. John Bell, is certainly a circumstance which may lead us to expect an useful work. 'If an author,' says this writer, 'may ever be allowed to compare his book with others, it must be in the mechanical part; and I may venture to say, that this book is full and correct in the anatomy, free and general in the explanations, not redundant, I hope, and yet not too brief. If,' continues he, 'in the course of this volume I shall appear to have given a place and importance to theories far higher than they really deserve, my reader will naturally feel how useful they are in preserving the due balance between what is amusing and what is useful; between the looser doctrines of functions, and the close demonstration of parts. He will be sensible, how much more easily these things can be read in the closet, than taught in any public course; he will, I think, be ready to acknowledge, that I introduce such theories only, as should connect the whole, and may be fairly distinguished as the physiology of facts; and he will perceive, that in this, too, I feel a deference for the public opinion, and a respect for the established course of education, which it is natural to feel and to comply with.' It is also the opinion of Mr. B., that every book of this kind should form a part of some more extensive system of education; and that it should not only be intire in it's own plan, but should stand as a part of some greater whole; without the support and connection of which, he considers a book of science as insulated, and of little consequence. The author goes on to remark, that very few are so fortunate as to be guided in their pursuit of knowledge by any



any regular or perfect plan. But 'in medicine,' says he, 'perhaps, more than in any other science, we begin our studies thoughtless and undecided, following whatever is delightful (as much is delightful) neglecting the more severe and useful parts.' He therefore thinks, that, (preface, p. v.)

'Of all the lessons which a young man entering upon our profession needs to learn, this is, perhaps, the first,—that he should resist the fascinations of doctrines and hypotheses, till he have won the privilege of such studies by honest labour, and a faithful pursuit of real and useful knowledge. Of this knowledge, anatomy surely forms the greater share.—Anatomy, even while it is neglected, is universally acknowledged to be the very basis of all medical skill.—It is by anatomy that the physician guesses at the seat, or causes, or consequences, of any internal disease:—Without anatomy, the surgeon could not move one step in his great operations; and those theories could not even be conceived, which so often usurp the place of that very science, from which they should flow as probabilities and conjectures only, drawn from its store of facts.'

The work is divided into three books, the first of which treats particularly of bones. In beginning this part of his task, the author is necessarily led to examine the history of the different doctrines respecting the formation and growth of bones; and the observations, which this examination has produced, deserve our attention: P. 6.

'But when, neglecting theory, we set ourselves to examine, with an unbiassed judgment, the process of nature in forming the bones, as in the chick, or in restoring them, as in broken limbs, a succession of phenomena present themselves, the most orderly, beautiful, and simple, of any that are recorded in the philosophy of the animal body: for if bones were but condensed gluten, coagulated blood, or a mere deposition from the periosteum, they were then inorganized, and out of the system, not subject to change, nor open to disease; liable, indeed, to be broken, but without any means of being healed again; while they are, in truth, as fully organized, as permeable to the blood, as easily hurt, and as easily healed, as sensible to pain, and as regularly changed as the softer parts are. We are not to refer the generation and growth of bone to any one part. It is not formed by that gelly in which the bone is layed, nor by the blood which is circulating in it, nor by the periosteum which covers it, nor by the medullary membrane with which it is lined; but the whole system of the bone, of which these are parts only, is designed and planned, is laid out in the very elements of the body, and goes on to ripeness, by the concurring action of all its parts. The arteries, by a determined action, deposite the bone; which is formed commonly in a bed of cartilage, as the bones of the leg or arm are; sometimes betwixt two layers of membrane, like the bones of the skull, where true cartilage is never seen. Often the secretion of the bony matter is performed in a distinct bag, and there it grows into form, as in the teeth; for each tooth is formed in its little bag, which, by injection, can be filled and covered with vessels. Any artery of the body may assume this action, and deposite bone, which is formed also where it should not be, in the tendons and in the joints, in the great arteries, and in their valves, in the flesh of the heart itself, or even in the soft and pulpy substance of the brain.'



On the process of ossification the author has also displayed much acuteness and accuracy of observation, and given a clear and perspicuous account of the manner in which it is accomplished: p. 19.

‘ This ossification is a process of a truly animal nature: no coagulation will harden cartilage into bone; no change of consistence will form the blood into it; no condensation of the periosteum can assimilate it to the nature of a bone. Bone is not the inorganic concrete which it was once supposed, but is a regularly organized part, whose form subsists from the first, which is perfected by its secreting arteries, balanced, as in every secretion, by the absorbents of the part; it lives, grows, and feels, is liable to accidents, and subject to disease. It is a process, which, at first, appears so rapid, that we should expect it to be soon complete; but it becomes in the end a slow and difficult process. It is rapid at first; it advances slowly after birth; it is not completed till the twentieth year; it is forwarded by health and strength, retarded by weakness and disease. In scrophula it is imperfect; and so children become rickety, when the bones soften and swell at their heads, and bend under the weight of the body. And why should we be surprised, that carelessness of food or clothing, bad air, or languid health, should cause that dreadful disease, when more or less heat, during the incubation of a chick, affects the growth of its bones; when the sickness of a creature, during our experiments, protracts the growth of callus; when, in the accidents of pregnancy, of profuse suppuration, or of languid health, the knitting of broken bones is delayed, or prevented quite?’

In concluding this curious subject, the writer tells us, that ‘ the primordium of all the parts of the body is a thin gelatinous mucus, in which the forms of the parts are laid;’ and that the preparation for healing wounds, and for every new part that needs to be formed, is a secretion of mucus, which is soon animated by vessels coming into it from every point. That in every external wound, or internal inflammation, and wherever external parts are to be healed, or internal viscera are about to adhere, a mucous matter is secreted, which serves the purpose of a bed, or nidus, in which the vessels spread from point to point, till the mucus becomes animalized and changed into a membrane.

In proceeding in the osteological part of the work, our author first takes a general view of the component parts of the skull; after which he describes each bone in a more distinct and particular manner, and introduces some necessary remarks with respect to their form and original condition. From the description of these he turns to the bones of the spine, thorax, and pelvis, with those of the inferior and superior extremities. His descriptions are generally full and intelligible, and rendered still more interesting and useful by a judicious introduction of physiological and pathological observations. As a specimen of the manner in which this part of the work is executed, we shall give the author’s description of the parietal bones: p. 60.

‘ **PARIETAL BONE.**—The parietal bones form much the greater share of the cranium: they are more exposed than any others, are the most frequently broken, and the most easily trepanned; for the parietal bones are more uniform in their thickness, and more regular in their two tables and diploe, than any others. But the accidental varieties of pits and depression are very frequent in them, and the sinus or great vein,



vein, and the artery which belongs to the membranes of the brain, both make their chief impressions upon this bone.

• The bone is very nearly of a square form, surrounded by deeply serrated edges, which unite them with each other, and with the occipital and frontal bones. All the corners of this bone are obtuse, except that one which lies in the temple, and which, running out to a greater length than the other corners, is sometimes named the *SPINOUS PROCESS* of the parietal bone, though there can be no true process in a bone so regular and flat. The lower edge of the bone is a neat semi-circle, which joins the parietal to the temporal bone; and the edge of each is so flaunted off, that the edge of the temporal overlaps the edge of the parietal with a thin scale, forming the squamous suture. About an inch above the squamous suture, there is a semicircular ridge, where the bone is particularly white and hard; and rays extend downwards from this, converging towards the jugum. The white semicircular line represents the origin of the temporal muscle; and the converging lines express the manner in which the fibres of the muscle are gathered into a smaller compass, to pass under the jugum, or arch of the temple. The sagittal suture, or meeting of the two parietals, is marked with a groove as big as the finger, which holds the longitudinal sinus, or great vein of the brain; but the groove is not so distinctly seen, unless the two bones are put together; for one half of this flat groove belongs to each bone.

• The great artery of the dura mater touches the bone at that angle of it which lies in the temple. It traverses the bone from corner to corner, spreading from the first point, like the branches of a tree; it beats deep into the bone where it first touches it; but where it expands into branches, its impressions are very slight; commonly it makes a groove only, but sometimes it is entirely buried in the bone; so that at the lower corner of the parietal, we cannot escape cutting this vessel, if we are forced to operate with the trepan.

• There is but one hole in the parietal bone: it is small and round, is within one inch of the meeting of the lambdoidal, and sagittal sutures, and gives passage to a small external vein, which goes inwards to the sinus, and to a small artery which goes also inwards to the dura mater, or rather to the falx.

• The meeting of the frontal and parietal bones, being imperfect in the child, leaves that membranous interstice, which by some, is named *folium* or *folliculum*, from its resembling a trefoil leaf, and was named by the ancients hypothetically, *bregma*, fons, or fountain; they thinking it a drain of moisture from the brain; and so the parietal bones are named *ossa bregmatis*.

In the description of each particular muscle Mr. B. is equally full, clear, and exact, but in a work like the present, our limits will not permit of extracts from all the different parts.—After the account of the muscles, Mr. B. inquires concerning their contractile power. He observes, that physiologists, after many vain and fruitless attempts, have been induced, from a consciousness of their own inability, reluctantly to acknowledge, that contractibility is an original endowment of living muscular matter, derived from the creator, imparted in a way which cannot be known, and so attached to the organization of the muscular fibre, that, where that organization is destroyed, this power is also lost. We must therefore, in the author's



opinion, cease to inquire after a mechanical or physical cause of muscular contraction, and only endeavour to learn the properties of this living power, and the excitements by which it is governed. With this view he finds it necessary to define this power of the muscles distinctly from those feelings or motives resulting from the nerves. 'The *vis insita* being that power which belongs to muscles, is the source of motion and animal life: the *vis nervea* being that property which is peculiar to nerves, is the seat of feeling, and the cause of voluntary motion, relating chiefly to the enjoyments and consciousness of life.' For, he observes, 'life and motion exist even in plants, and in many creatures, which not having nerves, have neither consciousness nor enjoyment;' and in these, he supposes, 'the place of feeling is supplied by a less perfect instinct,' by the *vis insita*, or some similar inherent power. After several other remarks on the *vis insita*, and irritability of muscles, the author says, p. 392.

'Thus there are in the body two living powers, which are as cause and effect in all the motions of our system. The NERVES stand as an intermedium betwixt all external objects and our general sense; by the impressions through these come pleasure and pain, and all the motives to action; by the will, returned through the nerves, all voluntary motions ensue. Thus are the nerves, as internuncii, betwixt the external impression and the moving power. But nerves were never known to move under the influence of stimuli; the moving power is another property of a distinct part of our body, having its own arrangement of particles, and its own peculiar form. All motion then proceeds from the joint operation of either power; the nerves convey the impressions, while the muscles contain the power; and it is here, as in other natural effects, the external cause changes, while the inherent property, the subject of its operation, remains the same. The nervous power is the regulator of the system; it is the property suited to all the supports of life, upon which they act, and by which they maintain their power over our body; but it is subject to continual changing: it rises and falls, is perfect or low; but the energy of the muscle, which is to answer to this power, remains ever the same, while its organization remains: the nervous power is exhausted and languid; but the muscular power is always perfect, always ready for the excitement of stimuli, or for the commands of the will.'

On tendons, ligaments, and bursæ mucosæ, Mr. B. has made many useful observations.

The third part of the work treats in a very distinct manner of the different joints of the human body, and of the various modes of articulation.

It is by no means an easy task to give the reader a full and correct idea of a work, that comprehends such a variety of elementary matter, a great part of which is incapable of analysis: so far, however, as we have compared the present publication with other treatises on the subject, we think it entitled to great commendation. It is written in an easy and agreeable manner, and the descriptions are given with accuracy and correctness.

In an advertisement prefixed to the work we have the following information.

'As I proceeded in this work, I felt more and more at every step, the necessity of giving plates to it. I have made them apart, that  
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no one may be obliged to buy both books, when perhaps he needs only one. I have quoted them on the margins here, that this book may have the help of the plates, and the plates, in their turn, the explanations of the book: but every reader will perceive with one glance, that they are quite independent of each other; indeed the book is written, as it was first conceived, not needing the plates, yet not the worse for having a neat system of drawings joined to it.'

The plates, we understand, will soon be ready for publication.

ART. v. *An Essay on Generation.* By J. F. Blumenbach, M. D. &c. Translated from the German. 12 mo. 84 pages. Price 2s. sewed. Edinburgh, Creech; London, Cadell. 1792.

PHYSIOLOGISTS have been almost constantly engaged in inquiries concerning the nature of the process by which animals are formed; yet their attempts have been attended with little success. The difficulties, which oppose researches of this kind, are such as will probably long resist the keenest investigation, and keep us in the dark with respect to the manner in which generation takes place. In the present essay professor Blumenbach endeavours to refute one of the principal hypotheses on the subject of generation, viz. that of the evolution of pre-existing organic germs, which has been maintained by many celebrated physiologists, as Haller, Bonnet, Spallanzani, &c. Though a great variety of theories, and vague hypotheses, may be collected from the labours of early writers on this subject, yet the professor thinks, that they all tend to two principal ways of solving the problem respecting generation; which are either by the doctrine of *evolution*, or that of *epigenesis*, neither of which he can conceive to be true. He was led to suspect the truth of these doctrines from the unexpected success of an experiment made upon the green-armed polypus.

P. 17. 'What gave occasion to the instituting the experiment was as follows: In one of my walks during some holidays which I spent in the country, I discovered in a stream, a sort of green-armed polypus, which differed from the common green kind by its long spiral body, and by having short and rather immoveable tentaculæ. With the wonders of this little animal I intended to amuse my country friends. The delightful warm summer weather which then prevailed, and the hardy constitution of the polypus itself, favoured the experiments which we made, to discover its power of re-production so much, that the act of renewal of the parts became almost perceptible. By the second and third day, the maimed and divided animal was so many new ones, each with arms, body, tail, &c. But we plainly remarked that the regenerated animals, although supplied with plenty of proper food, were always much smaller than before, and a mutilated rump always diminished very evidently, both in length and diameter, in proportion as the lost parts were renewed.

'Soon after my return to town, I was called to a patient who had a caries. The disease occupied the lower end of the femur immediately above the knee, and had caused a pretty extensive and deep ulcer. It healed gradually, but in proportion as the wound filled up, and the cicatrix formed, all the surrounding parts sunk, so that the edge of the cicatrix being almost on an equality with the neighbouring parts, the



whole formed a broad, though rather superficial excavation. This was exactly the same thing, *mutatis mutandis*, with what had happened to the polypus.'

Since the period at which the author made the above *discovery*, he informs us, that he has been much engaged in examining the matter more minutely, and in making different experiments; the result of all which is:—

P. 20. 'That there is no such thing in nature, as pre-existing organized germs: but that the un-organized matter of generation, after being duly prepared, and having arrived at its place of destination takes on a particular action, or *nifus*, which *nifus* continues to act through the whole life of the animal, and that by it the first form of the animal, or plant is not only determined, but afterwards preserved, and when deranged, is again restored. A *nifus*, which seems therefore to depend on the powers of life, but which is as distinct from the other qualities of living bodies, (sensibility, irritability, and contractility) as from the common properties of dead matter: that it is the chief principle of generation, growth, nutrition, and reproduction, and that to distinguish it from all others, it may be denominated the *Formative Nifus* (*Bildungstrieb*, or *Nifus formativus*).'

Whatever may be the conviction of professor B. with respect to this opinion, we feel not the least more satisfied with the doctrine of a *nifus formativus*, than with that of *evolution*. The great and principal cause still remains involved in the same obscurity, and equally demands an explanation. Some of the objections, which the professor has brought against the doctrine of evolution, do not seem to rest on solid grounds: his analogies are frequently remote, and unsatisfactory; for there cannot certainly be any very near resemblance between that process on which depends the formation of an animal, and that by which a new membrane is produced, the re-union of a broken bone accomplished, or a preternatural joint formed. That an old theory is much sooner overturned than a new one established in its place, we are, however, ready to allow; and the proofs of it are sufficiently numerous in the attempt before us.

The arguments in favour of this *nifus formativus*, which the professor supposes to be the cause of generation, appear chiefly to rest on what he has observed to take place in the growth of simple water plants, and armed polypi. Upon the phenomena of the re-production of parts the author seems also to have great dependance for the support of his opinion. 'Generation and re-production,' says he, 'are both modifications of one and the same power; the last being nothing else than a partial repetition of the first.'

The professor closes his work with some observations respecting the *modus operandi* of this *formative nifus*, and the laws by which it is regulated. The translation here given to the public by Dr. Crichton, has every appearance of having been made with care and attention, though we have not the original work at hand to refer to.

ART. VI. *Facts, tending to show the Connection of the Stomach with Life, Disease, and Recovery.* 8vo. 59 pages. Price 1s. 6d. Edinburgh, Gordon; London, Murray. 1793.



THE principal intention which the author (Dr. Webster, of Edinburgh) seems to have in view, in bringing together such a variety of facts, some of which are obscure, and others evidently of a suspicious nature, 'is to show that the stomach is the seat of life, disease, and recovery, and the main organ of a complicated system.' At present it will not be necessary to go into an examination of the importance of the author's opinions, as he promises soon to give them a more practical application. In order, however, to afford some idea of the nature of this work, and of the manner in which it is executed, we shall give an extract.

P. 6. 'The pulp of the brain and nerves has very little contractility. Parts of animals live and grow without nerves; a limb, after its nerve is cut, though it loses its power of voluntary motion and sensation, and, after some time, begins to waste, yet does not putrefy, but retains its contractility, temperature, and circulation; and a wound or fracture in this case heals, though the nerve be not regenerated. A muscle, as the heart, whose nerves bear no proportion to its bulk and action, cut off, retains its contractility. Palsied limbs void of sense or motion, or of both, are sometimes extremely contractile, inflame, suppurate, and heal, as in the case of a blister, which does not so readily happen in a moribund patient; and an obstinate ulcer in the affected side has been known to heal quickly on the attack of hemiplegia.

'No animal can exist without a stomach; life has remained even in the perfect animals independently of almost every other organ; the stomach is the only organ which, as in the zoophytes, the hydatid, the oyster, the polypus, and some other vermes, can be said to exist as an animal by itself; these animals are capable of every muscular motion, and of every living power suited to their mode of existence, and the continuance of their kind. Placed in the middle, the stomach is felt to be the center of every impression on any part of the body or the mind, and the seat of muscular exertion and fatigue. A blow, or the wind of a cannon-ball over the stomach, kills without leaving any mark; if any of its nerves be cut, or itself wounded, the aliment remains unchanged; when healthy, it resists, arrests, and reverses the stages of fermentation, sweetens putrid meat, does not suffer from the syphilitic, variolous, viperine, or carbonic poisons, which injure only the bare surface or passages to the nose and lungs. It is the receptacle of food, poison, and medicine, the effects of which on itself are propagated to every other part; it is most subject to disorder, most accessible to remedy, regulating, and regulated by, the motions and sensations of the whole system, and so accommodating itself as to keep all the parts in balance. 'Languido ventriculo omnia languent, vegeto vigent.' In most cases it is the first organ that feels, and the last that fails\*. Even the state of the mind, or character, seems connected with it, vigorous and ferocious animals being generally carnivorous, with muscular vigour in proportion to their voracity. It seems to be the centre of power and motion from which the vital principle, whatever it be, is determined into the different parts, supporting the inherent power in the moving fibres, the thinking power in the brain, sensation in the

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\* There is generally a discharge of fæces after death.'



sentient extremities, assimilation in the lymphatic, sanguiferous, and glandular vessels, and the fulness in every part of the system.'

**ART. VII.** *A Treatise on the Extraction of the Cataract.* By Frederick Bifchoff, P. M. S. Oculist to his Majesty in the Electorate of Hanover, and to her Majesty in England. Royal 8vo. 86 pages, and 4 plates. Price 3s sewed. Nicol. 1793.

In the treatise before us, the author does not propose either to give a systematical view of the different kinds of cataract, or to explain the various methods of performing the operation for their cure. His intention is merely to bring the young chirurgical practitioner acquainted with the plan of cure by extraction, in so plain, familiar, and intelligible a manner, as to induce him to adopt it in his practice. To the various and valuable works on this subject the author objects chiefly on account of their containing 'little more than first principles, and seldom entering into detail.' Those *minutiae*, which the author seems to think so very necessary, might probably however have been met with, had he carefully examined the different writers who have treated on this disease. After giving a sort of definition, and illustration of the several species of cataract, Mr. B. tells us, that he means to confine himself to the most common species of the true cataract, viz. that which consists solely in an opacity of the chrystalline lens. The indications which point out the presence of the disease being stated, the author says. P. 8.

'The operation is practicable in two different methods, viz. *depression* and *extraction*. In the first mode of practice, the oculist depresses the opaque chrystalline lens from its natural situation to the bottom of the eye, where being no more behind the pupil, it cannot intercept or prevent the rays of light from passing to the retina: in the second mode, the oculist extracts the opaque crystalline lens, by making an incision into the transparent cornea, and removing the opaque crystalline lens entirely out of the eye. The first operation has been long known, and is called *depression*, or *couching*; the second operation is more novel, and is called *extraction*. Both these modes of operating have their respective preference; but it is generally to be observed, that the cases where extraction is preferable, are much more frequent than those which are to be cured by depression.'

In the preparation of the patient, or that of the operator, we find nothing that requires particular notice, except it be, that a strong made chair, with a moveable back, and a concave cloth cushion in the top, is recommended for the greater security of the head of the patient, and to prevent it's slipping. The knife, which the author employs in performing the operation, is the same as that which has been improved by professor Richter of Gottingen, and which is here described in that author's words. Several other instruments are also described, and de-

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• + From fishes living and growing in distilled water and air (For-dyce), from the instances of people living so long in disease and in health, without nourishment by the mouth, and from the relief of thirst and even hunger, by the application of water to the skin, water and air seem to be not only absorbed and carried, but assimilated by the lymphatics.'

lineated



lineated in plates at the end of the work. With respect to the operation itself, the author is of opinion, that it should be performed only on one eye at a time. His description of the different steps of the operation is accurately given, but extends to too great a length to be particularly stated in this place. Respecting the manner of introducing the knife, and making the incision in the cornea, we meet with many observations, which deserve the attentive consideration of the oculist. In this disease, the treatment of the patient after the operation is of much importance. On this the author is therefore pretty full, and his remarks are in general judicious. P. 66.

‘ The principal reason why I mostly use the cold and wetted pledgets from twenty-four to forty-eight hours is, that the coldness contracts the vessels, and diminishes the impetus of the blood. The ungovernable motion of the eye with the eyelids, after the operation, is also diminished by laying any thing on the eyelids, without making a strong pressure; for this purpose I find the pledgets to be the best: they should be made of linen, the threads being one way pulled out, and not scraped lint; the former not being so raw and ragged, of course clings less to the eyelashes: it also lies better and more even than such a compress of lint. The pledget should not be too small, because it will cover better, and can be easier taken hold of in applying and taking it away. It should be taken away, and applied from the outside to the inside, because it may otherwise injure the eyelashes, if they stick together, and if you would take it from below upward, it is liable to be pulled asunder. The eyes being so nearly connected, it is my practice to cover both; after one or two hours, I take off the pledget, which serves the purpose of a thermometer, to discover from its dryness or moisture, the state of the operated eye, by comparing it with that of the sound one.’

The pledgets should never be allowed to become dry, but be frequently moistened by means of a sponge dipped in cold water without their being removed from the eye. In every case, the author does not however recommend this kind of bandage. With irritable patients, and such as are liable to take cold, or subject to catarrhs, he prefers a *dry* bandage. The directions respecting the prevention of inflammation, and its consequences, are such as are generally recommended in cases of this nature. P. 73.

‘ The wound in the cornea unites in twelve or twenty-four hours. If the patient be without pain, and no accident has occurred, so that nothing bad may be presumed, do not open the eye before the fourth or sixth day. In most cases you will find, that if you open it sooner, it will begin to be painful, if it was even before without pain. The eye always suffers in the first opening, from the irritation of the light and air, and the cicatrix is tender; so that by the least inattention, or through this irritation, a spasm is produced in the muscles of the eye, which make a pressure on the globe, the cornea is opened again, and the iris falls into the wound, &c. In a case of such importance to the patient, and where his happiness is depending, he should be cautioned against all haste and premature curiosity.’

To open the eye too soon after the operation, the author thinks, is to expose the patient to much danger. It is also, on the contrary, equally against the opinion of the author, to keep the eye too long closed. He finds in general, that the danger of inflammation is over  
about



about the sixth or eighth day, and that the re-union of the cornea is then firm and even, and the eye being somewhat stronger, is not so much in danger from irritation. The first time of opening the eye should be in a twilight, the eyelids being previously washed with lukewarm water. The patient should at first use an eye-screen or shade, and by degrees cautiously accustom himself to a strong light.

The proportion of new matter contained in this publication is not great, but it comprehends many judicious cautions and directions for the conduct of the person performing the operation of extraction of the cataract.

A. R.

## P O E T R Y

ART. VIII. *The Works of Alexander Pope, Esq. with Remarks and Illustrations.* By Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge. 8vo. 395 pages. Price 6s. in boards. Payne. 1794.

A NEW edition of Pope's works, with notes of useful elucidation and chaste criticism, is certainly a *desideratum* in polite literature. Warburton's edition, notwithstanding all the editor's learning and ingenuity; still leaves the reader much to wish. Mr. Wakefield has given such abundant proofs of critical acumen and correct taste, as well as of recondite learning, in many of his former works, particularly in his *Silva Critica*, in his edition of Virgil's Georgics, and in his edition of Gray's Poems, that little doubt can be entertained of his ability to execute this task with credit to himself, and advantage to the public. Of the views with which this edition has been undertaken, it may be proper that the editor should speak for himself.

ADV. P. I. "It is proper that I should advertise the reader, that my notes are intended to recommend Mr. Pope as an English classic to men of taste and elegance; and that they pretend to no subtleties of investigation, no profundities of criticism, no grand discoveries of refined argumentation and curious coherence. It has been my resolution to present to the world as much originality as possible; and I shall be found to have borrowed very little from other commentators; and that little has been conscientiously assigned to its proper owner. I never could approve of the too common practice of swelling books with the reiterated labours of other critics; a practice not honourable as it regards our own fraternity of writers, nor respectful to the community. The text is taken from bishop Warburton's edition; a man, for whose talents and penetration I entertain the highest reverence; and whose powers of intellect have been surpassed by very few individuals of his species, in any age or nation. All communications relative to this work, conveyed to the publishers, whether of historical anecdote, or literary remark, will be thankfully received, and faithfully acknowledged.

I submit this work with diffidence and solicitude to the judgment of the candid and intelligent: and, if I should be fortunate enough to meet with their countenance on this occasion, the succeeding volumes, if life and health permit, will speedily appear: though the editor thinks it proper to acknowledge, that Dr. Warburton's intention of



of executing the same work, of which he was unapprised before the completion of this volume and the printing of the greater part, has somewhat diminished his ardour. The genius and learning of that gentleman, in union with a superior knowledge of English literature, more experience, more leisure, and more accidental advantages of every kind, render him a most formidable competitor in this province; especially to one, who is labouring for a subsistence:

———— neque enim cantare sub antro  
Pierio, thyrsūve potest contingere, sana  
Paupertas, atque æris inops; quo nocte dieque  
Corpus eget.

Perhaps there is something too fastidious in this resolution of excluding the notes of other commentators. The purchaser of an edition of Pope will wish to have it enriched with whatever may serve to explain or illustrate the author, and will deem it of little importance, whether the editor furnish these stores from his ingenuity, or from his industry. As far, however, as Mr. W. undertakes, he executes with ability. His notes consist chiefly of remarks to point out the beauties or the defects of his author, and of similar passages cited from english and *latin* poets; for of greek quotations he has in this publication been exceedingly sparing, doubtless for fear of giving it too forbidding an aspect. In these notes encomiums and censures are on the whole judiciously bestowed; but not without the too frequent use of the author's favourite figure of exaggeration. As a specimen, we shall copy the text, and notes, of the description of the Thames in the Windsor Forest. P. 92.

\* In that blest'd moment from his oozy bed \*  
Old father Thames advanc'd his rev'rend head.  
His tresses dropp'd with dew, and o'er the stream  
His shining horns diffus'd a golden gleam:  
Grav'd on his urn appear'd the moon, that guides  
His swelling waters and alternate tides;

---

\* \* This picture of *father Thames*, and all the concomitant description, is conceived and executed in the best stile of classical antiquity. Those ideas of the *gleaming horns* and *moon* in particular are original, to the best of my knowledge, and constitute a very noble and pleasing imagery. The reader, however, will observe by attending to the whole of our poet's description, that it owes some share of its exquisite beauties to the following passage of his illustrious predecessor, *Virgil*, *Æn.* viii. 31.

Huic deus ipse loci fluvio Tiberinus amœno  
Populeas inter senior se attollere frondes  
Visus: eum tenuis glauco velabat amictu.  
Carbasus, et crinis umbrosa tegebat arundo.

Then through the shadows of the poplar wood  
Arose the father of the Roman flood.  
An azure robe was o'er his body spread;  
A wreath of shady reeds adorn'd his head.

DRYDEN.



The figur'd streams in waves of silver roll'd †,  
 And on her banks Augusta rose in gold.  
 Around his throne the sea-born brothers flood,  
 Who swell with tributary urns his flood.  
 First the fam'd authors of his ancient name,  
 The winding Isis, and the fruitful Tame:  
 The Kennet swift, for silver eels renown'd;  
 The Loddon slow, with verdant alders crown'd;  
 Cole, whose dark streams his flow'ry islands lave;  
 And chalky Wey, that rolls a milky wave:  
 The blue, transparent Vandalis appears;  
 The gulfy Lee his sedgey tresses rears;  
 And sullen Mole, that hides his diving flood;  
 And silent Darent, stain'd with Danish blood.  
 ' High in the midst, upon his urn reclin'd,  
 (His sea-green mantle waving with the wind),  
 The god appear'd; he turn'd his azure eyes  
 Where Windsor domes and pompous turrets rise:  
 Then bow'd and spoke; the winds forget to roar,  
 And the hush'd waves glide softly to the shore ‡.  
 ' Hail, sacred peace! hail long-expected days,  
 That Thames's glory to the stars shall raise!

\* † The description is admirable, but must yield to a parallel passage in his *Homer*, which is great indeed, and far transcends even his original:

'Thus the broad shield complete the artist crown'd  
 With his last hand, and POUR'D THE OCEAN ROUND:  
 In LIVING SILVER seem'd the waves to ROLL,  
 And BEAT the buckler's verge, and bound the whole.

\* This is truly poetry to the life;

“ Thoughts that breathe, and words that burn.”

\* The reader, I am persuaded, will thank me for producing another instance of similar animation; to which, if you except this of *Pope*, my memory does not furnish me with any parallel. *Virgil*, *Ecl.* vi. 61.

Tum canit Hesperidum miratam mala puellam:  
 Tum Phætoniadas musco CIRCUMDAT amaræ  
 Corticis, atque solo proceras ERIGIT alnos.

\* This beauty was not observed by *Dryden*; but could not escape the accuracy of Mr. *Warton's* taste; whose translation, however, I shall not adopt, but trust my own to the reader's candour.

The maid, by love unmov'd, was next his theme;  
 Seduc'd and vanquish'd by the golden gleam.  
 Then the sad sisters' stiff'ning limbs he TIES  
 In bark, and BIDS th' aspiring poplars RISE.

\* ‡ A noble verse. So *Dryden Æneid* x. 156.

..... the winds their breath restrain,  
 And the hush'd waves lie flatted on the main.

Though



Though Tyber's streams immortal Rome behold §,  
Though foaming Hermus swells with tides of gold;  
From heav'n itself though sev'nfold Nilus flows,  
And harvests on a hundred realms bestows.'

Among the miscellaneous pieces at the close of this volume, Mr. Wakefield has introduced several trifles copied from the *Annual Register*, and from the *Foundling Hospital for Wit*, which he thinks proclaim their own authenticity. The work is handsomely and correctly printed; and the editor assures the public, that, if this volume be well received, the succeeding volumes will speedily appear.

ART. IX. *Odes Moral and Descriptive*. By the Rev. John Whitehouse, of St. John's College, Cambridge. 4to. 94 pages. Price 3s. 6d. in boards. Cadell. 1794.

WE cannot introduce these odes to our readers without recommending them to their attention as productions of considerable merit. They may not perhaps be so uniformly harmonious, or in every point so highly finished, as some other celebrated performances of this kind. A nice ear may occasionally be hurt by a harsh line, or a delicate taste be offended by a prosaic expression; but we will venture to predict, that these defects will be thought amply compensated by the generous glow of sentiment, and the vigorous efforts of fancy, displayed in these poems. The first ode, *to poetic enthusiasm*, in which the effects of poetic inspiration are traced through all the records of time, affords sufficient proofs, that the poet has himself partaken of that *mens diviniore*, which is the subject of his song. To justify this commendation, we copy the following stanzas. P. 11.

' O'er plains where beauty wont to lead  
In mystic dance her frolic choir,  
And tripping light the velvet-mead,  
Love crowned the gay provençal lyre;  
Say then, around what favorite's brow,  
Has genius twined his radiant bough,  
Or who the bard that durst aspire  
To win the plaudits of a future age?  
Emblazoning the muse's page,

---

' § The word *behold*, beyond measure trivial and insipid, throws a shadow over the glories of this sublime part of the poem. Thus?

Imperial Rome though Tiber's current lave;  
Though foaming Hermus roll a golden wave.

' A contemporary of mine at Cambridge, Dr. Foster of Norwich, in an *academical* exercise, speaking also of the *Thames*, has expressed the same thought in two verses worthy of preservation:

..... non ampliùs invidet ille,  
Quamvis magnificam præterfluat Albula Romam,  
Aut Florentinas Arno sibi vindicet arces.

..... nor envies he, if Tiber's urn  
By Rome's proud walls his swelling torrent pours,  
Or, Florence! Arno claims thy pompous tow'r's.'

Though



Though chivalry would oft' recite  
 The achievements of each steel-clad knight,  
 And hang her dazzling trappings high ;  
 No more her pictured scenes impart  
 The thrill of transport to the heart,  
 But flaunt with meteor-ray, and in description die ;  
 For lo ! with meek diffusive beam,  
 With heaven-born freedom in her train,  
 Philosophy has chased away  
 The shadowy forms that wont to play  
 'Midst the dim twilight of her reign,  
 And passed each glittering trophy by.  
 Of pomp and antique pageantry :  
 No more romantic honour calls  
 Her spectre-chiefs to hoary halls,  
 Where the bold bastion massy-proof  
 Frowns o'er the castle's high-arched roof ;  
 No more her plumed train advance,  
 Spur the steed, and couch the lance ;  
 Vanished the gay, the illusive dream !  
 The tribes that sip the nightly dew,  
 The moon-struck wizard's yelling crew ;  
 Muttering they sped their wayward flight,  
 Blinded by her strong lamp, and scared at reason's light.

' Yet say, with these shalt thou expire,  
 Thou bright-haired empress of the lyre ?  
 Not so the eternal fire designed :  
 For lo, the powers that nursed thy youth,  
 And oft' thy simple heart beguiled  
 With many a rainbow-vision wild,  
 Now leave each beaten track behind,  
 Through ampler prospects wing the enraptured mind,  
 And hail with beckoning hand the radiant form of truth ;  
 And call forth many a latent store  
 Of attic grace unfelt before.  
 With quickening energies induced  
 Thy touch unlocks the springs of art,  
 And bids around a new creation start ;  
 Bids fancy o'er the dedal globe  
 Wave her richly-storied robe,  
 And bring with harmony along  
 Moral truth and mystic song,  
 To cheer life's dreary solitude :  
 With many a sweet illusion fond,  
 Closer to knit the social bond,  
 On wing excursive second nature's plan,  
 And raise, by mental aid, the moral rank of man.'

From the next ode, *to ambition*, which abounds with noble con-  
 ceptions, and animated language, we shall give the concluding  
 prediction. P. 32.

----- Too long  
 Has man habituated to wrong

Bowed



Bowed his majestic head the heel beneath  
 Of fell Coercion, and her iron rod  
 Kissed, as the instrument of God;  
 The avenger of his cause, and violated name;  
 And oft' on this wide scene below  
 Religion's rites have been profan'd,  
 With sacrilege her altars stained,  
 To countenance some pious fraud;  
 And sanction falshood: but, ambition, know,  
 Thy fall is hastening; with keen rays  
 Searching each corner of the earth,  
 Reason her steady lamp displays,  
 While o'er the horizon of the mind  
 Ascending still, with still increasing light,  
 Thy sun, philosophy, with radiance bright,  
 Shall burst on error's optics blind,  
 And through remotest regions spread  
 Knowledge, and truth, and freedom's holy flame;  
 Embosomed in the arms of peace,  
 Then war his rustian sports shall cease,  
 And in the scabbard sheath his shining blade;  
 While Ceres o'er the laughing plain,  
 With smiling plenty at a birth,  
 Scatters the rich profusion of her reign,  
 Nor shall high honour's meed be paid  
 Save only to superior worth,  
 And talents: ~~these~~ unchanged shall last,  
 Like the GREAT SOURCE from whence they came,  
 Instruct the future, and illumine the past;  
 Be wooed through life's successive stage,  
 Admir'd in youth, rever'd in age,  
 Live—when ambition's dream is o'er,  
 When crowns are sunk in dust, and sceptres are no more.

The titles of the rest of these odes are—To sleep—To war—  
 To horror—On the death of a favourite parrot—To beauty—  
 To truth—To justice.

**ART. X.** *Essay on Novels; a poetical Epistle. Addressed to an  
 ancient and to a modern Bishop. With six Sonnets, from Werter.*  
 By Alexander Thomson, Esq., Author of Whist, a Poem. 4to.  
 24 pages. Price 1s. 6d. Edinburgh, Hill; London, Cadell.  
 1793.

PREVALENT as is the present rage for novel reading, we ap-  
 prehend there are few of the admirers of this species of lite-  
 rary entertainment, who will not be surprised to be told, that  
 novel writing is entitled to the highest place in the scale of poetry,  
 and that Milton and Shakespeare, Virgil and Homer, must bow  
 the knee to Richardson and Fielding, Rouffeu and Goethe.  
 This, however, is the opinion seriously maintained in the poetical  
 essay now before us. Nay, Mr. T. goes so far as to assert, that  
 if he were doomed to be deprived of all the works of art that  
 were ever produced, and only allowed to choose one precious  
 fragment,



fragment, it should be—*nine pages of the Sorrows of Werter*. Though we cannot suppose that many of our readers will be inclined to adopt this opinion, they may perhaps wish to see in what manner so pleasing a writer as the author of *Whist*, a poem, treats the subject; we shall therefore add a short extract.

After paying due honour to bishop Heliodorus, the author of the first novel, 'The Loves of Theagenes and Chariclea,' our poet thus expostulates with bishop Hurd on his general censure of this class of literary productions. p. 6.

'Ask thy own heart; for to that honest judge  
Still lies, on points like these, the last appeal.  
What epic song, though glitt'ring with the pomp  
Of heav'nly vision, strengthen'd by the force  
And magic splendour of poetic phrase,  
Conjoin'd with all the fascinating pow'r  
Of tuneful sound, was ever yet perus'd  
With half that eagerness, which ev'n the worst,  
(What then the best?) of these domestic tales,  
Scarce ever fails to raise? But let us call  
More special proof. Does Virgil's pious prince,  
When by the will divine, constrain'd to quit  
His fair Phœnician queen, inspire the soul  
With such emotion, as when Grandison,  
(Tho' sore the conflict) at religion's call,  
Resigns Bologna's maid? Can all the craft  
Of sly Ulysses, or the craftier wiles  
Of Milton's subtle fiend, so much amuse  
The curious mind, as that exhaustless store  
Of treach'rous arts by Lovelace us'd, to gain  
His cruel purpose? Or the fate of Troy,  
(Tho' hosts of heroes fight on either side,  
And all Olympus in the cause contend),  
Awake those energies of hope and fear,  
Which still attend on each important step  
That hastens or retards Clarissa's fall?  
Say, does the mind of true unbiass'd taste,  
Free from the trammels of scholastic rule,  
With half that pleasure Milton's page peruse;  
That labour'd page, where all the pomp of words,  
And each ungraceful and pedantic aid  
Of foreign hues, and mythologic lore,  
Effays to paint the charm of Eden's bow'rs  
As when that simple page attracts the view,  
In which Geneva's animated son  
His Julia's garden paints, and fills each line  
With native beauty, and unborrow'd grace?  
Or say, by bigot prejudice unsway'd,  
Did ever genuine feeling's eye survey,  
That rich effusion of pathetic song,  
By far the fairest of the Mantuan muse,  
Where hapless Dido's melancholy care,  
Prepares the pomp of voluntary death,  
With half that luxury of pleasing woe



As when his art, who ev'ry passion sway'd,  
 And made them move at virtue's fair command,  
 Presents Clarissa to the weeping view;  
 Triumphant rising from her shameful wrongs;  
 Above relentless kindred's rude neglect,  
 With firm unshaken soul preparing all  
 The mournful requisites of fun'ral pomp,  
 And fondly placing in her dauntless view  
 The sable colour'd chest, so soon to prove  
 The last sad mansion of her lovely frame?"

ART. XI. *The Poems of Baron Haller, translated into English by Mrs. Howorth.* 8vo. 155 pages. Price 2s. 6d. sewed. Bell. 1794.

THE name of Haller is alone sufficient to excite attention to this work. Few writers have more happily united the powers of intellect with those of imagination. While with amazing industry and success he laboured in almost every field of science, he took frequent excursions into the flowery paths of polite literature. Among the fruits of the occasional homage, which this illustrious philosopher paid to the muses, are the pieces here translated. A few of them are given in verse, but with little regard to harmony or poetical diction. The prosaic versions are better executed; and will be very acceptable to such readers as are capable of relishing the natural effusions of a lively fancy and strong sensibility, supplied with a variety of just and noble conceptions from a truly cultivated understanding. The pieces are, *in verse*—Morning—the Desire of revisiting one's Native Country—Doris—Virtue:—*in prose*—The Alps—an Epistle on Reason, Superstition; and Incredulity—an Epistle on the Vanity of Human Virtues—two Satires—the origin of Evil—on Glory—on Eternity—on the Marriage of his Excellency Mr. Steigner, Avoyer of the Republic of Berne—an Epistle to Mr. Gessner, Professor of Natural Philosophy and Mathematics at Zurich—on the apparent Recovery of Marianne—two Odes on the Death of Marianne—an Epistle to Mr. Bodner, Member of the Sovereign Council at Zurich—an Ode on the Inauguration of the University of Gottingen.

Among these, the pieces on Marianne are in the highest degree tender and affecting, and will bear a comparison with Mr. Shaw's or Lord Lyttelton's Monody. But, reserving to the reader the pleasure of perusing the whole of these charming elegiac pieces, we shall give as a specimen a passage from the Epistle on Reason, in which the author describes the mischievous effects of fanaticism. P. 41.

' The furies of this frightful monster surpass every evil to which the wrath of God could ever deliver his people. In the depths of a mysterious sanctuary, sheltered from the eyes of men, fear and prejudice have raised him a throne: at his side stands artful hypocrisy with bended head, and imposture, his mother, covered with a mask. There, amidst clouds of incense which rise to the bright arches of the temple, he pays homage to his own idol. If truth dare to lift up her voice in this consecrated place, fanaticism, with vengeful looks, arms his hand with a poniard, and with his venomous tongue denounces death and destruction upon her. Calumny, treason, murder, cruel ministers of his



rage, overturn the church and state. The blood of whole nations scarcely satiates his blind fury, whilst his altars are erected upon the ruins of thrones yet foaming with the blood of the kings he has sacrificed. Such is the principal object before which the whole universe bows: all the subordinate pagods, with whatever pomp they are invested, glitter only with rays which are borrowed from his lustre: they owe to him their very existence: without him they would sink into oblivion: alike in their origin, they differ but in form; white among the northern nations, black among the southern: now they are tyrants fed with human blood; now benignant deities, whose anger is appeased by a little gold. The city of Paris abounded not more in sharpeners before Argenson had reformed its police, than the earth has done in odious divinities. There is no object so abhorred, no animal so unclean, of which some nation has not made an idol. He who has been tried to the gallows in one country is honoured with an altar in another. Sandy Persia adores the sun which consumes it: the stupid inhabitant of Memphis seeks the crocodile at the bottom of morasses, and burns incense to the god who devours him: less stupid at a different period, when the gardens were his temples, and the plants his gods. The bad genius which was supposed to be the author of evil, had, like the author of all good, his chapels and his priests. What atrocious deceiver could engage men to bend the knee to such monsters, to debase themselves so far as to sacrifice to demons!

‘ In vain does reason detect the falsity of a doctrine: when uttered by a priest, error takes the imposing tone of wisdom. Hurried away by the illusion of the senses, the heart of man attaches itself to chimeras, and is pleased with its own wanderings: hence we so strongly maintain an opinion which was first adopted from credulity, as to defend it at the expence of our blood. Our ancestors, in the fury of holy zeal, pronounced anathemas upon those who dared to esteem that which they condemned; and their descendants, inflamed with the same contagious fury, planted religion with the sword, and watered it with blood. Have not the people of the old world sacrificed those of the new to a difference of opinion? Have we not seen angry princes dip their garments in the blood of their faithful subjects; and these very subjects receive their punishment with an obstinate joy for the sake of a dispute upon words of which they understood nothing? Dissention upon points of doctrine has armed brother against brother; it has torn from the bleeding state her own members, and given them her again to devour. It has authorized perjury and treason for the sake of God’s glory: there is no crime which, under this pretext, is not permitted to a priest.’

**ART. XII.** *Two Didactic Essays on Human Happiness and the Government of the Passions.* By the Rev. W. Robb, Episcopal Clergyman in St. Andrew’s, Author of *The Patriotic Wolves*. 12mo. 24 pages. Price 6d. Edinburgh, Cheyne; London, Vernor and Hood. 1793.

If these essays be, as they appear to be, sermons put into verse, we must say, that the sermons have gained little by the transformation; for, from the good sentiments which the author delivers, we are very willing



willing to believe, that he is a much better preacher than a poet. *Specimen. P. 11.*

' **LIFE**, properly defin'd, with reason dawns,  
And, by degrees, to full perfection grows  
With virtue and tranquillity of mind.  
The wise and good, then, life alone enjoy,  
And can alone be truly said to live.  
Of their desires the objects are alone  
Unlimited, eternal, infinite.  
Resign'd, without reserve, to the control  
Of **REASON** and **RELIGION**, they secure,  
By virtue, temperance, and sweet content,  
In ev'ry state, serenity and peace;  
And when they quit this busy, bustling scene,  
This world of vanity, exulting in  
Their **GOD**, shall be such gainers by the change,  
As no tongue can express, no heart conceive.'

**ART. XIII.** *The Children of Apollo: A Poem. Containing an impartial Review of all the Dramatic Works of our Modern Authors and Authoresses. Particularly Lady Wallace, Margravine of Anspach, Hon. Major North, Hon. John St. John, Sheridan, Colman, Holcroft, Jackman, O'Keefe, Cobb, Cumberland, Morris, Bate; Miss Lee, Mrs. Cowley, Mrs. Inchbald, Rose, Dibdin, Andrews, Morton, Stuart, Murphy, Macklin, Jephson, M'Nally, Reynolds, Jerningham, Hoare, Harlstone, Topham, &c. &c. To which are added, occasional Notes. By ———, Esq. Agent to the Sun. 8vo. 60 pages. Price 1s. Crosby. 1794.*

SOME minor critic, who seems to be well read in modern plays, but whose reading does not appear to have extended much further, here pronounces upon their merits in dull and doggrel rhymes, which can answer no other purpose than to expose to the world the author's utter incapacity for the office of a dramatic censor. As a specimen of the versification and wit of this piece, take a part of the author's receipt for writing an opera. *P. 21.*

' Take first, a little love—(nought without it)  
A little humour, very little wit.—  
A little plot, or none at all perhaps,  
A few forc'd sentiments to catch some claps—  
A little dialogue—nay, 'tis confess'd,  
If there were left, it wou'd be for the best;  
For singers are no actors, that's a fact,  
At least, we never catch them *in the ACT*,  
**DIGNUM** is *dignum*—entering to sing—  
To speak, *indignum*, an **UNWORTHY THING!**'

**ART. XIV.** *The British Patriot, to his Fellow Citizens. A Poem. Part the First. 4to. 20 Pages. Price 1s. Knight, &c. 1794.*

IF we may trust this writer's own report concerning himself, he is a flaming patriot. *P. 11.*



Think not, that form'd of cold, phlegmatic clay,  
 I'd bend a pliant neck to lawless sway;  
 Would basely tremble at a tyrant's nod;  
 Crouch at his feet, and kiss th' incumbent rod—  
 No—By the souls of all who died, to place  
 A well-poiz'd throne on freedom's hallow'd base,  
 Ye know me not—This panting bosom glows,  
 To rid th' encumber'd earth of freedom's foes;  
 To see auspicious winds, and sails unfurl'd,  
 Waft liberty's rich freight thro' all the world;  
 To snatch the swarthy trembler from his chain,  
 And shew the cruel scourge, uprear'd in vain.

In tender infancy, my greedy ear  
 Had caught each sacred sound to Britons dear.  
 Ev'n then, ambitious of a patriot's fame,  
 I learnt to lisp immortal Hampden's name.  
 Could cite each battle fought in Honor's cause;  
 And quote each vet'ran champion of our laws:  
 For nervous thoughts, had conn'd the classic page,  
 And cull'd the high-wrought deeds of ev'ry age.

While yet a boy—with honest pride I speak—  
 Ev'n then my arm was rais'd to screen the weak;  
 Ev'n then, subversive of despotic rule,  
 It curb'd each petty tyrant of the school—  
 —While now maturer reason calmly reigns,  
 The same pure fire still mantles in my veins.  
 —Should ever despot strive—forbid it fate!  
 By base, perfidious arts, to sap the state;  
 To break that sacred compact, which unites  
 The pow'r of princes with the people's rights:—  
 Myself, I'd foremost rush to sound th' alarm:  
 Myself, I'd bid the sons of freedom arm—  
 No tame, inglorious life should then be mine—  
 I'd tear the tyrant from th' embattled line;  
 In day's broad glare, perform a hero's part;  
 And sheathe my dagger in the traitor's heart—  
 I'd scorn all dangers for the public weal:  
 I'd brave death's terrors; and, with holy zeal,  
 Pour the rich torrent of my youthful blood,  
 In full libations, for my country's good.

Yet, strange to tell, this friend of freedom, who pours forth such animated strains in defence of her cause, calls upon britons to hurl the blow of vengeance on a nation that is struggling for liberty. In the advocates for reform, he finds a lawless tribe, who screen themselves under the mask of patriotism.—And he calls upon his friend Fox to leave the factious crew, and join the '*patriot band* led on by-Pitt.'

ART. XV. *A Ballad on the Death of Louis the Unfortunate, after the Manner of Chevy Chase. A Description of the Appearance of Marie Antoinette's Ghost before the Convention. A Sonnet, on the French Atheistical*



*Albeistical Motto*,—"Death is an Eternal Sleep;" and, *An Ode on Greatness*. 4to. 35 pages. Price 2s. Bristol, Norton. 1793.

IF these verses be saved from oblivion, it must be by the popularity of the subject, rather than by the merit of the execution. They bear few of the characters of poetry, except rhyme; and appear to have been written under no other inspiration than a reverence for royalty.

ART. XVI. *The Sum and Conclusion of the Matter. A Familiar Epistle, in Verse. Addressed to an Honourable Friend, paraphrasing the Speech of the Lord President of the Court of Session, to the Lord Provost of Edinburgh. January 23d, 1793. Which the Court unanimously adopted, as expressing their own Sentiments. To which is added, an Epistle in Verse, addressed to the Author.* Small 4to. 24 pages. Price 1s. Perth, Morison; London, Vernor and Hood.

SPEECHES have often been versified in order to expose them to ridicule. We have never till now, as far as we recollect, seen a grave speech translated into dull rhyme, in order to rescue it from oblivion. The lord president of Edinburgh will not, we apprehend, think himself much obliged to this officious friend for his ill-judged civility. However, the version is ushered into the world with the following imprimatur. P. 21.

This speech, dear sir, you've paraphras'd,  
Must be, by every good man prais'd.  
Brief, full of sense and argument,  
Of speeches 'tis the president.  
You call it, nor aught do you flatter,  
*Sum and Conclusion of the Matter* :  
Nor do I flatter, when I tell,  
I really think you've sung it well.  
The theme, the verse, both merit praise :  
Good is the subject, good the lays.  
I too approve your good intention,  
And deem it as a wise invention,  
To send it in poetic dress,  
Nice, elegant, new from the press ;  
That, aided by the power of song,  
It may live useful, and live long,  
In this new dress still more will read it :  
Then print it, print it, and God speed it ! M. D.

#### THEOLOGY.

ART. XVII. *De l'Esprit des Religions, par Nicolas Bonneville.—Of the Spirit of Religions, by Nicholas Bonneville. 2d edit. 2 vols. 8vo. About 250 p. each. Printed at Paris in the 4th year of Liberty (1792.) Imported by J. Boffe.*

THIS politico-theological work is of a very general and extensive nature. 'My object,' says the author, 'embraces all ages, all empires, and all men. It is my intention to reveal the  
E c 4 mysteries



mysteries of liberty, and to resolve the problem of social happiness.' He begins by defining certain terms in common use; and, after pointing out their origin, attempts to affix precise ideas to them. In the course of this inquiry, he pays many compliments to Mr. Horne Tooke, and Mr. Lebrigand, one of whom has rendered himself celebrated by '*Diversions of Purley*,' and the other, by a work intitled '*Recherches sur la Langue Primitive*.'

Previous to some remarks on mythology, which Mr. B. describes as 'the art of speaking by means of emblems,' he makes the following observations 'on the historical style of the ancient world.'

'The enormous difference between the ancient and modern styles merits the attention of the friends of truth. The first is neither prose, nor poetry, but a species of figurative language, and, as it were, palpable, and visible. After this come the songs, and the dramatic paintings, or pantomimes.

'In order to explain the ancient authors, it is absolutely necessary to learn the *value* of their figures.

'The style, or clothing of the thoughts, becomes perfected by the cultivation of the language, just in the same manner as the arts and sciences acquire perfection, by the application bestowed on them.

'The more men mix with each other, the more their style becomes clear and comprehensive; so that the writer at length finds a dress, in the language commonly made use of, with which he is enabled to apparel his ideas in a rich and splendid manner.

'Thucydides is a modern historian, in comparison with those who preceded him, and yet he cannot be understood without some difficulty. Cicero has very justly observed of him, that he would have been infinitely more agreeable had he lived in a less distant age:

"Thucididem maturiorem et mitiorem si postea vixisset."

'Whenever he introduces any personage on the scene, he speaks in his name, as a witness to the transaction, and he reports the events of former times, as if they had occurred in his own,

'If we turn from the books of Moses, to those of Joshua, or Samuel, Kings, Chronicles, and from them to the book of Judges, we shall find a language continually increasing in point of cultivation. On the contrary, if we return backwards, we scarcely perceive a single abstract idea. The human species appears in a state of infancy, and seems to lisp, instead of speaking. If the ancient world were in possession of but few abstract ideas, on the other hand it possessed much feeling and sensation. Men then saw, but they neither observed, nor reflected. *Confidence*, *chicanery*, *evasion*, and other terms of abstraction, were unknown; a wicked person, according to his character, was called a wolf, a fox, a tiger, an owl, &c. '*The lion roars when he awakes*,' is a figurative expression, used in describing a fierce and terrible man, who awakes in wrath.

'The historical style first in use was a mere *painting*; it was then customary to describe a lion, a horse, a tree, a sheep. These incomplete pictures, necessarily subjected to a thousand different



interpretations, were the *ne plus ultra* of the historians of those ages; the same *picturesque* language was common to the Americans, the Mexicans, and the Peruvians.

‘ The figurative style became insensibly more rich; but, however rich we may suppose it, how was it possible to communicate the principles of abstract ideas by its means? A certain arrangement of words only can produce these; at that period they *gesticulated* and they *painted*.

‘ We have not the tongue of a serpent,” said the savages frequently to our missionaries; and, by way of characterising the best corn, they promised them “ the fat of the corn:” we ourselves still say, “ the flower of couriers,” by way of describing a beautiful horse.

‘ The thunder is termed, by the primitive historians, “ the voice of the most high;” the lightning, is “ his flaming sword;” tall men were then “ high as the mountains.”

‘ A hard-hearted man is called “ a stone.” Those legislators, who threw stones behind them, commenced their labours by the banishment of bad men. The lyre of Orpheus “ softening rocks,” is nothing else than a description of philosophy, and the benefits attendant upon it.

‘ The learned have all heard of the great fish *Oannes*, which taught the principles of things, and revealed the mysteries of the creation. This language, not being figurative for the ancient world, expresses the idea of a traveller, who had arrived after a long voyage, and taught certain arts unknown to the inhabitants. Berossus speaking of a celebrated vessel said, that it had the head of a fish. The americans beheld the spanish fleet disembowelling itself of men of iron, thunder, and centaurs, half men and half horses. The centaur was no other than a man on horseback.

‘ It is wrong to term this language “ oriental poetry;” in reading Ossian, we find what, with equal propriety, might be called an “ occidental poetry;” but this is neither prose nor poetry, it is nothing more or less than the infancy of language, and the first step of the human species towards the social order.

‘ Every thing of old became animated in the opinion of a people, who consulted nothing but their *senses*; the language, therefore, of the first men, must necessarily refer to *sense*; they accordingly not only imagined, that men like themselves, and the animals that surrounded them, were thinking creatures, but that the sun, the moon, the rivers, and the plants, were so also. The style then became *dramatic*, and the stars and the flowers were described as men, each having their own particular dialect.

‘ A savage carrying a letter from one european to another, and imagining that this was a *thinking being*, which would discover his roguery, buried it in the earth, while he plundered a basket committed to his care. Carver, in his travels through North America, in 1766 and 1768, recounts the astonishment of an indian tribe, on seeing a man tell the number of pages in a book, by looking at the last leaf.

‘ This necessity for personification produced ideal actions, and dramatic scenes of a new kind. Apologues, parables, prosopopœias,



poëias, narrative, in which the ideal was mingled with the sensual, formed a new language, and produced those monsters, with which all the writings of that period are full. Pindar has adopted a number of those *pictures*; Virgil has from these borrowed the idea of the winds imprisoned within a cavern, and night extending her veil over the ocean. It is by means of tradition, that the flowers, trees, rocks, and animals, are made to speak as men. Paul personifies sin, the law, death, faith. Moses recounts how a serpent spoke; which, in our common language, is no more than that wickedness spake. Wherefore should we give a literal interpretation to those narratives, in which we are told, that the ass of Balaam opened his mouth and spake, &c., while we need no effort of our reason to assure us, that *night and day*, who conversed so eloquently in Pindar and in Virgil, were neither real men nor women?

We shall select two or three more extracts.

*Of Education.*

‘ O ye, who hold in your hands the destiny of nations! prepare for mankind, in future, an education at once pure and manly, which will imprint upon them a character of fraternity, of beneficence, and of morality.

‘ Man (I speak of the human species in general) appears at all times to have been the same at his birth; accidental circumstances alone have changed the forms and the genius of an age. The most severe education will not instil into this man masculine sentiments, nor confer on that a handsome form; it will not convert an eagle into a serpent; but for the insensible, inevitable, and universal improvement of the human species, you may depend on the heart of man, always warmed with a sacred flame, which unceasingly impels it to rise to the majesty of its destiny,’

*Of the indefinite Liberty of the Press.*

‘ We are so blinded and seduced by prejudices, that some very worthy men are unwilling to consent to the indefinite liberty of the press. They tremble lest this *indefinite* liberty should be abused, in order to corrupt the manners of the age, and calumniate the virtuous man. Alas! it is but too true, that he, who wishes to do good, does not always perceive the road.

‘ The indefinite liberty of the press is so essential to civil liberty, that where this *indefinite right* does not exist, there can be no liberty whatever, and, indeed, no patriotism.

‘ In a free country, there are always sage laws, which, being faithfully executed, give an equal protection to all the individuals in the state; consequently, if a calumniator were to bereave a citizen of his reputation, in which consists, perhaps, all his wealth, he would have ample means to defend himself, and to punish his oppressor.

‘ The calumniator, we are told, will seize an occasion to attack us in the dark, and how will it be possible to punish him? It is a misfortune, undoubtedly, to be robbed or wounded, but are we to conclude from this, that a citizen is not to travel during the night, or to carry arms after the sun has gone down? Besides,



sides, an anonymous libeller is always looked upon with suspicion by enlightened men, who, in the end, form the public opinion; when the name is concealed, therefore, his calumny is of little, or of no effect.

‘ Some assert, that the author of every work ought to be known to the public; but this would be a very impolitic law.

“ Why do you conceal your name, say you, if your intentions be pure?”

‘ Why, I ask you, in my turn, should you by your unjust decrees bereave me of the possibility of rendering a real service to my country at a small expence? Why should you demand of me a degree of courage beyond my strength? Do not be deceived; robbers are not the only persons who conceal themselves. Have not the letters of the still *undiscovered* Junius merited the benedictions of all Europe? And had not the laws of England equally protected the pretended libeller and his courageous printer\*, against the wrath of the king and his ministry, there would not have been any thing in the shape of liberty remaining in Great-Britain.

‘ Among the romans, while they yet possessed purity of manners, they gave their suffrages aloud; but when they became corrupt, they were obliged to adopt a more secret mode of proceeding. Are our manners so pure, as allow us to give our suffrages aloud? to imprint on the front of a friend, or of an enemy, and in the face of a whole nation, the mark of honour or of blame?

‘ In a free, and well constituted state, where every citizen, according to Solon, ought necessarily to repel, as a personal injury, the injury done to another citizen, it would be far less dangerous to permit the most immoral libeller, than to behold a man so unprincipled, as to prevent the possibility of such an event. But still more; were this literary assassin to succeed so far as to deprive a citizen of that honour, which is far dearer to him than his life, which I believe to be impossible in a *free and well constituted state*, what will follow from this? Legislators, with narrow or depraved views, would you sacrifice the happiness of all, to the possibility of seeing an audacious decemvir calumniate a good king, or an excellent minister?

‘ Listen to the sagacious Mably, a man worthy of the respect of every civilized nation: “ that licence, which sometimes produces libels, precludes a still greater evil, which would produce the ignorance of the citizens.”

‘ Hence I conclude, that he, who fears a libeller in a free state, is a bad citizen, the enemy of himself, and of all, ignorant of the true means of being free, and of preserving freedom.’

‘ *Why are there so many french words in the english language?*

‘ There is but one language in nature, but there are as many different idioms of this language, as there are nations. The many words of our idiom in the english language merely proceed from an accident, which happened to transport thither all the

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\* Mr. Bonneville is here mistaken; the laws did not protect Mr. Woodfall, for he was condemned to pay a large fine.



ideas of the continent. It is because William *the bastard* had resolved on the eternal servitude of that nation; and, on account of the scorn which he entertained for it, he conceived the project of annihilating the very language: it was his will that the dialect of the conquerors should be that of England. He ordered french to be taught in all the national schools. The pleadings were in french. Almost all the public acts were drawn up in french; proclamations, contracts, the laws themselves, were composed in that tongue: in fine, it was the fashionable language, and the natives themselves affected to excel in it. Hence originate all those families of energetic words, with which the english language is enriched. We still find in it the most honourable words of our dialect, such as *humanity, courage, prudence, liberty*, and a thousand other humane and sensible expressions, which the orthography has still preserved intire, notwithstanding the necessary variations of a fugitive and inconstant pronunciation; hence also arises the extreme facility with which the english learn the french language.'

' *Of the death of Saladin, soldan of Egypt.*

' In all the histories of our Europe, in which the authors have been able to triumph over pontifical opinions and censures, mention has been made of the tears of the christians and the templars, on the death of this emperor. He was in truth a prince of great generosity and of true courage. The very last action of his life was a noble example of his wisdom, and of his resignation to the laws of nature. During his malady, which he knew to be incurable, he ordered the cloth, in which his corpse was intended to be wrapped up, to be carried through all the streets of his capital, and commanded the officer who bore this attendant of death, to exclaim with a loud voice, "Behold all that remains to the great Saladin, the conqueror of Asia!"

' His testament is a noble lesson of toleration and humanity. He bequeathed alms to the poor, whether jews, christians, or mohammedans, without making any distinction whatever; intending to prove by this act, says a philosopher, that he thought in his last moments that all men are brethren, and that, to relieve them, we ought not to inquire what they believe, but what they endure.

' Moderation, humanity, and also science and sound philosophy, were at that period almost intirely on the side of the saracens. Who is he that will not dare to say of Saladin, although a mohammedan, what Cicero said, while speaking of a good and great man:

"Credendum est neminem virorum bonorum talem fuisse, nisi adjuvante Deo, & nemo unquam fuit vir magnus sine afflatu aliquo divino." Cic. de Nat. Deor.'

We have thus given several extracts from this miscellaneous work, which displays a considerable portion of learning, but which cannot fail, on account of it's singularity, to be read at present with a certain degree of suspicion.



ART. XVIII, *A Sermon preached before the University of Cambridge, January 30, 1794.* By Edward Pearson, B. D. Fellow of Sidney-Sussex College, Cambridge. 8vo. 29 pages. Price 6d. Deighton.

THIS is a very sensible and temperate discourse, evidently designed to restrain the violence of party spirit, and to dispose the minds of men towards the adoption of such moderate measures, as may at once prevent the mischiefs of despotism, and the horrors of anarchy. The preacher sets out upon a maxim, which ought never to be forgotten, that 'from principles which are false, no lasting good can arise.' The true foundation of authority on the one side, and of obedience on the other, ought, he thinks, to be well understood by both parties; and this foundation he understands to be a contract between the governors and governed, of which protection and obedience are the mutual conditions. On this ground he maintains, that resistance to the *legislature* can be justified, only when, in the declared judgment of the majority, it has departed from the character of a protector, and assumed that of the tyrant and oppressor; and to the *executive power*, only when it makes encroachments on the laws, in instances which are commonly felt and acknowledged materially to affect the interests of the community. It is further with equal judgment and liberality observed, that it is the duty of rulers to watch diligently the ever-varying temper of the times, and to concede with a liberal, though not a lavish hand, such portions of their authority as can no longer be retained with advantage to the state. As men advance in moral improvement, and become more mindful of the interests of others, it is admitted to be reasonable, that the constituting of the legislative authority should be more the work of the people: it is pointed out as the wisdom of those in authority to disarm attempts at undue encroachments, by compliance with reasonable demands; and on the other side, as the duty of individuals, in their private characters, to check the popular current of discontent, which has a material tendency towards excess. Mutual candour is recommended between the governor and the people; that, if on the one side there should be too great a tenaciousness of prerogative, it may be remembered, that this may arise from apprehensions, not altogether unfounded, that easiness of concession will invite unseasonable demands; and that, if on the other the people should be over clamorous in the cause of liberty, it may never be forgotten, that what has been obtained by the blood of their ancestors can scarcely be too highly valued, or too anxiously preserved. In conclusion, referring to the events which the thirtieth of January brings to remembrance, it is added:

P. 27. 'While rulers contemplate with grateful respect, the fortitude, with which opposition, even unto blood, was so heroically made against encroachments, incompatible with the effectual exertion of authority; they should be awakened, by the melancholy issue, to a sense of the danger in too long persisting to refuse concessions, which may be reasonable and necessary.

While



While subjects admire, and are thankful for, the patriotism of a Hampden, in his stand against overstretched authority; they should be aware, that, like him, they may easily be led, by the accession of principles less pure, to oppose with intemperance, and, at length, become the instruments of ambition, contribute to overthrow, what they set out with an intention to defend."

ART. XIX. *The Use of Christianity, especially in difficult Times: A Sermon, delivered at the Gravel Pit Meeting in Hackney, March 30, 1794. By Joseph Priestley, LL.D. F.R.S. &c. Being the Author's Farewell Discourse to his Congregation. 8vo. 54 pages. Price 1s. 6d. Johnson. 1794.*

IN the preface to Dr. P's late last sermon, the public was informed of the reasons, which have induced him to leave his native country. The present discourse will lay open the state of mind in which he leaves it. The philosophical calmness and serenity, with which he here reviews his past persecutions, and looks forward to the change of situation, into which the injustice and ingratitude of his countrymen have driven him; the christian spirit, with which he apologizes for the conduct of his enemies; the sublime piety, with which he regards all the opposition that has been made to his own honest exertion in the cause of truth, and all the odium that has fallen upon the friends of religious freedom, as a part of the great plan of divine providence, which will in the end be productive of important good; in fine, the simple and unaffected expressions of attachment, with which he takes his leave of his congregation, and the judicious and candid advice which he gives them, respecting the manner in which, in the present circumstances, they ought to proceed in the profession and propagation of religious truth; must be acknowledged, *his enemies themselves being the judges*, to indicate a character entitled to high respect. For the excellent counsel which Dr. P. gives to his congregation, and through them to the dissenters at large, we refer to the sermon; and shall only quote his concluding address to the many strangers, who were present when the sermon was delivered. P. 32.

"Most of you, I presume, are come hither from an innocent curiosity to see and hear a person of whom you have heard much evil, and perhaps some good, and whom you do not expect to see or hear any more. Others, though I hope not many, may have come for some less innocent purpose: These let them have come whenever they pleased, must have found themselves disappointed; and I hope agreeably so; as instead of finding any occasion of harm to me, they may have found some good to themselves. Nothing else can they have heard here; nothing but what is calculated to confirm the faith of all christians, and to inculcate those sentiments of the heart, and that conduct in life, which are the proper fruits of that faith. All the doctrines that have been taught here, are those relating to the being, the attributes, and the providence of God; the divine missions of Moses, and the prophets, of Christ and the apostles, and that future state of righteous retribution, which they preached. These great ar-  
ticles



ticles of faith you have heard not only asserted, but if you have attended frequently, repeatedly proved by rational arguments.

‘ This a person disposed to cavil will allow; but he may say that he has likewise heard many things heretical, and offensive to him. This is very possible: for every tenet contrary to that which any particular person has been used to consider as true, will, of course, be by him deemed false, and therefore heretical, and more or less offensive. But are we not at liberty in this country to think and judge for ourselves? And as to every reasonable cause of offence, all doctrines are to be judged of by their moral tendency, agreeably to the rule of our Saviour, “by their fruits ye shall know them.”

‘ Now, what is the apparent moral tendency of the doctrines concerning God, and his moral government, that have been constantly taught in this place, but a life of obedience to his will? And is this moral tendency lessened by the belief that this God is *one being*; or is it at all improved, or strengthened, by the belief of there being *three persons in the godhead*? On the contrary, is not the understanding confounded, and distracted, by the very attempt (which, after all, must be unavailing) to reconcile the doctrine of *three divine persons*, with the fundamental doctrine of the scriptures, that there is but *one God*: And by what conceivable operation can the temper and disposition of mind be improved by such confusion of ideas, and such embarrassment; to say nothing of the absurdity, and impiety, of the doctrine?

‘ You have heard great stress laid upon the doctrine of the *divinity of Christ*. But besides that this is plainly setting up another God than the *one God* and father of Jesus Christ; what is gained by it? Are the doctrines and precepts of the gospel of less force, because the persons who taught them were not themselves gods? On this principle, the law of Moses would have no obligation; and every thing taught by the apostles, who certainly were not gods, must be disregarded; whereas, it is *the authority* by which doctrines are taught, and not the *persons*, or *instruments*, by whom they are taught, that is to be regarded; and this authority we all consider as properly divine.

‘ Lastly, will the human character sustain any injury with respect to his love of *justice* and *equity*, in consequence of being taught that God, whom we are to resemble, is impartial in his regards to all his creatures of mankind, and shews no especial favour to any but for their superior virtue? Or will any man be less kind, or merciful, by believing God to be more so? When we make the Divine Being our pattern, and pray that he would “forgive us as we forgive others,” shall we not be even more disposed to entertain proper sentiments towards our offending brother, when we are taught that if he only *repent* we must forgive him; rather than if we were to be led, in imitation of the supposed conduct of God, to demand some other atonement, or satisfaction, of him?

‘ These, however, are the most offensive doctrines that have ever been heard from this place, or inculcated in any of my writings.



things. Judge then yourselves of the ground of the offence that has been taken.

‘As to the charge of *sedition*, nothing that can, by any construction, be supposed to have that tendency has ever been delivered from this pulpit; unless it be sedition to teach what the apostles taught before, viz. that we are “to obey God rather than man,” and that in what relates to *religion*, and *conscience*, we disclaim all human authority, even that of king, lords, and commons. In these things we acknowledge only one father, even God, and one master, even Christ, the messenger, or ambassador, of God. If any doctrine be really false, being contrary to reason and the scriptures, it is not an act of parliament that can make it true. Or, if any action be morally wrong, as being contrary to natural justice and equity, it is not an act of parliament that can make it be right. But while we thus render “to God the things that are God’s,” we render “to Cæsar the things that are Cæsar’s.” We are “subject to every” civil “ordinance of man for the Lord’s sake,” though not their ordinances relating to *religion*. And whether we think any particular civil regulations to be wise, or not (and with respect to things of this nature, as well as others, different men will think differently) we submit to the decision of the majority, and are the friends of peace and good order.

‘Learn then not to give ear to mere calumny; but, according to the old english maxim, suppose every man to be innocent till he be proved to be guilty, and in all matters of *opinion*, allow to others the liberty that you take yourselves. As to us, I trust that we have learned of Christ to “bless them that curse us, and to pray for them that despitefully use, and persecute us.” In the language of the liturgy we pray, that God would “forgive our enemies, persecutors, and slanderers, and turn their hearts.”

‘Whether, then, you come as friends, or enemies; whether we shall ever see one another’s faces again, or not; may God, whose Providence is over all, bless, preserve, and keep us. Above all, may we be preserved in the paths of virtue and piety, that we may have a happy meeting in that world, where error and prejudice will be no more; where all the ground of the party distinctions that subsist here will be taken away; where every misunderstanding will be cleared up, and the reign of truth and of virtue will be for ever established.’

To the sermon are added several honourable testimonies of esteem and affection, in letters from Dr. P.’s congregation; from his catechumens; from the unitarian society; and from the united congregations of protestant dissenters in Birmingham.

ART. XX. *The fatal Consequences and the General Sources of Anarchy. A Discourse on Isaiah xxiv. 1—5. The Substance of which was preached in the old Grey-Friars Church, before the Magistrates of Edinburgh, 2d of September, 1792. By John Erskine, D. D. one of the Ministers of Edinburgh. 8vo. 45 pages. Price 6d. Edinburgh, Gray. 1793.*



THIS sermon, which is given to the public as the substance of an extemporary discourse delivered before the magistrates of Edinburgh, is a popular address, expressed in familiar language; in which the preacher, without any very pointed application to the present times, takes the ground of temperate politics, and shows himself equally an enemy to anarchy on the one side, and to oppression on the other. After describing in general terms the mischief of anarchy, he traces this evil to its sources, and shows, that it originates in the violation of those laws which prescribe patriotism, public spirit, love of liberty, and regard to the rights of mankind; in the neglect of the maxims of wisdom taught by reason or scripture; in the want of industry and frugality; in a party spirit; and in the disregard and contempt of religion. Dr. E., while he represents it as the duty of patriotism to exert itself in the suppression of internal riots and disorders, and for repelling the invasion of foreign foes, also admits, that since the best human institutions have their defects, and are subject to decay, patriotism prompts to seek the speediest redress of what is amiss, consistent with law, good order, and the general safety. 'Patriotism,' adds he, considers that, as in the natural so in the political body, if the beginnings of excess are neglected, a cure, then easy, at last becomes impossible, or is effected with much danger and pain.'—Again, 'Liberty is destroyed, and anarchy is at the door, when a prince, or populace, dead to every sentiment of public spirit, from jealousies, craftily raised, or cherished by the malicious, deprive of fortune or life those who from the purest motives fairly and honestly declare their sentiments.' It is easy to perceive, that these sentiments, with others of a similar kind dispersed through this discourse, will admit of an application to recent proceedings, beyond what the author has expressed, or perhaps intended.

ART. XXI. *The Uses to be made of the Divine Goodness, in the Course of the Season. A Sermon, preached at Errol, December 19, 1793: being the Day appointed by the Presbytery of Perth, for a solemn Thanksgiving, on Account of the Good Harvest, agreeably to the Act and Recommendation of Synod.* By William Herdman, Assistant to the Minister of Errol. 8vo. 23 pages. Price 6d. Perth, Morison; London, Vernor and Hood. 1794.

A PLAIN and serious exhortation to piety and charity, drawn from the consideration of the goodness of God, as it appears in a plentiful harvest. If practical discourses of this kind have nothing in them, which particularly demands critical animadversion, their useful tendency ought to be admitted as a sufficient recommendation.

*Fast Sermons.*

ART. XXII. *The Aspect and Duty of the Times: A Sermon preached at the Lock Chapel, and Saint Mildred's Church, Bread Street, on Friday, February 28, 1794, the Day of the late General Fast.* By Thomas Scott, Chaplain of the Lock Hospital. 8vo. 30 pages. Price 6d. Jordan. 1794.

THE spirit of this discourse is to recommend religious zeal, and political quietism. Private individuals, according to Mr. S., are



to mind their own business, and take care of their own fools, without giving themselves any concern about affairs of state, which is "intermeddling as busy bodies in other men's matters." Very convenient doctrine this, for the managers of the world!

**ART. XXIII.** *A Fast Sermon, preached on Friday the 28th of February, 1794.* By the Rev. Richard Weaver, Author of an Exposition of the Church Catechism, Curate of Draycot-Cerne, Wilts, and Master of the Academy in Chippenham. 8vo. 26 pp. Price 1s. Chippenham, Coombs; London, Baldwin.

So little regard has the writer of this discourse paid to method in the arrangement of his thoughts; and indeed the thoughts themselves are so general and indeterminate; that we find ourselves wholly incapable of giving our readers any distinct account of it's contents. We read of the horrors of war—of the justice of the present war—of the cruelties and impiety of the french nation—of the necessity of repentance and reformation, &c.; but the author's ideas on these topics are thrown together in a confused mass, and with little attention to the graces of composition. We cannot think the discourse entitled to attention, even from those who may be most inclined to agree with the writer in his political sentiments.

**ART. XXIV.** *A Sermon, preached on Friday, February 28, 1794. The Day appointed for a General Fast.* By the Rev. Dr. William Wynn, Chaplain in Ordinary to his Royal Highness the Prince of Wales, and Domestic Chaplain to the Right Reverend the Lord Bishop of Sodor and Mann. 4to. 20 pages. Price 1s. Cadell. 1794.

THIS is, in truth, a *general* discourse on repentance and reformation. It consists of a few trite ideas on these common topics, affectedly expressed. The author speaks of "pledging ourselves to shun the treacherous paths of evil—of the dreaded hour of responsibility—of *unexceptionably* renouncing our error—of regenerating our bodies by abstinence—and of the disgusting records of our unworthiness being generously expunged by the indulgent hand of Providence from the copious volume of human actions."

**ART. XXV.** *A Sermon preached at Gainsborough on Friday the 28th of February, 1794; being the Day appointed by Authority for a Public Fast.* By D. H. Urquhart, M. A. Vicar of Gainsborough and Prebendary of Lincoln. 4to. 16 pages. Price 1s. Gainsborough, Mozley and Co.; London, Rivingtons. 1794.

AFTER labouring, in the way of our vocation, through many dull and tedious discourses, of which a proclamation for a general fast always produces a plentiful crop, it is no small gratification to meet with a sermon, in which we are regaled with that kind of elegant entertainment, which good sense and correct taste are, on every occasion, capable of providing. Such a treat we have had in the perusal of this discourse. The ingenious writer, after stating in clear and forcible language the necessity of social subordination, and legal authority, draws the following pleasing picture of the british constitution; a picture which every briton must wish to find not a flattering portrait.



P. 6. 'The sages of Greece were once consulted on the definition of a perfect commonwealth; and his answer was the most applauded, who declared it to be that, in which an injury to the lowest individual is an insult to the whole community.

'This is the envied spot where that excellent theory is exemplified. Our constitution admits no wrong without a remedy, and is equally distant from the dissolute madness of democracy, and from the oppression of arbitrary power. It seems indeed in its happy formation to have a near alliance to some of the leading characteristics of our religion. Justice is a prominent feature in them both, and it is the appropriate honour of the british government that charity which is the brightest of the christian virtues is from thence transferred into her laws; and that while the one exhorts us to relieve our necessitous brethren, the other compels us to the performance of this necessary duty.

The rewards of industry and the products of fortunate acquisition are equally secure; no despot exists to seize them by arbitrary will, and no faction to plunder them by the mockeries of law.

'Liberty of action and of speech are only restrained within those bounds which are necessary for the preservation of private peace, and of public order. Here is now no courtly licenser to shackle the press, but the human imagination is permitted to roam at large through the wide domains of science and of art.

'Since then it is our happiness to be members of a community where fame and property and life are secured alike to high and low, to rich and poor; where equal laws maintain rational freedom; where the energies of the mind have their amplest range, and the dearest privileges of man are enjoyed under the benign auspices of a mild government; ought not the apostolical rule prescribed in the text, to characterize the behaviour of all its citizens?'

The text is 1 Pet. ii. 16.—All the friends of liberty must agree with this writer in lamenting the injury which it's cause has sustained from the excesses which have been committed in France; but we cannot think he does justice to the conductors of the french revolution, when he calls them *treacherous supporters* of this cause. Whatever other praise may be denied them, it must, we think, be allowed, that they have been, in intention at least, friends of freedom.

ART. XXVI. *Christian Warfare defended and recommended in a Sermon intended to have been preached before the Vice-Chancellor and the University at St. Mary's Church, Cambridge, on the 28th of February, 1794, the Day appointed for a Solemn Fast.* 8vo. 26 pages. Price 1s. Kearsley.

THE writer of this sermon, *intended to have been preached*, handles with tolerable adroitness the delicate weapon of irony. Through the disguise which he assumes, it is, however, not very difficult to discover, that he is a warm friend of freedom; and that his design is to expose to ridicule and contempt the levity, with which the horrors of war have of late been treated; the load of exaggerated abuse, which has been poured upon the heads of reformers; the discouragements, which have been thrown in the way of freedom of inquiry and of speech; and the strong propensity, which some individuals have disco-



vered, towards the revival of the iniquitous and cruel severities of persecution. Some difficulty, indeed, the author has laboured under in making it understood that he is not serious; for the language of *real* fast sermons has, in many instances, been of late so extravagantly vehement, that irony itself is somewhat at a loss to find stronger language. However, he has so far succeeded, as to exhibit a caricature, which at least ought to put servility and bigotry to the blush.

The discourse concludes with proposing, that the nobility and clergy should be exempt from all taxes and imposts, as a mark of that respect and veneration, which those orders have a right to claim from a generous, grateful, and enlightened people; and that, in order to stem the swelling torrent of sedition, all the nonconformists should be thrown into prison, there to remain as hostages for our invaluable liberties and privileges.

M. D.

## L A W.

ART. XXVII. *The Trial of Maurice Margarot, before the High Court of Justiciary, at Edinburgh, on the 13th and 14th of January, 1794, on an Indictment for seditious Practices. Taken in Short-hand by Mr. Ramsay. 8vo. 186 pages. Price 3s. Ridgway and Symonds.*

THE indictment against Mr. Margarot stated, 'that he has presumed to commit, and is guilty actor, or art and part, of the crime of sedition,' having been named a delegate 'by an association of seditious people, calling themselves the corresponding society of London;' in consequence of which he repaired to Edinburgh 'with the wicked and felonious purpose of joining and co-operating with an illegal association of evil disposed and seditious persons, who originally designed themselves the general convention of the friends of the people, but who have of late assumed the designation of "*the British convention of the delegates of the people, associated to obtain universal suffrage and annual parliaments,*" and which illegal association, under the names and designations above mentioned, have been in the practice during the months of october and november last, as well as in the beginning of the present month of december, 1793, of holding various seditious and illegal meetings, &c.; and which meetings, though held under pretence of procuring a reform in parliament, were evidently of a dangerous and destructive tendency, with a deliberate and determined intention to disturb the peace of the community, and to subvert the present constitution of the country,' &c.

The defendant is further accused of having officiated as president of the said convention, at a period 'when various seditious and inflammatory votes and resolutions were past;' of having uttered in his capacity of delegate 'various seditious and inflammatory speeches, tending to vilify our present happy constitution;' of having 'wickedly and feloniously' made a motion for drawing up the outlines of a plan of general union and corporation between the two nations, in their constitutional pursuit of a thorough parliamentary reform; of having moved, in case a convention bill, or a bill for suspending the habeas corpus act, should be introduced into



into parliament, or in case of an invasion, or the admission of foreign troops into Great Britain, that the different delegates should repair to a place specified by the secret committee, &c.

On Mr. M.'s appearance at the bar, he objected to the 'competence' of the court, as he had been cited before 'the lord justice general of Scotland,' who was not then present. In the course of his speech, he told the bench, that an impeachment was hanging over their heads, and bearing in mind their former sentences against his associates, hinted at their *partiality*. On this occasion, he also animadverted on the corruption of judges in former times, and stated, that Cambyfes ordered one to be 'flayed,' and caused the skin to be afterwards placed as a covering for the seat of his successor: that in the reign of Alfred, forty were hanged in one year, and that 'though the slow hand of the law could not overtake Jeffreys, he was torn in pieces by the people.' He concluded by complaining, that the proper officer had refused to cite the lord justice clerk as a witness in this cause.

These objections were instantly 'repelled,' as were certain others, to the relevancy of the indictment, which would have undoubtedly proved fatal to it in England. A request for a 'caption' to be issued against certain witnesses who did not appear, and another for throwing open the doors of the court of justiciary, in conformity to the 27th chapter of the claim of rights, were also refused.

The list of 'assize' being read over, the lord justice clerk selected five of them, on which the defendant begged to know by what law his lordship had the 'picking' of the jury? To this it was answered by lord Abercrombie, that it was not 'picking,' but naming the jury according to the established law and constitution of the country.

It is not a little remarkable, that of the five jurymen first 'picked' by the lord justice clerk, two exercised trades that subjected them to the immediate jurisdiction of the board of excise; and it is no less worthy of observation, that his lordship termed the 'panel' a foreigner.

After several witnesses had been examined, the defendant, who seems to have conducted himself with uncommon spirit and ability, addressed the court as follows:

'Now my lord comes a very delicate matter indeed. I mean to call upon my lord justice clerk, and I hope that the answers to my questions will be given in the most solemn manner. I have received a piece of information which I shall lay before the court in the course of my questions: first, my lord, are you upon oath?'

'*Lord Chief Justice Clerk.* State your questions, and I will tell you whether I will answer them or not; if they are proper questions I will answer them.'

'Q. Did you dine at Mr. Rothead's at Inverleith in the course of last week?'

'*Lord Jus. Clerk.* And what have you to do with that, sir?'

'Q. Did any conversation take place with regard to my trial?'

'*Lord Jus Clerk.* Go on, sir.'

'Q. Did you use these words—What should you think of giving



giving him an hundred lashes, together with Botany Bay i words to that purpose ?”

‘ *Lord Jus. Clerk.* Go on, put your questions, if you have more.’

‘ 2. Did any person, did a lady say to you that the mob v not allow you to whip him ? And, my lord, did you not sa the mob would be better for losing a little blood ? These are the questions, my lord, that I wish to put to you at present, in the presence of the court ; deny them or acknowledge them.’

On this, the lord justice clerk appealed to his *brethren*, who advised *him not, to answer the questions now put !*

The lord advocate, in his address to the jury, attempted to inflame their minds against Mr. M. by a recapitulation of the french phrases and words made use of in the British Convention ; and he asserted, that it was demonstrated to England, and to the empire at large, that the society in question ‘ was a set of french conventionists.’ He, as well as the other scottish lawyers, *waved* a definition of the word sedition, although it was the crime for which the defendant was then tried, but very kindly referred him to the *regiam majestatem*, and sir George Mackenzie’s works, for a proper idea of it.

Mr. M began his defence by stating, that the speech of the public prosecutor reminded him of Shakespeare’s proverb of “ two grains of wheat in a bushel of chaff.” He denied, that he had termed the jurors a ‘ packed jury,’ as had been asserted by the lord advocate ; but asserted, that he was correct in calling them ‘ a picked jury,’ as the lord justice clerk had selected them at his own discretion. We shall here present the reader with one or two short passages :

‘ Gentlemen, the public prosecutor has found means to blend trials, crimes, criminals, various persons, and various articles of accusation together, in order to make a sum total of such a size as shall seize upon your imagination, and make you behold a mountain of guilt, where, in fact, there is not even a mole-hill of imprudence—in me at present, I am sorry for it, and it will perhaps appear a kind of pride ; but it is the truth, that in me the cause of parliamentary reform is this day attacked—it is not the individual me—I should have escaped notice ; but it is the danger impending from abroad, and the dangers impending at home, on the heads of some who now occupy some of the highest stations in the state ;—of those who, entrusted by the crown with the greatest powers, may perhaps have made a worse use of them than they think they could answer for before a parliament fairly and freely chosen by the whole people of this country ; and yet that very cause of parliamentary reform was espoused by those very men before they were in place.’

‘ With the same spirit of inflation, the public prosecutor has swelled out the reasonable matter which he says lies on the table ; and he is obliged in the end to tell you, that if it appears to you that the British Convention really had no seditious motives ; if they were only *bona fide* seeking a reform in parliament, whether it was to be by annual parliaments, or whether it was to be attended with universal suffrage, or in whatever way it may take place, yet that convention must be innocent ;



But, says he, you must concur with me, that the parole and written evidence are more than sufficient to prove me guilty; and adds a very curious reasoning;—he says, if you wait till you have positive proof, it will be too late; therefore, make haste, avail yourselves of the presumptive proof that I give you, and condemn him; which is to say, sport with the lives, sport with the liberties of englishmen, for fear of accidents befalling you hereafter. Is that the language of mercy? Is it the language of the constitution? Is it the language of the laws? He calls his proofs in the first instance solid and convincing, although at last he is obliged to have recourse to that subterfuge; he says, it amounts to more than sedition, and arraigns the ignorance of the members of the convention at the same time he arraigns their wickedness, that they pretend to be really ignorant of what really is sedition; and yet he does not deign to inform them. He says, it is as strictly defined as murder, but he does not give you that definition; he only says we are guilty of sedition—Now sedition must be some act; it cannot be a concealed operation of the mind, it must be an overt act; and yet he wants you to judge, not of our overt acts, but of our intentions, which all the witnesses have agreed in saying were peaceful, orderly, and seemingly legal; I say seemingly, because as there is that idea of our appearance being different from our real intention, I put the word *seeming* into their mouths; but I profess to you that our intentions perfectly coincided with our operations. You are not to judge (a curious reasoning) gentlemen, you are not to judge upon any particular fact; you are not to judge merely upon the evidence brought against me; you are not to judge upon those trivial matters brought forth to-night, which apply entirely to me, but you are to judge from the contexture of the whole; you are to judge from papers that are to criminate Skirving, Brown, Sinclair, Callendar, and as I understand there are a great number more against whom indictments are making out—these papers are to criminate all, and the contexture is to criminate all!

The lord chief justice clerk, in his address to the jury, stated, that it was on the record of that court, ‘not of above six or seven days old,’ that the British Convention of delegates ‘was a seditious society;’ and asserted, that the defendant’s defence ‘was sedition from beginning to end.’ The conclusion of his speech, if it be fairly given here, has the appearance of being insidious and unprecedented: ‘If you are of opinion that *nothing* is proved against this gentleman, find him not guilty; on the other hand, if you think the facts and circumstances sufficiently brought home against him, you will find him guilty.’ The jury accordingly, ‘all in one voice,’ declared the ‘panel’ ‘guilty of the crimes libelled,’ and they were *complimented* by the bench on account of their very accurate verdict.’ The *usual* sentence of transportation for fourteen years was soon after pronounced upon Mr. M., whose orderly conduct was acknowledged by several witnesses for the crown, and whose abilities drew out a perhaps unwilling testimony from the court itself. He submitted to his fate with heroic fortitude.



ART. XXVIII. *The Trial of Daniel Isaac Eaton, for publishing a supposed Libel, intituled Politics for the People, or Hog's Wash : at Justice Hall in the Old Bailey, February 24, 1794. 8vo. 62 pa. Pr. 1s. Eaton.*

THE indictment states, that Daniel Eaton, ' being a malicious, seditious, and evil disposed person, and greatly disaffected to our lord the king, and to his administration of the government of this kingdom, and unlawfully, maliciously, and seditiously contriving, devising, and intending to scandalize, traduce, and vilify our said lord the king, &c. did publish a certain pamphlet, containing therein, among other things :

' You must know then that I used, together with a variety of youthful attachments, to be very fond of birds and poultry ; and among other things of this kind, I had a very fine majestic kind of animal, a game cock (*meaning thereby to denote and represent our said lord the king*), a haughty, sanguinary tyrant, nursed in blood and slaughter from his infancy, fond of foreign wars and domestic rebellions, into which he would sometimes drive his subjects, by his oppressive obstinacy, in hopes that he might increase his power and glory by their suppression, Now this haughty old tyrant (*again meaning our said lord the king*) would never let any farm-yard be quiet ; for not content with devouring by far the greater part of the grain that was scattered for the mornings and evenings repast, and snatching at every little treasure, that the toil of more industrious birds might happen to scratch out of the bowels of the earth, the restless despot (*meaning our said lord the king*) must be always, &c. &c. &c.'

Mr. Fielding, in the absence of the attorney-general, conducted the prosecution.

Mr. Gurney made a very excellent speech in behalf of the defendant, and evinced much spirit and ability on this occasion :

' I have bestowed some pains,' says he, ' in searching for an indictment like the present, and I can find none even in that sink of iniquity, the collection of indictments in the reign of Charles II. I believe neither the records of the star-chamber, nor the annals of Jeffreys, will furnish an indictment in which a general reflection upon the nature and tendency of tyranny, or the desert of tyrants, has been deemed a libel upon the king of Great Britain.'

' Whenever the exercise of a right,' he observes in another place, ' has suffered interruption, its revival is attended with some inconvenience, and some errors. That has been the case with respect to the functions of juries in cases of libels. The ancient law of libel did not differ from other criminal law, but when the invention of printing had introduced political discussion, and when seditious publications (that is to say, publications exposing the corruptions and abuses of government and the profligacy of ministers) made their appearance, the controul of the press was placed in admirable hands, a licenser, the king's attorney-general, and a court of inquisition, called the star-chamber. The licenser was to stifle in its birth, every thing obnoxious to ministers ; but if any thing happened to escape his hands, then the attorney-general, by his information *ex officio*, carried the unfortunate author or publisher before the board of inquisitors, who never failed to administer a sentence, adapted by its severity, to deter others from similar



similar efforts to enlighten the people. It was in that infernal inquisition, that the purity of the law of libel was debauched. It was there that that monstrous maxim was first broached, that *truth* could be a false, scandalous, malicious, and seditious libel. Thank God, iniquity always defeats itself. The intolerable oppression of this inquisition brought on its violent, I cannot say untimely death. But, unfortunately, some of its practices survived it. The attorney-general was allowed still to carry his informations *ex officio* into the court of king's-bench, and the doctrines of the star-chamber were, after a very long interval, revived and continued in existence till within these two years; when they were, I trust, completely destroyed by that act of parliament, for which we are indebted to the bright ornament of the english bar, and the great model of its eloquence.

The jury retired for about an hour, taking with them the pamphlet, and a copy of the indictment, and at the end of that period they returned a verdict of *not guilty*.

We are sorry to observe, that Mr. justice Ashhurst should in the first instance have directed the defendant to be held to bail, himself in one thousand pounds, and two sureties in five hundred pounds each; as it appears to us, that the bail required was *excessive*; and indeed it proved to be greater than Mr. Eaton could procure, and operated exactly in the same manner as a sentence of imprisonment, upon a man who was afterwards declared innocent by a jury of the country!

As to the indictment, it is apparent, that the only libellous part of it consists of the *inuendoes*, and whatever credit they may confer on the ingenuity of the penman, certain it is, they argue but little in favour either of his discretion or his loyalty. s.

#### TRAVELS. HISTORY.

**ART. XXIX.** *The Rhine: or a Journey from Utrecht to Franckfort; chiefly by the Borders of the Rhine, and the Passage down the River, from Mentz to Bonn, described in a Series of Letters, written from Holland to a Friend in England, in the Years 1791 and 1792. In Two Volumes. By T. Cogan, M.D. Embellished with Twenty-Four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn. 8vo. 723 pages. Price 1l. 1s. in boards. 1794.*

A TRAVELLER, like a painter, must learn to *see*. Many objects, which are presented in full view before the broad and vacant stare of ignorance, are, nevertheless, not seen. It is only to a mind illuminated by intelligence, that the eye performs its office of purveyor successfully. In judging, therefore, of the merit of a writer of travels, the first inquiry must be, whether he have entered upon his tour well furnished with knowledge, and skilfully trained in the exercise of the powers of discrimination.—Brought to this test, the author of the tour, of which we are now to give our readers an account, will stand fully approved. As a reporter of facts, though he has not the merit of dealing in minute details, he appears to have observed with accuracy, and to have related with fidelity. In describing objects and characters, he discovers sensibility and taste; and, on various occasions, shows a pleasing



pleasing and lively turn of humour. But his chief excellence is, that he carries with him, into every new situation, an inquisitive and reflecting mind, and finds every where new materials for ingenious speculation, and judicious remark. The consequence of this, indeed, is, that these volumes contain fewer facts than many other works of a similar nature: but this deficiency (which, after the numerous books of travels that have appeared, perhaps scarcely ought to be called such) is fully compensated by the great variety of important and amusing topics of reflection and discussion, with which it furnishes the intelligent reader.

The work opens with some sensible remarks, on the difficulty of finding any thing new in the common walks of european travellers, and of giving an exact description of objects and characters, untinctured by the prejudices of the writer; whence indulgence is solicited to the author's plan of freely intermixing reflections with his narrative. After very handsomely paying his respects to the Rhine, the course of which, through the greater part of the journey, he pursues, our traveller, passing through the Betuwe, an oblong island formed by the bifurcation of the river above Nimeguen, remarks the extraordinary plenty of it's produce, and deduces from this fact an argument in favour of *small farms*.

VOL. I. P. 31. 'The great abundance issuing from every spot of the Betuwe, to the supply of other parts, is not merely to be ascribed to its fertile soil, but to the division of the land into small parcels; by which the soil is not only made capable of sustaining an increased population, but to furnish superfluities for the use of others. It is pleasant to see with what œconomy the ground is occupied. While the trees of their orchards furnish an abundance of the most luxurious fruits, hogs and sheep in numbers are fattening under their branches. The pools adjacent to their dwellings are stocked with ducks and geese; and their corn-lands support, and supply to the neighbouring country, an incredible number of turkeys and smaller fowls. Thus, by neglecting nothing, by their not being sufficiently affluent to despise small gains, the industrious farmer, and his frugal, attentive wife, support a numerous progeny, and diffuse plenty around them.'

Nimeguen having been, in the year 1788, the occasional residence of the stadtholderian family, when, driven from the Hague by opposition, they waited here to try the effect of negotiation; Dr. C. takes occasion, *en passant*, to give his idea of the character of the prince, as a man of an irresolute and indolent temper. Alluding to the fable of the frogs choosing a king, he says,

P. 43. 'Inactive as a log, was he driven up to this place by the tide of opposition; inactive as a log, was he conveyed back again by the powerful current of prussian aid. Such is the placability of his temper, that, since his restoration to authority, he has greatly outstript the precepts of christianity:—passed by and neglected his friends, to embrace and reward his enemies. He has often been represented to you as of a tyrannic disposition; but, so far from meriting this reproach, I am fully persuaded he wishes for nothing more than to enjoy with tranquillity the etiquettes of a court, and the little busy rounds of publick affairs; I am fully persuaded



persuaded that it was the *mildness* of his temper that encouraged his enemies to reprobate him so frequently in the publick papers as a *tyrant*; and the more exemplary his patience, the more abundant were their insults. In short, without refusing to the patriots their right to effectuate a reform in their constitution,—the moment they can agree upon a wise plan; or to retrench the enormous influence given to their stadtholders in the hours of gratitude,—the moment they can deposit this power in better hands; I am well convinced that they seized the opportunity to throw off the yoke, and get rid of the burden, because the yoke was easy, and the burden was light; and because the man they opposed, was reluctant to gail them.'

At Cleves, after enumerating the ravages this city has at various times undergone, the author exclaims:

P. 51. 'Thus, O Cleves! though thou art placed as in the bosom of Paradise!—though thou art formed for tranquility and rural joys!—though abundance smiles around thee!—though thy river pours forth its stores of fish, and bears every distant luxury on its surface!—though thy fields yield their pasturage, and their corn, to the industrious husbandman; thy poultry increases under the fostering care of the housewife; thy orchards abound with fruits, thy gardens with salutary herbs, and thy woods with a diversity of game!—Yet, through the unrelenting ambition of princes, is the history of thy past years, nought but the history of thy calamities! The history of thy labours is like the labours of the industrious bee and the skilful spider, destined every instant to repair the mischiefs which rude hands have brought upon their peaceful workmanship!'

An entertaining account is given of the miraculous powers of the image of the virgin at Kevelaar, which has supplanted in credit the crucifix at Kraanenbergh. The stories, it is said, are commonly believed; and not less than between two and three thousand persons annually visit it, in hopes of obtaining cures. Dr. C. relates a conversation which passed, during a visit to the cloister of mount Sion at Cleves, between himself and the matron; in which the latter vindicated the institution of nunneries, as a refuge from the numberless evils, to which the female sex are exposed; mentioning, as a proof of their wretched situation in great cities, that the number of prostitutes in London was said to be not less than 40,000; and advising those whose reformed tenets make them shudder alike at the doctrines and the economy of the romish church, to turn their compassion into this channel. This conversation leads the author to the following humane and judicious reflections:

P. 93. 'This conversation, I must confess, has mortified me much; nor could I dismiss the subject, or efface the impression it had made. I might have said, matters are still worse in France and Italy, where there are nunneries in great abundance; but that would not have blunted the sharp edge of her argument, *that pity is ill bestowed upon those confined within the walls of a convent, while so little attention is paid to the happiness of those who are without*; and the more profligacy there is in a country, the stronger appears the necessity for these institutions of safety.

'Can no remedy, my dear friend, be applied to this shameful evil? Shall the fairest amongst the fair, and the most attractive of their sex,  
be



be the most exposed to misery? Is there no way to defend these beautiful flowers from being gathered by unhallowed hands; by which all the delightful prospects of receiving and communicating rational, permanent happiness, are destroyed in the earliest stage of life? Shall the treasures of *innocence* be invaded, with less compunction and with less detriment to the invader, than any other treasure? Shall seduction be connived at? Shall it become *honorable* by being termed *gallantry*, when it diffuses *wretchedness* among those who least deserve it,—the too credulous female, and her innocent offspring? Shall the one hide her head in ignominy? Shall harsh laws deprive the other of a legal claim to inheritance? Shall they both be pointed at “by the slow-moving finger of scorn,” and be secluded from every desirable connection in social life, while the original cause is scarcely subject to reproach?

• The system of cloisters and monasteries is in itself an absurdity. It is an institution that proposes to please the supreme Being by counteracting his fundamental laws. But how imperfect is that state of civil society which furnishes arguments of expediency, in favour of such institutions, and which renders them a retreat from greater evils!

• It is in vain for an individual to exclaim against the vice of seduction. Every mortal that attends to his reason and not to his passions, knows that it is a vice, and that it is productive of more extensive misery than any other. But surely it is the object of a wise government, and of prudent parents, to regulate and direct those passions which nothing can eradicate, in such a manner, that the instinct given by nature to produce the greatest possible good, may not be perverted to the greatest evil. The end and object of both should, doubtless, be, to facilitate by every possible means, *honourable* gratification, by early marriage; to inflict marks of ignominy upon every violator of female virtue, upon every wanton deviation from the paths of honour; and to make such salutary provision for the support and reformation of the seduced, that they may not, in their turn, become also the seducers of others.

• By what means these ends can be obtained, it is not for me to determine. The task is difficult, but far from being impossible. May we not hope, from the progress of human wisdom, human experience, and genuine philanthropy, that posterity will find the happy expedient, if it be hid from us? May we not apprehend that they will wonder at our ignorance, or justly censure our indolence, in not having attained it?

Next follow, a sketch of the civil commotions in Holland;—a description of a royal exhibition at Cleves;—a debate on the subject of predestination, in which, by the way, the main question of the possibility of choosing *differently in the same circumstances* is slipped over;—remarks on french loquacity;—and observations on the gradual diminution of size in the human species. To this latter subject our author is led by remarking, that the women in Holland and Germany, who are employed in agriculture, are uncommonly tall and athletic. His observations, which are at least ingenious, are as follows:

P. 147. • The number of tall athletic females, that present themselves to view in every part of Germany I have visited, appears to me to exceed that of our own sex. The relative proportion is certainly greater than in any other country I have seen. This may in part, be



be ascribed to the laborious employments to which, from their infancy, they are accustomed, and partly to their being the descendants from a race which, according to the testimonies of Julius Cæsar, Pliny, and Tacitus, were the most gigantic of any in Europe. I remember that professor Zimmerman, in his *Geographische Geschichte der Menschen*\*, attempts to prove, that this superiority of stature and of strength, is to be ascribed to their vagrant manner of living, incessant exercise, and habitual exposure to a salutary degree of cold; equally distant from the enervating heat of more southern climates, and the severity of the more northern, which stints the growth both of the animal and vegetable creation. To similar causes he attributes the size of the patagonians, of the reality of whose existence he does not entertain a doubt; though their gigantic stature may have been considerably exaggerated, by the measure of the mind's-eye. The strength and size of these rustic females favour his hypothesis.

Could we suspect from the great disproportion observable in these *degenerate* days, as the admirers of muscular force, and patagonian stature, must term them, that the accounts of ancient authors are exaggerated, an attention to the following obvious circumstance, will have a tendency to restore their credit. In times of simple and rustic manners, before artificial measure was invented, the standards of size must necessarily have been taken from various parts of the human body: and it is natural to suppose, that these would have been taken from general proportions, and not from extraordinary exceptions. We are warranted to suppose also, that artificial standards were afterwards formed most correspondent with the common size. May we not therefore safely conclude, from the names of various measures now in use, that such measures were originally correspondent to sizes much larger than our own.

For example, an *inch*, is expressed in most european languages, by a word signifying the *thumb*; and, consequently, informs us of the common breadth of an ancient *thumb*. As *de pede Herculeum*, thus we may say, *de pellice Germanicum*. A *palm*, expresses the standard measure of *six inches*. Hence we may suppose, that a palm of the ancient germans, was, generally speaking, about an *inch and half* broader than most of the modern. The smaller *ell*, which seems to be a contraction of the german word *Ellenbogen*, i. e. an *elbow*, is equal to a *cubit*, and describes an extent from the joint of the elbow to the extremity of the middle-finger, equal to twenty-seven inches; and consequently exceeding by several inches the present size of arms and hands. We shall not find one foot in twenty among our modern feet, that will measure twelve inches in length. Three of these make a *yard*; but a yard is equivalent to about four of our diminished feet. So that we have lost about *two inches* in the article of foot, by our degeneracy.

A *pace* is the measure of *five feet*! If we may suppose, without stepping over the bounds of probability, this distance was but a step for our ancestors, we must allow that they greatly out-stept us; for there are not many persons that can step with ease beyond *three feet*.

Perhaps this disproportion may appear incredible; but we are to remember, that the length of a step is in general correspondent with



the size of the person; and also, that in the day to which we refer, the action of the femoral muscles was not impeded by those vile ligatures called garters; that the feet were not cramped with shoes; and that the toes were spread like the claws of some quadrupeds, or, to be more elegant, like the fan of a lady at her devotions. We may also suppose, that the germans walked like the indians, with a *spring*; and not as we, indolent and contracted moderns, who move our legs like the two limbs of a compass, the left not venturing to leave one spot until the right has taken firm possession of another. At every pace, they fell upon the heel, pressed forwards upon the extreme condyles of the *phalanx pedis*, and sprung away by the aid of strong and elastic toes. If therefore we take into consideration the almost gigantic size, the habitual strength of hip, thigh, leg, and foot, their uninjured construction, unfettered uses, and the peculiarity of gait, the distance of *five feet*, will not appear beyond their usual exertions.

‘ Race horses have been known to clear ten or twelve yards at a bound. It would scarcely be more extravagant for a welsh poney, or a gentleman-like nag, to doubt the truth of this fact, by measuring the distance by their own paces, than for us to suspect our ancestors incapable of the exploit, because it exceeds our utmost attempts.’

Our traveller is now arrived at Dusseldorff: the flourishing state of which he ascribes to the wisdom and liberality of the elector Joseph William, who enlarged the city in the year 1709.

P. 153. ‘ He was too wise a prince,’ says Dr. C., ‘ to admit of persecution; and, although the catholic is the established religion, yet free toleration is granted to protestants, lutherans, and jews. This indulgence, though it may not be equal to what every good citizen and supporter of the common burden has a natural right to claim, does honour to the head and heart of the prince. If the spirit of the romish church be as intolerant as we protestants always represent it, and greatly exceed *our own* propensities when we have similar power, such a permission given to heretics, deserves to be considered as an effort of great liberality. It merits, in my opinion, much higher encomiums than would be due to any protestant state, were they to grant equal privileges to persons of every minuter subdivision of sentiments.’

‘ The virtue of religious moderation, stands most conspicuously amongst those virtues which are their own reward. As persecution creates pride, oppression, cruelty, rancour, and hatred, the free exercise of different religions, has the opposite effect. It is the source of harmony and mutual affection. If you create needless distinctions, you foment discord; remove them, and we return, when our tempers are cooled, to that affection which man generally bears to man. In proportion as societies approximate to these principles, they live in habits of cordiality. In proportion to the greatness of the distance, is the greatness of the space left for the devil to sow the worst of his tares.’

Several subsequent letters contain an amusing account of the principal pictures in the gallery of Dusseldorff, interspersed with anecdotes of painters, and followed by a very interesting story of an engraver, whose genius raised him above the disadvantages of his birth, which we are sorry our limits will not permit us to copy.



In the sequel, an account is given of a monastery of La Trappe, and the folly of it's rigorous discipline is happily ridiculed :—the author's adventures in a dirty inn are humourously related :—the method of preparing Westphalia hams is described ;—and ' the insolence of office ' is well represented in the following account of the author's examination at his entrance into Cologne.

r. 245. ' As we were passing through the outward gate, a centinel slept from his box in a dark corner, and cried out, *halt*, in a tone of authority, perfectly consonant with the formidable appearance of his enormous whiskers.

' Our coachman and his horses immediately stopt, as if their limbs had been rendered paralytic, by a shock from the electric eel.

' Advancing to the door of our post-chaise, with his firelock duly poised, our man of momentary importance, enquired, in the german language, with that well-modulated accent that indicated a mixture of self-importance, and respect for the supposed quality of the strangers,

" *Wer sind sie meine herren ?*" Who are you gentlemen ?

' Answer, " Travellers."

" *Welche sind ihre naamen ?*" What are your names ?

' These were given up.

" *Was vor ein caracter haben sie ?*" What is your character ?

' We answered, that we hoped a tolerable good one.

" *Darvan zwiffle ich nicht meine herren. Aber was vor ein ampt, oder bedienung, oder ehrenselle haben sie ? Sind sie vom hofe, oder gesanter die nach Francfort gehen wollen ? Edelleute, graafen, oder vryherren ? Vergeben sie, meine herren, sie wissen wohl dass ich meinem commandanten rapport davon thun muss.*"

" That I doubt not, gentlemen. But what is your office, or profession, or rank ? Are you from the court, or deputies to Franckfort, noblemen, counts, or barons ? Pardon me, gentlemen, you well know that I must report every thing to the commanding officer."

' Whoever pays the attention to etymology it deserves, will be shocked with the idea of slavery, or servile dependence, that one word *vryherr* recalls to mind. *Vryherr* literally signifies a *free* gentleman, and being analogous to *baron*, points out the deplorable state of all below this title.

' We answered, that we were neither the one nor the other,—that we came from Holland, and were taking a journey for health and pleasure :—that we had been at Dusseldorff, and were going to Bonn, Coblenz, and perhaps farther, as inclination and circumstances might dictate.

" *Ob, ob, Die herren sind hollander, und vielleicht BOURGOMESTER ?*"

" So the gentlemen are dutchmen, and probably burgomasters ?"

' My friend answered with some warmth, at our being so long interrogated, " *Nein, nein, ich bin allein ein Kaufmann.*"

' Now a tradesman or a merchant are one and the same, in the german language, and as I have already observed, they are both much under par, in most parts of Germany, and particularly, where either the nobility, or ecclesiastics, have monopolized all power and authority. Our centinel, therefore, having drank deep of these national prejudices,



prejudices, entertaining no higher esteem for a merchant, than we for a pedlar; and probably, his eyes having never beheld a merchant in a post-chariot, with four horses, was *erstaunt* at the information, and exclaims, with every mark of surprise, “Ein KAUF—MANN!!!”

‘If it were possible to measure sound by inches, it must have been at least three inches and a half long, Rhinland measure. The *k* was struck as with the strong accent of an Irish chairman; the *kauf* was pushed out by the slow, but powerful action of the *buccinator* muscles, in conjunction with the *constrictores oris*, which projected his lips about an inch and a half from his teeth. The *mann* was pronounced with a quick and violent percussion. His eye-brows were expanded, and his eyes became prominent. As soon as the word was *ex-pressed*, his mouth seemed to suffer a spasmodic contraction, forcing the chink of the lips into a semicircle, which elevated his cheeks higher than the *pinnæ* of the nose. A long *bum-m-m* was expressed through the nostrils, full in our faces:—the whiskers ascended above the cheek-bones, and his eye-brows were lost under the edges of his fur cap. “*Ein Kauf-mann!—bum-m-m!*”

‘Every mark of profound respect was immediately omitted. He took out a small greasy pocket-book, and presenting it to the *kaufmann*, “*Er muss ihre naamen und profession in dieses buch schreiben.*” “You must write your name and character in this book.” Which being done, he told my companion, “*Er darf gehen,*” “You may go,” and he returned to his stand, without a military salute, or even *ein guten dag*, a good morrow.

‘Fully to comprehend the delicacy of this man’s mental tact, you should know something of the idiom of the German language; which, as it was in this instance formed by the national character, will be explanatory of it; and will prove that our centinel was master of its nice distinctions.

‘The Germans have three different modes of address, correspondent to the station or rank of the person addressed. A superior is always spoken to in the third person plural. So that in accosting an individual, they will ask the gentleman, How do *they* do? Where are *they* going? A person of medium rank, is intitled to the third person *singular*. How does *he* do? Where is *he* going? While the lower class, as servants and dependants, are stigmatised with a *thou*. Our centinel, of consequence, while in the delirium of his imagination he took us to be persons of considerable importance, gave us, as in duty bound, the higher distinctions of grammar. But finding that my friend was *nur ein kaufmann*, simply a merchant, and I was his associate, he sunk us both down to the second story, and dismissed each of us, with *er darf gehen*. He may go.’

At Cologne Dr. C. takes a cursory survey of the churches and paintings; makes some ludicrous remarks on the story of St. Ursula and the eleven thousand virgins;—and adds, among others, the following particulars, to show the fatal effects of superstition, with which we must, for the present, take our leave of this intelligent traveller.

P. 22. ‘Cologne was at one period among the first commercial towns in Europe. Lubeck, Dantzick, Bruges, and Cologne, were the four earliest of the Hans towns, and enjoyed for a long period, the exclusive privilege of supplying the growing wants, and administering to the rising luxuries of our part of the globe. Cologne was the most flourishing  
of



of these. It had not only the advantage of its navigable river, but it was placed in the center of that part of *Germany* that experienced the most early civilization. So that wealth flowed in on every side.

It would be tedious to enumerate the different contests which took place between the citizens and their spiritual rulers. These were kept up for near four hundred years. I shall only observe, that in the eleventh century, their bishop *Aimo* attempted to encroach upon their privileges. They resisted; he was banished. He relented; they were reconciled. He became more oppressive, and they more submissive. Some time after they resisted the tyranny of *Egelbert van Falkenburg*, with as much success as could be wished from carnal weapons.—They were laid under the ban and interdiction of the holy Church.—These spiritual weapons triumphed, and they were terrified into submission.

The immense number of dignitaries of the church; the extent and richness of their endowments; the multitudes of priests and seculars, of monks and nuns; their increasing regard for holy relics; and the growing fashion of adorning death's heads with crowns of jewels and pearls, and other expensive fopperies, of which the contents of my preceding letters will enable you to form some ideas:—All these heavy burdens the influx of commerce rendered the mercantile world able to sustain: as the prosperous state of Great Britain renders it almost insensible to the amazing load of your national debt.

The ruling members of the holy church, wanton in their power; inattentive to the means by which she was enriched, or attributing their abundance to the smile of providence, upon the orthodoxy of their faith; or taking it into their heads that no man could be a good merchant, that was not a good christian, in the year 1425, published an edict of banishment against all the descendants of *Abraham*. The poor jews were ordered to quit the city, and to hold no farther commerce with the faithful. This plan, however it might operate respecting the good cause, proved very detrimental to trade; a large portion of which followed and comforted the oppressed Israelites.

But the fatal stroke was not given until nearly two centuries after the above edict. In the year 1618, a pious hierarchy, finding other methods ineffectual, to check the growth of protestantism, employed the pruning knife of persecution. To profess christianity, was no longer sufficient for commerce. Its profits ought alone to be divided among those who professed the true catholic faith, as by law established, and all the protestants were expelled as dangerous innovators. About fourteen hundred of the most industrious and opulent families, were obliged to leave the city. These planted themselves in the adjacent cities of *Mulheim, Dusseldorf, Elberfeld, Creveld, &c.* became powerful rivals, enticed those lukewarm catholics who preferred success in business to unity of faith, and effectually ruined the city. From this period it fell into decay. It is true, the regency perceiving their error, endeavoured afterwards to compromise affairs between their interests and their consciences. The protestants were invited to return; were promised personal security from all molestation on account of religious opinions. Though they were not indulged in the exercise of public worship, nor re-admitted into a share of the government,



This partial plan produced a very partial change. It is said, that not more than *fifty* or *sixty* individuals returned; and as if there were something baneful to trade in the catholic faith, the descendants of these individuals now share the larger portion of the small remains of commerce.

‘ Before either jews or protestants were disturbed, the city contained upwards of *thirty thousand* effective men, capable of bearing arms. In the armoury of the citadel, are deposited helmets, coats of mail, &c. for 25,000 warriors. At present the total number of inhabitants does not exceed *forty thousand*. A recent enquiry into the state of population, has discovered to them, that of this number, *six thousand* alone are burghers or citizens, that live decently upon their fortunes, or are comfortably supported by commerce. Clergy of various descriptions, and the inhabitants of religious houses, amount to *two thousand five hundred*; the remaining *thirty-one thousand five hundred*, are low mechanics, menial servants, or public beggars. Two-thirds of this large city are fallen into ruins. Streets and squares are converted into kitchen-gardens and vineyards. The single enclosure belonging to the charter-house, comprehending its gardens and vineyards, is as large as the whole city of *Mulheim*. These, O Persecution, these are thy triumphs!!!’

[To be continued.]

ART. XXIX. *A short History of the British Empire during the last twenty Months; viz. from May 1792, to the Close of the Year 1793.* By Francis Plowden, LL. D. Author of the Native Rights of British Subjects, *Jura Anglorum*, &c. 8vo. 386 pages. Price 5s. sewed. Robinsons. 1794.

A FORMER publication by Mr. Plowden [see our Rev. Vol. XIII, p. 297], was directed principally against those who maintain principles of liberty favourable to the claims neither of this nor of that party, but of the people at large; the present volume is chiefly levelled at Mr. Burke, and the ministry.

The author, in the introductory chapter, by way of punishing them, we suppose, for their political and religious tenets, makes use of some *unqualified* assertions respecting Rousseau, Voltaire, &c.; who, according to him, ‘ devoted their lives to seducing mankind into the mockery of christian revelation, and the adoption of a system of atheism and licentiousness.’

The following quotations contain more liberal sentiments :

P. 6. ‘ I have always conceived the british constitution to be founded on a democratic basis, the free will and consent of the people \* : that the monarchy and aristocracy; the other two component parts of the constitution, are emanations, and creatures of that original source of power : and from this base alone can I view a monarchy or an aristocracy either take root, or acquire vigour and permanency. The democratic part of the constitution, which voluntarily for the

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\* Not so Mr. Burke : who says, that the democratic and aristocratic parts of our constitution are founded upon the crown *as their essential basis* : from the crown do they originate, and by the energy of that main spring alone must they be set in action. Vid. Appeal, p. 46.’



most wise and salutary purposes shared its power with the monarchy and aristocracy, will ever feel an interest in preserving that which is so providentially conferred. Hence that admirable equipoise of the three powers, which upholds the stupendous structure; but its origin, foundation, and security, rest in the free choice and consent of a free people. To weaken but in idea this foundation, would endanger if not overthrow, the most puissant aristocracy, and shake, if not unprop, the firmest throne that ever sustained a monarch. But thus secured, it may bid defiance to the rudest assaults of open violence, as well as to the insidious attacks of disguised malice, or misguided zeal. The people of England are too sensible of the blessings of their constitution, madly to expose themselves to the unmeasurable evils of a pure democracy; but they will also preserve themselves from simple aristocracy and from unbalanced monarchy. In the composition of the three, they alone rest their security: the experience of ages justifies the happy mixture; and to perpetuate the equilibrium to the latest posterity, it requires but that degree of vigilance in its guardians, which is necessary to detect the designs of those who daringly invade, or those who from ignorance or malice misrepresent the constitution.'

P. 54. 'Before I proceed, my countrymen, I feel an irresistible impulse to redouble my attempts to impress you with a just sense of the consequences, which must ensue from your perseverance in Mr. Burke's principles. I am not the voice of party, turbulence or faction. I love and revere the constitution of my country. When it was openly attacked, I hope I defended it upon the true and proper grounds: I see it now in more danger than I then did; and I should be justly stigmatized with the most dastardly baseness, were I now to desert the cause, because its defence had become more difficult and hazardous. In combating the open enemies of the constitution, I was sure of the wishes, countenance and support of all those who professed themselves friends to their country. In attempting to secure the constitution against the destructive measures of its beguiled friends, and beguiling (though disguised) enemies, I have to dispossess feelings, unrivet prejudices, and conquer the stubborn pride of mental error and ill-directed zeal.

'If in the preservation of the british constitution you place your security against the anarchy, confusion, and horror of your gallic neighbours; it behoves you seriously to revise the political creed of Mr. Burke, which now seems to have acquired so powerful an influence on the measures of public policy. The absolute and arbitrary power of the french monarchy created and fed that volcano of abuses, which in its dreadful eruption has desolated its own, and menaced desolation to all surrounding nations. This new thaumaturgus and evangelist of royalty has revealed a new mystery to his submissive devotees, that the *indirect power* of the king of England is great indeed, and more extensive *than what the king of France was possessed of, before* this miserable revolution. Will you believe it, my countrymen? I will not. What the *direct power* of our king is, we all know, that know the limits and boundaries of the law. But what his *indirect power* is, which is more extensive than the arbitrary will of an individual legislator, I have not yet discovered in any ancient or modern commentator upon our constitution. It was an anomalous planet, discovered



by the penetrating sagacity of an apostate whig, upon the verge of his grand climacteric. But if it do exist, it becomes us to make our observations upon its motions, with more than ordinary accuracy; it behoves us to guard against the devouring heat of its perihelion. The very relation of causes and effects will rouse britons into the most alarming cautions, how they admit the introduction or permit the existence of a power in the crown more extensive than that of the fourth Henry, or the fourteenth Louis of France\*.

After a preface of considerable length, the author endeavours 'to withdraw the curtain, and display the truth in naked (though melancholy) facts.' The concluding chapter contains an eulogium on Mr. Fox, and is principally occupied with an anticipation of the beneficial events to be expected from his future administration.

ART. XXX. *Les Crimes des Papes depuis S. Pierre jusqu'à Pie vi. &c.* *The Crimes of the Popes, from St. Peter, to Pius vi.* By L. Lavicomterie, Deputy from Paris to the National Convention, with nine Engravings. Printed in Paris in 1792. 8vo. 580 pages. Imported by Boffe.

It has been often, and perhaps justly asserted, that superstition is the fountain-head of tyranny; even those, who may be inclined to deny this position, cannot but confess, that, but for *bad priests*, there would not have been so many *cruel despots*. Influenced by these ideas, the author of the present work has ransacked history for the crimes of the pontiffs; and it must be acknowledged, that their lives and characters afford but too much occasion for reprobation: nay, it is to be doubted, whether any dynasty of secular princes exhibits such a series of enormities and impostures, as the ecclesiastical sovereigns who have worn the triple crown.

'In this work,' says Mr. Lavicomterie, 'the people will behold with indignation, a set of monsters a thousand times more hideous, a thousand times more cowardly, and more savage, than those emperors who disgraced the annals of ancient Rome and Byzantium; they will see them seated in the apostolic chair, acting as robbers, assassins, poisoners, parricides, ruffians, their heads encircled by a crown, stained with the blood of plundered nations, abandoned to the fire and sword of their holy and inviolable tyrants.'

The introduction contains a short history of the christian church. The greek and syriac churches were the first that were instituted;—the east taught religion to the west. There are no proofs, that Peter ever was at Rome; and there are a thousand, that he lived a long time in Syria, and travelled as far as Babylon. Paul was of Tarsus, in Cilicia; all his works are written in greek; all the fathers of the first four centuries were either greeks, or africans, or syrians; all the technical words still employed by the roman church attest their grecian original—*baptism, liturgy, litany, symbol, eucharist, epiphany, priest, deacon*, and even

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\* I wish chancellor Fortescue's xxxvth chap. of *the inconveniencies in France by means of the absolute regal government*, to be read by all Mr. Burke's neophites; though it may too immediately concern the multitude to interest his attention.



the word *pope*, prove that the eastern is the mother of the western church.

During more than six centuries, a single bishop of Rome was not ranked among the fathers, or even among approved writers, while Tertullian, Origen, Clement of Alexandria, Cyprian, Justin, Athanasius, Ireneus, Eusebius, Jerome, and Augustin, spread their writings over Asia Minor and Africa. During the first century there was not any particular episcopal see. The apostles and their immediate successors hid themselves sometimes in one place, sometimes in another; wandering among the villages, and obliged to take refuge in caverns; they never dreamed of an episcopal throne, of walking on the necks of humiliated and degraded kings, or of tyrannising over a race of brutish christians.

The alms of the new converts rendered the episcopal office in great cities very lucrative during the second century. The credit of the bishops extended in proportion to their riches, and their insolence and audacity increased in the exact ratio of their power.

St. James, the brother of Jesus, had been bishop of Jerusalem; his successor naturally acquired a pre-eminence over all the other bishops. Jerusalem was the cradle of christianity; its founder suffered a cruel and ignominious death there, and in that city James was stoned to death. Mary also died there; Joseph, her husband, was interred in the neighbouring country; all the mysteries of christianity had been effected in that place. Thus Jerusalem enjoyed, of course, a high degree of pre-eminence above Constantinople, Antioch, and Alexandria.

But every thing was changed at the council of Nice, for the hierarchy was then regulated, and dioceses began to be established. The bishops of great cities arrogated to themselves the title of metropolitans; the name of patriarch also began by little and little to be used; it was bestowed on the first priests of Rome, Constantinople, Alexandria, and Antioch, and the first priest of Jerusalem also was permitted to assume it.

At this period none of the new chiefs of the christians arrogated a temporal jurisdiction; but the ruin of the western empire gave rise to this scandalous usurpation, this audacious sacrilege, which has strewed Europe with bones, and afflicted it with ruin and disasters, from the moment that Pepin, to veil his usurpation of the throne of Childeric, and the murder of his brother, thought fit to confer some territories conquered from the lombards on Stephen II, a hypocritical impostor, who thus became a prince. Charlemagne, after having stolen the inheritance of his nephews, and shut up their unhappy children in a dungeon, conferred new domains on Leo III. Hildebrand, better known by the name of Gregory VII, calling in *forged* decretals to his aid, carried the pretensions of Rome to a higher degree of insolence than any of his predecessors: but the power of the popes in their own capital was transitory and uncertain, until they became masters of the castle of St. Angelo.

Every body knows, that one half of Europe, during the sixteenth century, indignant at the crimes, the enormities, and the wickedness of Alexander VI; the wild ambition of Julius II; the robberies of Leo X; the *frightful scandals* that had sullied the pretended chair of the apostles; the sale by auction of indulgencies; the *shameful* superstitions,



and impudent audacity of the vermin of the cloisters, threw off a yoke at once horrible and ridiculous, which had but too long weighed down the heads of disgraced and degraded nations.

We forbear to follow the author through the remainder of the introduction, which doubtless will be considered as a libel on the christian religion, and on the clergy of every denomination, for he affirms, that all priests, from Chalcas, who *assassinated* the daughter of Agamemnon, to Pius VI, the present pontiff, have been at once a scourge, and a disgrace to the earth. We shall content ourselves, therefore, with selecting a few passages from the body of the work, relative to the most celebrated of the pretended successors of St. Peter.

Alexander I, the viith pope. This prince is supposed to have commenced his reign An. Dom. 109. 'It is recounted of him, that he introduced the custom of exorcising salt, *creaturam salis*, and invented holy-water. These were, surely, great services which he performed in behalf of the church!'

Sixtus I, the viiith pope. A. D. 119. He is said to have first arrogated to himself the title of *universal bishop of the apostolic church*, and if so, the ambition, the pride, and the crimes, which have disgraced the church of Rome, owe their origin to him.

St. Thelesphorus, ixth pope. An. 127. He was a greek, and instituted, as we are told, the midnight mass, and a fast of seven weeks before easter, since called lent.

St. Damasius, xxxviiiith pope. An. 366. This very pious, and holy personage was accused of having lived in open adultery with a roman lady by Concordius, Calixtus, and many others; but his *good works* have expiated all his crimes, for he established by a canon of a synod held at Rome, that tenths and first fruits should be paid by all christians, and that those who refused these holy oblations should be anathematized, and damned to all eternity!

St. Sericius, xxxixth pope. An. 384. It appears, that this pope was not elected, as now, by a few cardinals, but by the people of Rome, as this privilege is acknowledged to belong to them in a rescript of the emperor Valentinian. He has occasioned a variety of political evils to Europe by his rigid injunctions concerning female chastity; for he forced those unhappy victims, who were shut up in cloisters, to make and keep a vow at which nature revolts. He is also the first who recommended chastity to the clergy, and attached the privation of ecclesiastical honours and dignities to the transgression of this mad precept, against which many churches protested.

Boniface, xliiith pope. An. 418. Boniface (who is here termed *Maliface*) is accused of having issued a decree, declaring any man who had been a slave incapable of being a clergyman. 'Unworthy successor of Christ! were such the precepts of thy master, who always preached up equality—who was born, lived, and died in poverty, and in bondage to the romans?'

Sixtus III, xlvth pope. An. 432. Sixtus was accused of incest and rape by Bassus, a respectable priest. The emperor Valentinian was base enough to say, that no human power had a right to judge the pontiff; but the pope sat on the tribunal before which he was impeached of such atrocious crimes, and having very *gravely* taken an oath of his own innocence, he was instantly absolved, and Bassus sent into exile.'

St. Felix III, xlixth pope. An. 483. 'How every thing changes  
with



with time! governments, religions, priests, and even gods themselves! This pope was the son of a priest of the same name, and yet nobody considered it as uncommon! Gelasius I, his successor, was the son not merely of a priest, but of a bishop.

Boniface V, LXXth pope. An 617. 'It was he who first ordered by an express decree, that any criminal, whatever might be the atrocity of his deeds, should find an asylum in the christian churches; and he actually excommunicated every agent of the secular power, who dared to deprive him of this sacred protection. It is this criminal decree, that has hardened so many ruffians; and it was this pious pope, who thus became the patron and protector of assassins, of poisoners, of parricides.'

St. Agathon, LXXXth pope. An. 678. He commenced his pontificate by an act of folly equally absurd and revolting; for he enjoined, under the penalty of excommunication, that all the decrees of the see of Rome should be henceforth regarded as expressly emanating from the mouth of St. Peter. Before his time, the pope made use of a private seal, but he boldly assumed the seal of the empire. Agathon found means to induce the emperor to consent to the loss of the tribute paid by the former popes on their advancement to the holy see; he was one of those men who build their plans on the impious idea of the stupidity of their fellow mortals; his successors have uniformly followed his example, and fanaticism, with a band around her eyes, and a poniard in her hand, still roves about, and wishes to ravage the world.

St. Leo II, LXXXIst pope. An 682. This pontiff excommunicated pope Honorius, and, by means of bribery and corruption, procured a decree from the emperor, by which the archbishop of Ravenna became dependant upon the see of Rome. His successor, Benedict II, rendered the pontificate entirely independent; for he procured an imperial rescript, in which it was granted, that whosoever was elected bishop of Rome should be henceforth recognized and acknowledged as such, without waiting for the consent of either the emperor or the exarch. Thus the proud and lofty successors of a just man, who lived and died in poverty, and who constantly recommended humility, were soon enabled to insult all Europe, to seize on the throne of the Cæsars, and to rule their subjects with a yoke infinitely more cruel and ridiculous than that of Nero, Domitian, and Caligula!

Constantine, LXXXIXth pope. An. 708. During his reign commenced the disputes concerning images. He formed a close and intimate connexion with the emperor Justinian II, a monster like himself; and that prince having *scooped* out the eyes of Calenicus, patriarch of Constantinople, he, in imitation of his conduct, ordered the same punishment to be inflicted on Felix, archbishop of Ravenna, for refusing to satisfy his *holiness's* avarice! The *blind* bishop, after this *pastoral admonition*, deeming it prudent to comply with all the demands of the cruel and rapacious pontiff, was recalled from banishment, and replaced in his archbishopric.

Gregory III, XCist pope. An. 731. Like his predecessor Gregory II, this pope intrigued against the emperors, and encouraged wars and devastations, in order to augment the power, and extend the territories of the holy see. He enriched the monks, commanded prayers to be said for the dead, and enjoined alms to be given to the church in their be-



half: it is well known that this decree has been a mine of wealth to the clergy.

Zachary, xciii<sup>d</sup> pope. An. 741. Pepin, having succeeded Charles Martel, as mayor of the palace, and wanting nothing but the name, for he already enjoyed all the power, of a king, sent an embassy to Zachary, and demanded, whether it were not reasonable, that he who suffered all the cares and torments, should also possess the honours, of royalty? On this, the pope, by his *divine and absolute authority*, according to Aumonius, commanded that Pepin should be declared king of the french; and during the same year, he was accordingly anointed sovereign by Boniface, archbishop of Mentz; the people being absolved from their oath of allegiance, and Chilperic, the lawful king, degraded.

'Are these the guardians, or the violators of oaths? Are they not cowardly tyrants, despoliators, who break the very oaths, which they themselves affect to regard as sacred? A pope here pretends to legitimate the rights of an usurper, an ambitious madman, in order to increase his own power, and make nations tremble beneath the pontifical cross of holy impostors, as well as under the sceptre of secular tyrants.'

Stephen II, xciiii<sup>d</sup> pope. 752. This pope paid a visit to Pepin, in 754, and a league was entered into between 'the holy robber and the usurper,' in consequence of which, he *anointed* his two sons, and received a promise in writing from the monarch, by which the exarchate was to be conferred by Pepin *on St. Peter and his successors for ever, for the good of his soul, and the remission of his sins*. On this foundation was built the claim of the popes, to Ravenna, Imola, Faenza, Forlimpopoli, Furti, Bobio, Ferrara, &c.

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Leo IV, cv<sup>th</sup> pope. An. 847. 'Leo displayed some military talents, and thereby proved, that he was more fit to be a captain of hussars, than the head of a church, in which peace and concord ought to reign. Such however was his respect for the clergy, that he ordained, that a bishop should not be condemned, without the concurring and unanimous testimony of 72 witnesses!'

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‘ This *very holy and learned lady*, was gotten with child by a cardinal, who officiated as her chaplain, and was actually delivered, and died in the street, between the theatre called Coliseum, and the church of St. Clement.’

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His successor, Boniface vi, was a man of such an abominable character, that he had been twice degraded, the first time from the dignity of a deacon, the second time from that of a priest: he was condemned and executed on the 15th day after his elevation.

Stephen vii, who was immediately raised to the pontificate by a faction, commanded his body to be dug up, ordered the executioner to cut off the three fingers with which he had given his benediction to the people, and after severing the head from the body, caused the disfigured and mangled carcase to be thrown into the Tiber. Stephen vii was himself soon after imprisoned and strangled.

Sergius iii, cxxiiid pope. An. 904. Sergius, by the assistance of the marquis d’Alberto, and the power of corruption, once more ascended the pontifical throne, whence he had been already banished twice. This pope lived openly with a strumpet called Marozia, by whom he had a son, who also became pope under the name of John xii.

‘ Well, gentle reader! are you yet convinced of the abominations of those pretended vicars of Jesus Christ?—Can it be denied, that their lives are nothing else than an assemblage of the most execrable enormities? Proceed, shudder, and weep—for their greatest crimes have not been as yet recounted!’

John xiii, cxxxivth pope. An. 956. This pontiff was deposed on account of his many vices. He was convicted of having ordained a priest in a stable, among horses, out of derision; of having conferred bishoprics for money; of having, in his orgies, drunk to Venus, Jupiter, and the devil; of having committed adultery with one woman, and incest with another; of having lived publicly with a widow and her niece; of having ordered the eyes to be torn from the head of a priest, the hand to be cut from one cardinal, the genitals from another, &c.

Leo viii, his successor and imitator, was surprized in the act of adultery, and killed by the husband whose bed he had dishonoured. Otho was neither ‘ an ecclesiastic, nor even a christian;’ but he was patronized by Otho *the great*, a prince of a cruel and inflexible disposition. ‘ I have never,’ says Mr. L., ‘ beheld a single man, who has received the appellation of great from history, whether a king, an emperor, or a pope, who was not a *russian* in the eyes of reason, of equity, and of nature.’

Boniface vii, cxxxixth pope. An. 974. This pontiff, perceiving himself hated, stole the treasures laid up in St. Peter’s church, and departed privately to Constantinople. The romans elected Peter bishop of Pavia, during his absence; but Boniface, having prevailed upon a large body of the rabble to declare in his favour, by means of his great wealth, was enabled to get the better of his rival, whose eyes he ordered to be torn out, after which he shut him up in the castle of St. Angelo, where he died either of poison or of hunger. ‘ This mitred  
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half: it is well known that this decree has been a mine of wealth to the clergy.

Zachary, xciii<sup>d</sup> pope. An. 741. Pepin, having succeeded Charles Martel, as mayor of the palace, and wanting nothing but the name, for he already enjoyed all the power, of a king, sent an embassy to Zachary, and demanded, whether it were not reasonable, that he who suffered all the cares and torments, should also possess the honours, of royalty? On this, the pope, by his *divine and absolute authority*, according to Aumonius, commanded that Pepin should be declared king of the french; and during the same year, he was accordingly anointed sovereign by Boniface, archbishop of Mentz; the people being absolved from their oath of allegiance, and Chilperic, the lawful king, degraded.

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kind. The principles of morality belong to all empires, and to every section of the globe, and connect them together with an indissoluble band.'

It is in vain, that Mr. L. would call upon the degenerate inhabitants of modern Rome, to renounce prejudices become dear to them by the lapse of ages; they are equally unworthy and incapable of a republican form of government, and were they actually in possession of liberty, they would soon, perhaps, be inclined to long for their former bondage. In respect to the other nations of Europe, who are conjured to overturn the altars of superstition, we believe, that most of their rulers (even those of protestant states not excepted) begin to think the roman catholic religion admirably calculated, by keeping the human mind in spiritual thralldom, to stifle every effort in favour of civil liberty; and we are firmly persuaded, instead of persecuting it's advocates as formerly, they would now gladly encourage it's progress and dissemination. s.

## P O L I T I C S.

ART. XXXI. *Facts relative to the late Dismemberment of Poland.*  
8vo. 42 pages. Price 1s. 6d. Owen. 1794.

MANY radical defects have long since been discovered by dear bought experience in the government of Poland; and of these the power and influence of a proud and haughty nobility are not the least conspicuous. Partly owing to this circumstance, and partly to the unprincipled conduct of the neighbouring potentates, we have seen this *pretended* republic repeatedly invaded, plundered, and partitioned, and now behold it sunk into a mere province, governed by the nod of one of it's most cruel oppressors.

As these memorable events have occurred during the reign of the present king, the author of this pamphlet endeavours to account for the degradation of his native country, in such a manner, as shall not affect the public or private character of Stanislaus Augustus.

Since the death of John Sobieski, until of late, we are told, the polish nation had been so little accustomed to pay an 'uninfluenced' attention to it's own affairs, that it appears to have almost forgotten it's political existence. During the last thirty years no diet had been held, and the legislative power appeared 'so thoroughly numbed,' that it hardly seemed to exist. The necessary consequence of this languor was, that no one, either from education, or experience, had attained the qualifications necessary for the discharge of the functions of a statesman and a politician; in short, the diplomatic art was entrusted to foreigners, and even of the science of war all the natives were extremely ignorant, if we except such as the spirit of military adventure had thrown into the service of other nations.

On the elevation of the present king to the throne, he established a *corps* of cadets, and expended no less than 120,000 ducats for this purpose, during the first two years of his reign; a circumstance which gave great offence to the court of Berlin.

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His majesty also, perceiving the ruinous effects of the money coined in Prussia, with the impression of Augustus III, determined to open the mint; but having been deceived in a contract which he entered into with a prussian undertaker, Stanislaus 'redeemed his signature' at the expence of 900,000 franks; the loan which he was under the necessity of procuring, on purpose to accomplish this, was the source of his present debts. We are assured, that the king also experienced a loss of 100,000 franks a year, during the space of twenty years, in supporting the credit of the coinage, without reckoning near a million, occasioned by the reestablishment of the mint. In addition to this his majesty laid out considerable sums, 'in repairing the fortress of Kamienieck, by raising a dam to prevent a conflux of water, which would have deprived the fortress of its best means of defence.'

In 1774, Stanislaus Augustus founded 'the literary establishment called the commission of education; on this occasion, he made a distribution of many hundred gold and silver medals for the encouragement of those that distinguished themselves, and he has continued this practice annually.

As an inducement for good soldiers to remain in the army, beyond the period of their original stipulation, he conferred pensions on such, from his private purse, and distinguished them by means of medals denoting the length of their services.

'It is a fact generally known, that when the republic undertook to extend and facilitate commerce by cutting a canal from the Baltic to the Black sea, his majesty contributed largely from his own income. The composing good geographical charts is an object of attention in all countries; and though the king has had, and still continues to have, obstacles thrown in the way of this undertaking, he persists notwithstanding, though at a great expence, in accomplishing so desirable a purpose. He had likewise, without the smallest profit accruing to himself, and purely with a view to the general good, used his utmost exertions to open copper mines in Poland. All the original costs on account of the salt wells in the palatinate of Cracovia, were at his expence. After having established a manufacture of arms at Kozienc, all the produce of the manufactory was sent free of costs to the arsenals of the republic. Warsaw must remember with gratitude, what difficulties the king had to surmount in forming a rampart round that city during the plague in 1769, and that one third of the charge was defrayed by his bounty. With a view likewise of relieving the inhabitants of this city from the hardship of having troops quartered on them, he converted his palace of Dyazdow into a barrack, and at the same time amply contributed to the construction of other barracks. All the charitable institutions at Warsaw are indebted to his munificence for near a third part of their means of support. The ancient capital of Cracow will confess what it owes to his generous assistance; and the academy in that city will gratefully acknowledge his annual bounty. Exclusive of the corps of cadets at Warsaw, the king maintains another purely at his own expence in the city of Vilna; besides which,



which, this capital of Lithuania enjoys in many ways various marks of his royal generosity. It is a matter of record on the journals of the diet of 1788 how much the king has voluntarily suffered his own revenues to be diminished, that he might thereby increase the treasure of the public. And after all these instances of munificence it must be told that the whole of the income of the civil list of the king of Poland, does not amount to four millions of french livres a year.'

The author next proceeds to show his majesty's extraordinary disinterestedness, in acceding to the choice of a successor from the family of the elector of Saxony, in preference to his own; and his policy, in preventing a rupture with Russia, when the nation was urged to it by a nobleman (Suchorzewski), who pledged himself 'to hold his majesty's stirrup' upon the occasion; and who was yet base enough to join the army of that very country, when it invaded the territories of the republic.

The dismemberment of Poland in 1793 is attributed solely 'to the interested views of its neighbours, glossed over by official declarations, in which one great object was by this imputation to ruin the king in the public opinion, at the very moment that they were stripping him of his principal prerogatives, which had been conferred upon him by the *pacta conventa*.'

The delay in taking the field, on the menacing declaration of Russia and the perfidious conduct of another court, is ascribed to the want of magazines; as is also the neglect on the part of prince Joseph Poniatowski to take advantage of his victory at Zieleuce.

The refusal of his majesty, to put himself at the head of the army, and his acquiescence in the humiliating terms proposed to him, are *attempted* to be accounted for in a satisfactory manner. We are told, that he was precluded from the first, because he was advised by all the foreign ministers to wait for the answer of the empress at Warsaw; and that in respect to the second he sacrificed 'his feelings for his personal honour' to the 'sacred *duties* of his functions.'

This little pamphlet, if we be not greatly mistaken, is a translation either from the french, or the german. It is intended as an eulogium on the private virtues, and a defence of the public conduct of Stanislaus Augustus: the one transcends all praise, but the other appears to stand in need of an apology.

ART. XXXII. *An Essay on the Natural Equality of Men; on the Rights that result from it, and on the Duties which it imposes: to which a Silver Medal was adjudged by the Teylerian Society at Haaerlem, April 1792.* By William Lawrence Brown, D.D. Professor of Moral Philosophy, and the Law of Nature, and of Ecclesiastical History, and Minister of the English Church at Utrecht. Second Edition, corrected, and considerably enlarged. Small 8vo. 323 pages. Price 4s. sewed. Dilly. 1794.

HAVING already [in our Review, Vol. xvii, p. 319] given an analysis of this valuable performance, we have now only to announce



nounce to our readers this improved edition ; and to inform them, that the enlargements consist principally of a series of quotations from various authors, ancient and modern, on the subject of equality, and a brief application, at the close, of the doctrine of the work to recent events, in order to suggest a seasonable warning to the patrons and abettors both of tyranny and licentiousness.

ART. XXXIII. *Considerations on the Causes and Effects of the present War, and on the Necessity of continuing it, till a regular Government is established in France.* By William Hunter, Esq. 8vo. 63 pages. Price 2s. Stockdale. 1794.

THAT the present conflict 'differs from all others in which we have hitherto been engaged,' will be readily believed ; but that it is a war 'of prudence,' 'of necessity,' and 'self-defence,' are positions not so easily maintained on one hand, or credited on the other. The author, thinking that 'anarchy and atheism cannot flourish for ever ;' that enthusiasm, 'erected on the basis of disorder, cannot be stable ;' and that 'common sense, must, in the end, triumph over mad speculation,' advises the continuance of the war. In order to induce us to this, he holds out, as a bait to national avarice, the immense advantages likely to ensue from a predatory warfare on the foreign dominions of the enemy.

'In the West Indies we have made several important and brilliant acquisitions, and I think we may fairly expect to receive, in a short time, a confirmation of our successes, and an account of the total expulsion of the french from those parts. To that quarter we must turn our eyes for an indemnification of the expences of the war. Let us well consider the value of those islands ; of what importance they are to this country in her commercial capacity ; and let us be careful, when the period of peace arrives, not to lose by treaty what we have gained by arms. In the East Indies we have no longer an enemy to dread. Our successes in Corsica are nearly completed ; and on the continent of Europe we have assembled an army commanded by skilful and experienced generals, and composed of soldiers, who, convinced of the necessity and justice of the cause for which they are contending, are fired with the noblest ardour, and are emulous to display their heroism.'

An equal representation of the people in the house of commons, which can alone prevent improvident wars, and check the career of ambitious ministers, is here represented as being at present 'pregnant with mischief ;' and 'the seeds of sedition and dissatisfaction are so rooted in the hearts of a certain class of men,' we are told, 'that were a government to be traced by the unerring hand of the almighty, they would be impious enough to question its perfection, and to express their discontent.'

ART. XXXIV. *Peace with the Jacobins impossible.* By William Playfair, Author of the Commercial and Political Atlas. 8vo. 32 pages. Price 1s. Stockdale. 1794.



THE rooted antipathy evinced by the present author against France has induced him to publish a variety of pamphlets, in order to increase the prejudices of the people of this country, in respect to a nation that has so recently thrown off the shackles of civil and religious tyranny. At one period he pretends to demonstrate, that France is incapable of either sending into, or maintaining any great body of men in the field [see *Analyt. Rev.* Vol. xv, art. LV, p. 329]! At another time he discusses the best possible means for dividing and plundering the new republic [see Vol. xvi, art. xxxiv, p. 194]: and soon after that, he holds out the delusive expectation of halcyon days to our merchants and manufacturers [see Vol. xvi, p. 197], as if they could be enriched by the present contest!

It is the avowed object of the tract now before us, to prove the impossibility of treating with the national convention, or the executive government of France; and in this very equivocal position the author will perhaps be deemed no less unfortunate than in his former predictions, all of which seem to have been rash, and many of them have actually been proved false and unfounded.

We are told, that nothing can be more unjust than to represent the present war, carried on by the principal powers of Europe, 'as being a war of kings against liberty and the people;' it has been indeed so termed by those 'who wish to stir up anarchy and confusion, that they may themselves profit by the general wreck,' and by some few persons, 'who without evil intentions themselves, believe with facility whatever is asserted with confidence:—'but according to Mr. P. 'the present contest is that of freedom and order, against anarchy and despotism; it is the contest of men who have something, against men who have nothing; and every proprietor and honest man is engaged in it, not only in England, but all over Europe.'

According to this statement there are not any honest men in Sweden, Denmark, and Switzerland!

After the author, with his usual modesty, has asserted, that the war originated in an attack on our allies abroad, and on our constitution at home, he endeavours to show the evils that must necessarily have occurred, had we remained at peace.

'Had England separated her cause from that of justice, and of the other european powers; had she made a treaty with men who trample under foot all laws human and divine, the probable consequence would have been as it was with Spain, that her offers would have been rejected with disdain by those mad republicans. But had they not been so, England in a general war, without one ally but the brissotines themselves, would have been obliged to keep up an army, a navy, and a militia, at very nearly the same expence that the war now costs; and what is worse, she would have been obliged to permit the importation of french jacobins and jacobin principles into this country. In a word, the axe would have been laid to the root of the tree of our happy constitution; and if there had been no war, instead of seeing at this time Fisch Palmer, Muir, and Margarot sent to Botany-bay to cull simples and reflect on their imprudence, we should have seen a *permanent guillotine* in every town, and a *guillotine ambulante* for the use of the villages. The water of the Thames, instead of carrying the ships of our merchants, would be stained with the blood of our merchants, and would deposit on its deserted banks their deformed



formed carcases. The heads of our nobles would be laid low, and even those men who now excite us to discontent, would, as in France, be the victims of their own system. Does Mr. Fox think that he would be more happy than Sylvian Bailly, surnamed *l'heureux* (the happy)? or is there any man who can lay claim to a better fate than those heroes of the first national assembly, who have almost all successively been the victims of their own projects?

The author soon after comforts us with the idea, that the combined powers are much more numerous than the common enemy; and that they are 'full as serious as ourselves in the affair,' and 'more deeply concerned than we are.' Even he, however, is willing to allow, 'that the latter end of the last campaign was not very brilliant.'

We are taught to believe from one passage, 'that there was but one man in Europe who foresaw and foretold the misfortunes of France;' and we, for our own parts, are very ready to allow, that Mr. Burke is just as great a prophet as Mr. Playfair.

ART. XXXVI. *The Speech of Sir Hercules Langrishe, Bart. on the Motion of the Right Hon. W. B. Ponsonby, in the House of Commons of Ireland, on Tuesday, March 4, 1794, for a parliamentary Reform.* 8vo. 12 pages. Price 6d. Stockdale. 1794.

SIR H. Langrishe stated to the house, that now, as formerly, he opposed the measure of a reform on general principles, 'as tending to shake the stability of a constitution which had been formed by the progressive wisdom of ages—as tending to detach the public mind from a veneration for an ancient establishment, and set it loose into the mazes of speculation and experiment.' He objected to the agitation of the question at this time. He objected to this bill, as he did to the bill of the last session, because it led to an object, in his opinion, neither conducive to our freedom, nor compatible with our tranquillity; he objected to it, because it justified the popular demand, by conceding to the principles; and because it disappointed the popular demand by the measure of its concession; he objected to the bill, as it flattered requisition, by the appearance of a victory, and embittered it by the acrimony of disappointment.

He then recurred to the recent proceedings in a neighbouring country, which he would not call french cruelty, but french anarchy, and argued from the nature of man, that similar causes would produce similar effects here.

After referring to the fate of the dukes de Rochefoucault, and de Brissac, Mr. Clermont Tonnerre, Mr. de Pascalis, &c. Sir H. L. proceeds thus:

'What then became of the fathers of temperate reform? They are no more! Neither their talents nor their virtues, nor the splendid rashness of their first enterprize, could atone for their subsequent moderation: they fell victims to the spirit of innovation which themselves had inspired. With such an example before your eyes, will you at this day talk of a temperate reform? Or do you imagine your temperate bill, which out of four millions of people, leave 3,800,000 people unrepresented (19 in 20 of the people): do you imagine it would satisfy this great majority

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of the people whom it does not comprehend? No! no! you would only inspire their hopes, whilst you disappoint their wishes, and animate their efforts by flattering their pretensions. The people who were clamorous for reform, would despise your temperate plan, except only as one stage gained in the great career. I say they would despise it, because they have said so themselves; they have over and again demanded and defined their ultimatum of reform—"An equal representation of all the people."

He concluded his speech, by observing, that the irish house of commons, 'constituted and composed, as it is at present,' was an adequate representation of the property of the people, and that in it's proceedings it was impossible to trace any provocation to change this system; because, says he, 'you know that for seven years past, it has been engaged in the uniform practice, session after session, of adding some new protection to constitutional liberty.'

The arguments here made use of, against a reform in parliament, are so very feeble, that every man possessed of the least penetration must detect them at first sight. We are astonished, however, that any man would have dared to assert the uniform activity of the irish house of commons in augmenting the liberties of the subject, during a session of parliament, in which a bill had been passed, inimical to the dearest rights of the people, and which, by preventing meetings by delegation, has struck at the very foundation of their freedom.

ART. XXXVII. *The Yocfin of Britannia: with a Novel Plan for a Constitutional Army.* By John Stewart the Traveller. Svo. 56 pages. Price 2s. Owen. 1794.

THIS is one of the most eccentric pamphlets, that has ever come under our observation. Mr. S., who allows that he has lately changed his opinions, like all new converts, is violent in behalf of his lately adopted faith, and treats his former friends and associates with rancour and contumely. He censures the publishers of inflammatory hand-bills, and yet recommends the publication and distribution of one himself; he praises the freedom enjoyed under our constitution, and yet in the same breath he recommends persecution; he is eager for the increase of knowledge, and yet he calls 'for the vigilance of a british jury,' to check the career of the societies for constitutional information, and, what is not a little difficult at all times, and would be utterly impossible in a moment of alarm, 'to mark the clear demarcation of sedition and instruction.'

Mr. S. proposes, that the 'confederate nations of Europe' should adopt a new plan of conduct, and, after desisting from the offensive operations of war, and evacuating all their conquests, publish a manifesto, which we lament that the want of room prevents us from giving at full length. We shall however transcribe one or two passages, as specimens:

'In the sacred name of universal good, enlightened by the intelligence of progressive truth, and sensible that all modes of being are co-existent, and co-essential parts of one great integer, whose



whose energies operate in their respective spheres, communicable in motival influence; but incommunicable in motival direction, rendering thereby every sphere the final and independent director of its own collective energies, to produce the greatest quantity of good to self and nature in time and eternity; measured by and related to the circumference of its own orbit; we, the potentates of Europe, looking upon ourselves as the central and protecting energy of the sensitive sphere of existence, by this manifesto, &c. 'We conjure the french nation, in the sacred name of truth and nature, to attempt the re-establishment of system, which may organize the great mass of population, so as to give power to the will of the majority; and lay down such laws as may be adapted to the present human predicament, with a capacity to improve into a graduated perfectability. We conjure them to reflect, that all mankind are but sensitive bubbles on the great ocean of matter, breaking and renovating by life and death, and that from the moral institutions of intellect, the turbulency or tranquillity of that ocean is affected, which transmit good or evil to the identical dissolving and renovating matter revolving in the inseparable union of self and nature to all eternity.'

The author, who is no friend to the present war, as it is now conducted, predicts the dissolution of society over all Europe, and it's consequent subjection to asiatic tyrants, should it be continued upon an offensive system. 'The energy of France,' he says, 'in proportion to the pressure, like a tube of water, will overflow upon surrounding nations, and to resist it's torrents, the great mass of the people must be armed by their governments, and the destruction of all civil authority must ensue.'

It is roundly asserted, that the moral character of the french is incompatible with the improvement of civilization, and that nothing but despotism can preserve them from total extirpation.

'The thoughtlessness of the french character, or aversion to contemplate propositions till all their relations are exhausted, in the double statement of predicament and perfect ability, render moral truth an ignis fatuus to mislead, and has induced them to transmute the policy of thirty millions of corrupt people, into a fraternity of assimilated and innocent sectarians; the characteristic energy of the nation is become a spring of universal energy, while foreign enemies oppose their delirium, and they would suffer their bodies to be reduced to inanition by famine in the contest, provided their skins after death were stuffed by fame in the temple of vanity, the pantheon; where nature, the integer of existence, is rocked to sleep by the transmutation of its fractional parts, in the opinion of french philosophers.'

To enable Great Britain 'to outlive the general wreck of civilization,' the author proposes to arm and embody a military aristocracy, somewhat like 'the rank and file of property,' recommended by the secretary to the board of agriculture; and he thinks, that 400,000 'voluntary citizens' might be thus assembled on the first appearance of danger. In such a case, he asserts, 'seditions sentiments' would have no other effect than to pro-



voke discussion, and prepare the triumph of civic knowledge, without the aid of hessians, a police of spies, judicial sentences, or facts which bring to memory the fable of Hercules and the carter, which, however expedient, have lately operated to excite the indignation, degrade the reason, and debase the civic character of the british nation.'

We are sure, that, on due reflection, Mr. S. will blush for the aspersions, which he endeavours to cast upon 'the puritanical sect called dissenters, or presbyterians,' 'madmen,' 'tools of faction,' 'hornets of the hive,' as he is pleased to term them; such language is equally unjust, and unmanly, and the public will no doubt be shocked to perceive all the wildness of Anacharsis Cloots without any of his liberality.

This new *orator of the human race* predicts, in case Great Britain should be able 'to preserve her present constitution, practically and theoretically, by means of a constitutional army, and the liberty of the press, guarded by virtuous jurymen,' that 'the æra of truth over all the world, or the salvation of nature, will commence before the lapse of another century.'

We sincerely condole with Mr. S. on the losses which he has recently experienced, by the stoppage of the annuity purchased by him in the french funds; and notwithstanding 'he can live upon potatoes, sleep upon straw,' and cloath himself 'in a sheep's skin,' yet, as he thinks he has got 'a long lease in his tenement of existence,' we could wish that rendered as agreeable as possible, either by means of the appointments of an 'oriental interpreter,' or some other comfortable establishment.

ART. XXXVIII. *Observations on the Conduct of Mr. Fox, and his Opposition, in the last Session of Parliament.* By a Suffolk Freeholder. 8vo. 63 pages. Price 1s. 6d. Richardson. 1794.

Mr. Fox is blamed by a 'Suffolk freeholder,' for proposing to send a minister to treat with the french, and for his spirited and hitherto uniform opposition to the present war. We are told he was at New-market races, when the account of the success of the prussian army under the duke of Brunswic was brought to him; that he however 'appeared extremely chearful and unconcerned till saturday's sport was over, he was then much dejected,' but his melancholy was thought to arise—'not from the progress of the combined powers, not from the supposed capture of the french general and his whole army,—but from the more calamitous event of Mr. Wilson's horse *Buzzard*, beating Mr. Fox's horse *Vermin*.'

ART. XXXIX. *A Letter to the greatest Hypocrite in his Majesty's Dominions.* 8vo. 2d. Edition. 16 pages. Price 2s. [No Bookseller or Printer's Name.]

There are so many hypocrites, both political and religious, within his 'majesty's dominions,' that we protest, we were at first at a loss to decide, to which of them this letter was addressed!

The author attempts the style and manner of Junius, and we shall enable the reader to decide with what success, by the selection of a few passages.

'Full



Full scope has been given to the interested delusions of creative fancy, the cravings of insatiate ambition, and (if we may believe the melancholy pages of the herald of our ruined commerce) your reward has been speedy and sumptuous. For these and a thousand gratifications, which courts, and court parasites have invented, for plaistering the harlot cheek of venality, and benumbing virtuous energy, sufficient time has elapsed; but the silent solitary hour approaches, when the voice of conscience will be heard, when imagination shall present to your view, that friend whom you flattered and betrayed; that friend, whose principles you so warmly professed, with the sordid reserve of a shameful and melancholy desertion. Descended from a respectable family, with well cultivated talents, and *some* estimable qualities, you might have passed through life with public applause, and private satisfaction; but a total abstinence of sincerity from your professions, and of steadiness from your attachments, has diffused a black and threatening cloud over your declining days. There was I confess a short period of your life, during which, resentment, or the want of opportunity, gave a momentary firmness to your conduct, you saw, and apparently felt, the criminal folly and insignificance of being a weathercock, turned by every gust of passion, interest, or caprice; you was, *for a time*, the hero of consistency, a bulwark of patriotism, and the terror of an ill-designing minister. On one occasion, you spoke as you felt, and pronounced the funeral oration of a feeble, despicable measure, in terms of energy and almost of eloquence. But *when the heathens furiously raged together, and the people imagined a vain thing, when the kings of the earth stood up*, you could no longer resist temptation, your former tendencies returned with unabating force, you joined in the holy sympathy, and threw yourself headlong into the preponderating ministerial scale, which you described as trembling on the balance.

Shall I suffuse the livid paleness of your cheek, by recalling your attention to that auspicious moment of your life, when with stubborn, undeniable fact, staring you in the face, you successfully defended an asiatic marauder, and received a rent-roll for your fee. Happy in court sunshine, female patronage, and the irresistible influence of the *northern light*, your ways were ways of pleasantness. How mortifying that such common cements should not have conducted you to the paths of peace, that the confident of the mightythane, the oracle of recorded wisdom, should experience defeat and disgrace in a little contest with a little country town; that the bench of justices should provoke and defy you over their ale; that a great———should be the sport and bye-word of constables, tything men, and headboroughs; that a petty session should meet you on your own ground, denounce your illegal mandates; and finally that you should be despised by all those who before had only detested you. I will not exhaust your patience or my own, by entering minutely into all the wandering mysteries of your conduct, it would be describing the varying coat of the camelion, or attempting to give a precise denomination to the shape and colour of a solar ray, undulating on the disturbed ocean; you have exhausted the keenness of satire, and the virulence of invective: the expressive term Iscariot has been added to your name, and Iscariot I need not tell you (nor I presume Mr. D.) sold his friend, his companion, and his redeemer, for thirty pieces of silver.



ART. XL. *A Friendly and Constitutional Address to the People of Great Britain.* By Francis Plowden, LL. D. of Gray's-Inn, Conveyancer, Author of *Jura Anglorum*; the Short history of the British Empire during the last Twenty Months, &c. 8vo. 54 pages. Price 1s. Robins. 1794.

MR. Plowden very justly observes, that there is a crisis of danger, in which silence and inaction become criminal; he treats with proper scorn, the idea of throwing 'politic veils' over events, so that they may not be clearly seen by the people; and overthrows the flimsy sophism maintained by Mr. Burke, 'that the british constitution is of too high an order of excellence to be adapted to common minds.'

We rejoice to see him spurning at the doctrine of 'divine and indefeasible hereditary right;' and think it not a little surprizing, and at the same time praise-worthy, to behold a catholic attacking a protestant bishop (the B. of R.) for his late public declarations in behalf of 'passive obedience, and nonresistance!'

'Those' says he 'who wished to inculcate those pernicious doctrines, are zealous in proportion to counteract and discourage a reform, that must necessarily baffle every attempt to alter your constitution into a pure monarchy. Every artifice of ministerial influence and power has been employed to traduce and criminate the wellwishers of a parliamentary reform. The members of the opposition, and their friends, were denominated jacobins, and holden out to the public as enemies to their king and country. Scarcely another crime was known to be punished, The subject could not be named without sedition. One man (Mr. — of Newark), was imprisoned for printing in a newspaper, without any comment, the opinion of the duke of Richmond upon reform. Several have been transported from Scotland for no other crime than that of meeting for the purpose of bringing about such a reform. Mr. Hamilton Rowan is now imprisoned in Ireland for acting as secretary to such a meeting. The parliament of Ireland has passed a convention bill, to prevent any number however small to meet by delegation for the purpose of considering either this or any other grievance. We wish not to see such an experiment followed up here in Great Britain, to deprive us of the right of petitioning against public or private grievances. It is an inherent right of the constitution; and it carries with it the right of communicating and convening together for the purpose of framing your petitions. Whilst we still do enjoy the right, let us my friends and fellow countrymen, join in petitioning the common father of his people, our most gracious sovereign, to transfer his confidence to those who have the will and ability to attempt negociation with our enemies; and if that cannot be properly effected, who have the skill and the power to give to our forces their full energy in the prosecution of a more vigorous war, as the only means of obtaining an honourable and lasting peace.'

ART. XLI. *A Friendly Address to the Reformers of England.* 8vo. 28 pa. Pr. 1s. Evans. 1794.

WE are told by the author of this 'friendly address,' that 'an irresistible spirit of reform, is abroad in the world,' that 'the genius of liberty, gored by the thousand wounds of barbarous and



and powerful assassins, is stalking over the earth with a triumphant step, and calling upon her astonished votaries to "awake, arise, or be for ever fall'n."

'I view,' adds he, 'the sanguinary tyrant tremble in the midst of his might! I behold the strong arm of savage power compelled to quit its grasp upon the feeble and unprotected! The nations of the earth, roused from their ignoble security, and abashed at having so long prostituted their invincible strength at the shrine of a despicable, but delusive impotency, are rallying round the standard of manly reason, and correcting the errors of generations past and forgotten; and so long as we possess the feelings and spirit of englishmen, we must heartily wish that the pillar of freedom may, at length, be able to erect itself upon the ruins of tyranny, and that despotism, rushing from every quarter, and straining every nerve to overthrow it, may meet with her deserved reward, in being finally overthrown herself.'

After congratulating the inhabitants 'of this insulated retreat of liberty,' on the 'emancipation of seven and twenty millions of our fellow-creatures from the ignominious chains which a wretched priestcraft had first forged, and an abominable kingcraft had afterwards rivetted,' he recommends 'moderation' to the present reformers; and although he acknowledges 'the rights of the people,' yet he dreads an appeal to them, until they have received 'the aid of more liberal instruction than has hitherto been vouchsafed them.'

We shall conclude the present article with a short quotation:

'The late proceedings of the french convention are little better than a black catalogue of unjust confiscations, and savage butcheries; but while with any wish I pursue the crimsoned stream, I indignantly retrace it to its polluted fountain.—While I execrate the consequences, I look up with horror to the cause from whence those consequences have arisen; and I consider the present conspiracy against the liberties of the people of France, as a design not so much to restore the monarchy of 1789, or any other monarchy, as to exterminate "the unconquerable mind and freedom's holy flame" from the face of the earth.'

'The diabolical conduct of the french convention may, perhaps, admit of some extenuation, when we consider the manifold dangers to which they have been, on all sides, exposed, both from external invasion, and internal commotion; but God, out of the store-house of his infinite mercy, can alone find an apology for the unprovoked iniquity of their adversaries.'

ART. XLII. *Considerations on the State of Parties, and the Means of effecting a Reconciliation between them.* 8vo. 60 pa. Pr. 1s. Robinsons. 1794.

THE author of this very sensible pamphlet takes it for granted, that, before the end of the present contest between jarring parties, our constitution will be altered; and that the question, whether our government will become an absolute monarchy, or a democratic republic, depends greatly on the final preponderance of a victorious faction. In short, he thinks, that, if our present con-



stitution be worth preserving, it can only be effected 'by the *speedy* and *active* union of moderate men, in lenient, and conciliatory measures.' Should matters be carried to extremes, and every idea of progressive amendment continue to be scouted, he deems it highly probable, that the whigs, and the advocates for a democracy, would unite against the tories, or high church party.

In respect to our present situation, the author's opinion may be gathered from the following passage: 'Without attempting to delineate an overcharged picture of national misfortunes, we may confidently appeal to the general conviction of men respecting the actual state of our affairs; diversities of opinion obtain upon this subject, and on either side sanguine writers may have embraced extremes remote from the point of truth; but amongst those who, forgetting party heats, advert to the present state and future consequences of the war, we may observe that the general sentiment that prevails, is not a sentiment of confidence, but of depression;—a depression arising from a total uncertainty respecting the dependence to be placed upon our allies, the faithless and rapacious plunderers of Poland; respecting their private views in the continuance of the war, the probable length of hostilities, the political effects of them, whether successful or unfortunate; the consequences of our conduct to the great neutral powers, and the situation we may hereafter find ourselves placed in towards foreign states; some (as for instance, Russia,) greatly aggrandized themselves; others (Spain, &c.) extremely jealous of British aggrandizement. Powerful as our resources are, it is impossible for any sincere lover of his country to reflect upon the above circumstances, in connection with the present state of popular opinion, and not to feel considerable anxiety. We are involved in a labyrinth by the artifices and intrigues of the german powers: France, it is true, may be ruined in the end by the confederacy; but what consolation shall we derive from her fall, if she is to be entombed, like another Sampson, amidst the ruin of her enemies?—Let us then consider our real situation without prejudice, avoid extremes, and endeavour speedily to secure to our native country the blessings of moderation, harmony, peace, and reform.'

An appendix to this pamphlet contains an enumeration of Mr. Reeve's *authentic* and *convincing proofs* of an intention to seize on the tower, and of the very *pious* and *christian prayers* of a reverend father in God, and three reverend divines, for the extermination, &c. of the french nation.

ART. XLIII. *A Proposal to the Ladies of Great-Britain, respectfully offered.* 4to. 19 pages. Price 1s. Bath, Hazard; London, Robinsons. 1794.

THE object of this proposal is to engage the ladies of Great-Britain—we suppose without consulting their husbands, fathers, or other legal advisers—to enter into a subscription towards carrying on the present war, or, in the elegant terms of the writer, 'to prevent the rogues in France from joining the rogues in England.' No parisian poissard ever led on her troops more heroically



heroically than this british amazon—for we see pretty strong internal evidence that the pamphlet is written by a woman—heads her fair countrywomen in this loyal presentation of the female purse, to enable those who have swords but no money, to fight in defence of Mrs. Britannia. Another campaign, we are told, *skilfully and judiciously managed*, will conquer these dregs of a rebellion, and terminate the tumults of Europe. If this be true, why should not this patriotic lady suffer things to go on, one year more at least, in the old parliamentary way; especially as it is not yet quite settled, whether it be constitutional for ladies in this manner to take the reins out of the hands of their liege lords.

ART. XLIV. *Conversation entre deux Emigrés, sur la Brochure de M. Mallet du Pan, &c.* Dialogue between two Emigrants, relative to the Pamphlet lately published by Mr. Mallet du Pan, entitled “*Considerations on the Nature of the French Revolution, and on the Causes which have prolonged it’s Duration.*” 8vo. 60 pages. Price 1s. 6d. Imported by Boffe.

THE many bold and disagreeable truths contained in Mr. Mallet du Pan’s publication (for an account of which see *Analyt. Rev.* Vol. xvii, Art. xlii, page 198) seems to have drawn down upon him the resentment, and even the curses of the emigrants, who have not learned, we are afraid, much moderation even from their misfortunes.

This dialogue is carried on between an *abbé* and a *chevalier*, the former of whom declares, ‘that the licentiousness of the press produces the ruin of all governments,’ while the latter proposes to establish public officers, or licensers, in order ‘to prevent the croaking of literary frogs.’

Mallet du Pan is represented as a person of some literary reputation, but he is said to be led away by the *madness* of the times: ‘he deems himself born for some great purpose, and he has become desperate, at being considered as nothing. Sufficiently learned, perhaps, to discuss a controverted point in literature, or history, he looks upon himself as a great man, capable of governing others; and in the enthusiasm of that high opinion which he has conceived of his own *reforming and constitutional talents*, he has not been afraid, during the last four years, to give us dreams for realities, sophisms for principles, sounding words for facts, and bombast for style.’

It is then asked, ‘what and who this celebrated abbé is? Was he one of the ancient magistrates, grown hoary in the study of the laws? Is he a professor in one of the celebrated universities? Has he been bred up to a knowledge of the interests of foreign courts? Is he a financier profoundly versed in the revenues of France, and in the means of augmenting her resources? Is he a plebeian, possessed of property sufficient to connect him with the true interests of the *monarchy*, and it’s ancient constitution, the only *essential* and proper one?’ ‘No,’ replies the chevalier, ‘he is neither of these;—Mr. Mallet du Pan is a protestant, and a *petty burgher* of the second or third class of the petty republic of Geneva. Exiled, either voluntarily or involuntarily during the late troubles in his native country, he went to Paris in search of celebrity, which his talents in certain points of view really merit and of bread. At first protected by, and the flatterer of Mr. Necker,



Necker, his countryman; soon after entrusted with the political part of the *Mercury*; he announced, from the earliest moment of what is termed our *revolution*, a series of opinions as laudable as could be expected from a foreigner but little acquainted with the laws and interests of France; but he soon adopted the maxims of a sect of *innovators*, known by the appellation of *monarchists*, and infected his works with their speculations. I even recollect, that in one of the last numbers of the *Mercury*, he *permitted himself* to be guilty of the most insolent libel against the princes, brothers to the king, which aroused the indignation of all true royalists, and made every honest man shrug up his shoulders.'

All propositions that tend to an adjustment of differences with the French republic are termed cowardly and insidious; and every idea of treating with 'the pretended national convention' would 'be a violation of morals, a blasphemy against society.' Nothing in short will suffice, but the complete re-establishment of the government, according to the plan sketched out by Messrs. Pitt, Kaunitz, Metternich, and the other friends of law, justice, and liberty!

It may not be amiss here to translate a passage containing an account of the *ancient government* of France, as we believe that nothing short of it would render the *expatriated nobility* either happy or contented.

'The ancient form of government of the french society reposed on the power of a king exercising a sovereignty, tempered by intermediate states, which were the clergy, the nobility, and the *tiers-etat*, or third estate. These three orders, considered as proprietors, and perfectly distinct, separate and independent of one another, established an intimate and necessary co-relation between the rights of the chief, and those of the society; they formed in some sort the magic link that was to connect them together; far from enfeebling or rivalling the royal authority, they fortified it by tempering and supporting it. Destined to protect the power of the sovereign against the seditious aggressions of the multitude, they equally served to defend, peaceably, and by representation, that very multitude against the attacks of authority; in short, they composed, along with the king, and what is so *improperly* termed the people, a regular whole, that constituted the real body of the nation. In difficult circumstances, or when the sovereign judged it proper to prefer acts of love to those of authority, these three orders, which he had the sole right of *convoking*, assembled and nominated deputies, the re-union of which, known since 1301 under the name of the *states general*, formed the true national representation; which the sovereign, however, could prorogue or dissolve, according to his will and pleasure.

'The sole, real, essential, and imprescriptible right of the representatives of the three orders, of the nation in these assemblies, was that of consenting to, or dissenting from the imposts proposed; as to what concerned the general legislation and administration of the kingdom, being nothing more than *mandatories*, *attornies*, or *clerks*, they possessed no other power than that of presenting the memorials (*les tabiers*) of the complaints of their constituents to the king, who took them into his consideration, and (if he were so inclined) enacted the necessary laws for their redress.

'The



• The entire authority remained in the hands of the sovereign, in respect to every thing that concerned the interior administration of his empire; a precious authority, which constituted the prerogatives inseparable from his crown; an authority, of which experience has proved the necessity in a vast and extensive kingdom, and which has raised France to the highest degree of splendour and power that any state could possibly attain. Such has constantly been the government of the french monarchy, from it's origin to the disastrous epoch of 1789. The slight previous changes, which took place in it's form, have not altered it's essence, and it's bases, always stable, have remained untouched amidst the ravages of ages, and the shock of contending passions.'

Every one in the least acquainted with the early history of France knows, that the power of it's kings was extremely limited; but allowing it to have been as extensive as here asserted, who, that possesses a grain of moderation, or discernment, would at this day propose the adoption of a constitution, in which the power of a prince is unlimited, except in the instance of imposing taxes, and that of the nobility, clergy, and commons, confined to a simple negative, or affirmative, in respect to the imposts?

ART. XLV. *Epître sur l'Homme, &c.* An Epistle concerning Man, occasioned by the French Revolution. Imported by J. Boffe. 1794.

THIS epistle is expressly written, we are told in the preface, to overturn the ideas of the modern philosophers, who have presumed to say, 'that man is *naturally* good, and that his vices and his virtues are nothing more than the effect of human institutions.' Every word of this doctrine is maintained to be 'erroneous;' and all the recent opinions, tending to enfeeble our faith, relative to the 'dogma of original sin, serve only,' we are informed, 'to shake the base on which the edifice of the christian religion is founded.'

ART. XLVI. *Exemple de la France. Avis aux Anglois & aux autres Nations, publié d'après la seconde Edition de l'Ouvrage de Mr. Arthur Young, avec quelque Remarques:* The Example of France a Warning to Britain; or Advice to the English, and other Nations. 8vo. About 40 pages. Price 1s. Imported by J. Boffe. 1794.

THIS pamphlet (see an account of the original, Vol. xv, Art. xxxvi, page 447) has been published at Brussels, and will no doubt be cherished by the austrian government, as it was written after Mr. Young's *political conversion* from the *errors of liberty*, and breathes sentiments that are not a little congenial to the spirit of arbitrary courts.

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INDIA AFFAIRS.

ART. XLVII. *Observations on the Causes of the present Discontents of the Merchants, and other Inhabitants of the Island of Bombay. Respectfully addressed to the Honourable Court of Directors, and Board of Control; with a few Remarks interesting to the Owners of Shipping employed by the honourable Company.* 8vo. 40 pages. Pr. 1s. Innes. 1794.

BOMBAY



BOMBAY, we are told, is a small and barren island, 'two thirds of which are incapable of any kind of cultivation.' The whole of it's produce will feed the inhabitants, who amount to 100,000, 'but one month in the year.' The average expence attending the civil establishment, the army, and the marine, has been commonly three times as much as the produce of the revenue; a deficiency of from twenty to twenty-four lacks of rupees, or 270,000l. sterling, has been usually made good by drafts on the company's treasury at Bengal.

'The great importance of Bombay arises from the goodness of its harbour, (one of the best and most extensive in the world) and the conveniency of its docks, in which two ships of the line and a frigate may all repair, and be fitted for sea at the same time; an advantage which no port in all India possesses but itself: add to this, that the harbour will contain a thousand sail of ships, which may ride in perfect security during every season of the year. These circumstances, added to the exertions of the merchants during a long series of years, have raised it to be the first commercial city possessed by the english in India. It is impossible to say to what an extent its commerce might be carried if left unmolested by the ignorance or rapacity of government. It has twice doubled its shipping in the last twenty-five years; this could never have happened had its commerce suffered the checks and interruptions which it has lately experienced. The company, on the contrary, must have wished to have acted as an indulgent parent; since it is obvious, that the more free and unrestrained the country trade of India is, the greater must be the consumption of goods, the manufactures of this country, and the less the necessity for the exportation of bullion.'

We shall here endeavour to enumerate the grievances alluded to in the present pamphlet.

1st. The arbitrary and unparalleled exactions in the dock-yards.

2dly. The repeated insults offered to the company's flag by the pirates, who are encouraged, rather than repressed, in order that certain officers may continue in the receipt of large fees.

3dly. The excessive impositions under pretence of *convoy-money*: A ship of 1000 tons paying 111l. 5s. to protect her from the piratical tributaries of the company's allies.

4thly. The unjust and impolitic custom of exacting a rupee from each passenger between Bombay and Surat.

5thly. The imperfect organization of the Bombay marine.

6thly. The arbitrary impositions under the heads of light-house dues and pilotage.

7thly. The 'edict' of 1792, for levying 20 per cent duty on all marine stores in the island. And,

8thly. The *countenance* given by the government to the exorbitant charges of the contractor for provisions, whereby indiamen are under the necessity of being supplied by him at a great disadvantage.

The following passage will convey, some idea of the pirates alluded to above:

'Those depredators may be divided into three bands or classes. The



The first is composed of a number of open boats, some armed with a single gun, and others only with small arms, which cruize separately between Bombay and Surat, and from thence to Cambaye. These only venture to attack small straggling vessels. A second squadron belongs to a petty prince, whose harbour is not above three or four leagues from Bombay light-house; in sight of which it commonly cruizes, and intercepts the small country vessels that attempt to go in or out for the purposes of trade. A third, and that the most formidable and dangerous crew of pirates, have their rendezvous near the Vingoria rocks, not far from Goa; from whence they sally out, and attack all ships they are able to master. It was this squadron that took the ship Admiral Barrington. They are subject to a petty rajah, who is said to be tributary to the mah-ratta government at Poonah. A few months ago, a vakeel, or ambassador, came to Bombay from this prince, or some other chief of the pirates, and had hardly left that place when they attacked a country ship which had a Bombay pass on board, plundered her of the most valuable part of her cargo, murdered captain Hunter, the commander, wounded some of his officers, and afterwards turned her adrift. The only prince who seems to be at peace with us on this coast in good earnest is Tippoo Sultaun.' 8.

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N O V E L S.

ART. XLVIII. *The Widow, or a Picture of Modern Times. A Novel, in a Series of Letters. In two Volumes.* By Mrs. M. Robinson, Author of *Poems, Ainsie va le Monde, Vancenza, Modern Manners, &c. &c.* 12mo. 370 p. Price 6s. sewed. Hookham and Co. 1794.

PICTURES of modern times have often been exhibited by novelists, in a manner rather suited to foster libertinism, than to restrain it: and it has been thought a sufficient apology for the most wanton exposure of licentious manners, that the loose tale has been decently finished with some common place moral reflections. No accusation of this kind, however, can be laid against the present novel. Though the characters and manners are evidently drawn from an intimate acquaintance with the fashionable world, the picture by no means represents it's follies and vices in a light suited to captivate and seduce; it rather exhibits examples of fashionable folly, affected sensibility, and abandoned libertinism, bringing themselves into circumstances of disgrace and wretchedness abundantly sufficient to leave upon the reader's mind strong impressions of contempt and disgust.

If the following be a true representation of the manner in which the great often sport with the happiness of their inferiours, we shall be obliged to admit a worse idea of high life than we have hitherto entertained. Julia, the amiable and unfortunate widow who is the principal subject of the story, writes as follows:—Vol. II. page 2.

'Lady Seymour, Mrs. Vernon, and sir Charles, came after dinner, to request that I would accompany them to a farm house, at two miles distance, where they frequently went to drink tea, in all the enchanting neatness of rustic life. I was not much inclined to attend them, but their earnest entreaties at length prevailed. We found, at the



the farm, an old man, his wife, and a young woman, their daughter, about eighteen years of age, extremely handsome, and perfectly modest. Mrs. Vernon had scarcely rested after the fatigue of her walk, before she began to ask the young women the most taunting questions, who knew not how to answer but with truth and simplicity; "when do you mean to get a husband?" "next week, madam;" said the girl, curtsying; "what I suppose you are going to marry some stupid clodpole of your own species?" "yes, ma'am," said the timid damsel, not comprehending her language. "And are you such a fool as to throw yourself away upon a poor stupid peasant, who will soon hate you, and render you miserable?" said Mrs. Vernon. "Besides," continued the mischief-maker, "I believe I know your charming swain; he comes every day to the castle, and flirts with the maids." The poor girl, reddening like scarlet, burst into tears, and sobbed as if her heart was breaking; sir Charles, who observed her distress, looked at me, and shook his head; then taking her by the hand, entreated her to be pacified, and not to believe one word of what Mrs. Vernon had been saying. "Well," said lady Seymour, affecting great resentment, "this is the most extraordinary instance of effrontery I ever beheld; to receive the caresses of my husband before my face! now I have discovered my rival, I shall make an example of her." The trembling girl earnestly protested her innocence, and said, "she never had *seen* the gentleman, except when he came to the farm, sometimes with *that* lady," pointing to Mrs. Vernon. Here a new and real source of suspicion spread the blush of indignation on the cheek of lady Seymour. Mrs. Vernon was overwhelmed with confusion, when sir Charles, giving the girl a handful of money, told her to go and seek her sweetheart, and not grieve about the stories she had heard; for that they were wholly untrue, and only invented to torment her. The damsel thanked him; and her countenance resumed its natural serenity.

"We left the farm, and strolled across the fields towards home; on a sudden the sky grew dark, and it began to thunder most awfully; we ran towards a large tree at some distance; the storm increased, the rain poured in torrents, and the flashes of lightning were frequent and dreadful; we there found (sheltering themselves from the enraged elements) a poor woman, and two little children, the eldest about five years old; one was in her arms, the other had hid itself under its mother's tattered gown, and was crying mournfully. Mrs. Vernon, looking at them with an air of disdain, and keeping at a distance, as though she dreaded some dangerous infection, bid them instantly depart: "Don't you see we want to secure ourselves from the storm?" said she; "I really wonder at your assurance." My heart palpitated with indignation at her want of feeling. "Dear madam," said I, "let the good woman remain where she is; consider, the affrighted children have scarcely any thing to cover them; the rain will chill their little bosoms, or perhaps the lightning destroy them; here is shelter enough for us *all*; or if you have not room sufficient, I will resign *my* place with pleasure!" "I am astonished to hear you talk such nonsense," replied Mrs. Vernon; "why *they* are not like *us*; *they* are used to all sorts of hardships; the rain won't



won't hurt *them*: and as to the lightning, if it should please Heaven to take the poor things, it would be but merciful; for I am sure they look as if they were starving!" The woman took the infant she was nourishing from her bosom, tenderly kissed it, and, with tears starting from her eyes, left the tree without uttering a syllable. I watched her until she was at the distance of twenty yards, wishing to avoid the ostentation of charity. But my heart was bursting with pity: I could not bear it; I ran after her, and gave her my purse, containing, *not much*, heaven knows; but it made her smile, and I was happy.

I had scarcely quitted the poor woman, when I heard a shriek from the spot which I had just left. I instantly perceived the tree shattered by the lightning, and Mrs. Vernon, terrified and pale, flying across the field. Though I was deeply impressed with what had passed, I could not help smiling at her apparent alarm. Lady Seymour was unable to proceed for laughing; and Sir Charles, taking me by the hand, said, "Mrs. St. Laurence, I see you know the luxury of doing good! But you will never be forgiven by Mrs. Vernon, for the event of this evening, because little minds cannot pardon the superiority that shames them."

The novel is written in an easier style than the author's former productions of this class, and in incident and sentiment is sufficiently interesting to ensure it a favourable reception.

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M I S C E L L A N E O U S.

ART. XLIX. *A Letter to Dr. Moore, on his Defence of British Humanity, against the Calumny of a Member of the French Convention.* 8vo. 56 pa. Price 1s. 6d. Owen. 1794.

A MEMBER of the french convention having asserted, that the english nation had less right than any other to complain of the cruelties of the french; Dr. Moore, in reply, remarked, 'that *perhaps* it would not be difficult to show, that the barbarity of former periods were at that time equalled by those committed in France; in which case, there has been of late such an accumulation of cruelties in France, that on comparing accounts, a most dreadful balance of horrors would remain with that country.' Fair and candid as this reply would probably appear to the generality of readers, the author of this pamphlet is by no means satisfied with it, and undertakes to draw a comparison between the british and the french nations, in respect of humanity. He asserts, that cruelty to both sexes, and brutality to women, have, in all ages and in all situations, been a striking general mark of distinction of the french national character: and, in support of the assertion, he collects, from various parts of the french history, shocking stories of cool and deliberate cruelty, which he compares with the manner in which britons have treated their enemies both in foreign and domestic wars. We shall not harass the feelings of our readers with a repetition of the dreadful descriptions in this pamphlet; nor attempt to controvert an assertion



so honourable to our country, as that englishmen have always been more humane than frenchmen. We shall only remark, that the fact cannot be justly imputed to any peculiarity of climate, or, as far as we perceive, to any other cause so properly as to the malignant influence of arbitrary government. If britons have been more humane than frenchmen, it has been because they have been long trained to respect the rights, and to feel an interest in the happiness of their fellow-citizens. And though the ferocity of the french character has been too deeply rooted by long familiarity with scenes of cruelty, in the execution of civil laws, in military operations, and in religious persecution, to be at once eradicated; it may reasonably be expected, that, when liberty shall have established her empire in France, humanity will soon be found among her attendant virtues. The late decree for the emancipation of slaves may be mentioned as a promising fact to confirm this expectation. One argument adduced by this writer in support of his position is so new and ingenious, that we shall make no apology for transcribing it. p. 50.

‘ But before I conclude my letter, I have yet, I think, a stronger proof to urge of the radical inhumanity of the french character. The real character of a nation may be, perhaps, better learned from their habits of conversation, their books of amusement, and diversion, than from their more serious writings and actions. To apply to novels and romances what Selden says of libels, “ You may see by them how the wind sits; as, take a straw and throw it up in the air, you shall see by that which way the wind is, which you shall not do by casting up a stone.”

‘ I here, sir, imagine you, and, perhaps, many others, may smile at what you may esteem partiality. I am well aware of the common laugh of our neighbours against us about the sanguinary complexion of our drama. The ridiculous excess to which the false refinement of the french stage has carried the rule *de n’en-sanglanter pas le theatre*, I also well know. I might, perhaps, avail myself in this case, of a supposition, that the keeping the french from scenes of horror and bloodshed on the stage was one of the arts employed by those who tried to humanize them. But I will abandon that ground of argument. I will allow, that the people of England, in general, love to have their passions roused to the utmost by the strongest pictures of fictitious horror and distress. But such scenes are confined to the tragic muse. They are intended to excite, and always do excite, pity and terror in the bosom that is affected by them. But tortures and calamities, whether real or fictitious, have never been considered as objects of mirth in this country. Our novels and our comedies are unstained with murder, and we do not think either the death or the sufferings of our fellow-creatures a good joke, or that (as Touchstone says in *As You Like It*) “ the breaking of ribs is sport for ladies.”

‘ There are more murders, and deaths of various kinds, in the comic novel of *Gil Blas*, than in all the volumes put together that load the shelves of our circulating libraries; those only excepted, which, having a fatal catastrophe, may be considered



as allied to tragedy, and calculated to waken the same feelings. Kabelaïs has, what he seems to think a wonderfully pleasant story, of a priest thrown from an unruly horse, and kicked to pieces in a most shocking manner, the particulars of which he details in a very accurate narrative; not to mention his ludicrous account of the drowning of Dindon and his shepherds.

‘ Good comic writers will never use means to excite laughter, which they are not certain of being effectual. There is a remarkable story in the french *Dictionnaire d’Anecdotes*, *Article Comedie Larmoyant*, which shews that in France, real objects of cruelty are reckoned proper subjects of ridicule as well as fictitious ones.

“ At the battle of Spire, a regiment was ordered not to give quarter. A german officer asking his life of one of ours, he answered him; “ sir, ask me any thing else; but as for your life, I am sorry it is not in my power to oblige you.” This *naïveté* passed from mouth to mouth, and *excited laughter in the midst of carnage.*” Were these men, or fiends?

‘ The french ladies also have, formerly, taken pleasure in such scenes. “ St. Point, governor of Macon, a town taken from the huguenots in 1562, made it a sport to cause the calvinists to leap into the river Saône. He encreased the number of his cruelties, when the principal ladies of the town and its environs dined with him. When they were ready to rise from table, he used to ask, *if the farce was ready*; a kind of watch word, by which he enquired if they had taken out of prison some of the victims, who he intended should afford a cruel amusement to his company. When every thing was ready, he took the ladies to walk on the banks of the river, and ordered some of these wretches to be thrown from the bridge, amusing himself, and his fair and amiable guests, with comparing the different degrees of alertness, and activity, with which they leaped from the battlements.”

‘ The question of a lady to a judge, and his answer, in the comedy of *les Plaideurs*, is no bad illustration of this part of the french character.

“ Hé monsieur, peut on voir souffrir des malheureux ?

“ Bon, cela fait toujours passer une heure ou deux.”

ART. XLIX. *A Statement of Facts relative to the Behaviour of the Rev. Dr. Parr to the late Mr. H. Homer and Dr. Coombe; in order to point out the Source, Falsehood, and Malignity of Dr. Parr's Attack, in the British Critic, on the Character of Dr. Combe.* 8vo. 38 pages. Price 1s. Payne. 1794

It will not be expected, that we should enter at large into the merits of disputes between authors and reviewers, in which we ourselves have no concern. In the present case we think it sufficient barely to inform our readers, that Dr. Coombe, a late editor of Horace, charges Dr. Parr with having published against him, in a literary journal, false and invidious reflections, and malicious insinuations; and clandestinely endeavoured, not only to destroy the credit of the work, but the character of the editor, by representing him as, by himself, incompetent to the continuation of a design, in which he had been at first assisted by Dr. Parr, and by



Mr. Homer, since deceased. In reporting, we would by no means be understood to justify this charge. Those who wish to form an opinion on the dispute will, of course, peruse the letters given at length in this pamphlet, with Dr. Combe's remarks; and, before they make up their minds, will wait for Dr. Parr's reply; for in all personal altercations, *two statements of facts* are necessary to an impartial judgement. The only remark we shall at present make is, that Dr. Combe's supposition, that the offence he has given Dr. Parr may have arisen from a difference in political matters, appears to be ill-founded; since whatever may *have been* Dr. Parr's political sentiments, his wish to write a dedication to this new edition of Horace to Messrs Burke and Wyndham, and the assistance which he gives to a periodical publication professedly written upon tory principles, are pretty clear proofs, that at present his politics coincide with those of Dr. C.

ART. LI. *An Italian Warning to the British Critic; or, an Elucidation of the British Critic's Review of Mariottini's Translation of Paradise Lost.* 8vo. 36 pages. Price 1s. 6d. Owen.

THE complaints here brought against the British Critic's review of Mariottini's translation of Milton's *Paradise Lost* are briefly these: that no critical comparison was made between this translation and that of Paolo Rolli; that the translator's meaning has been misrepresented in several instances; and that many of their particular criticisms on the translation are ill-founded. On the merits of this dispute it is not for us to decide.

ART. LII. *A Cure for Canting; or, the Grand Impostors of St. Stephen's and of Surrey Chapels Unmasked. In a Letter to Sir Richard Hill, Bart. with a few modest Hints to the Right Hon. William Pitt.* By the Rev. W. Woolley, A. M. Chaplain of the Marshalsea. 8vo. 82 pages. Price 2s. 6d. Jordan. - 1794.

THIS pamphlet begins with something like pleasantry; but the author soon forgets to smile, and bursts into the most furious resentment against Sir Richard Hill, and his brother, the preacher at Surrey chapel. Mr. Rowland Hill is accused of having employed Mr. Woolley to read prayers in his chapel without making him an adequate compensation for his trouble; Sir Richard of not fulfilling his promises to serve him; and both of defaming his character.

It does not belong to us to determine the degree of injury which Mr. W. has sustained; we shall only say, that, whatever real grounds he may have for complaint, we do not apprehend that the public, to whom he makes his appeal, will receive any bias in his favour from the manner in which his case is stated in this pamphlet.

D. M.

ART. LIII. *A Short Account of the malignant Fever, lately prevalent in Philadelphia: with a Statement of the Proceedings that took place on the Subject in different Parts of the United States.* By Mathew Carey. 2d Edition.



Edition. Philadelphia: printed November 23, 1793. London: reprinted. 8vo. 112 pa. Pr. 1s. Johnson. 1794.

Of all the ills that can possibly afflict a nation, a malignant epidemical distemper is perhaps the most terrible. The miseries of a foreign war are felt chiefly by the poor; the still more poignant calamities attendant on intestine commotions fall principally on the affluent; but a disease, contagious in its nature, and generally fatal in its effects, is dreaded equally by every class of men, and while it instantly snaps asunder all the ties of society, but too often dissevers the dearest relations and connexions of domestic life.

This capital was afflicted with the *plague* in 1665, and something of the same nature has been recently experienced in Philadelphia. With its origin, progress, and effects, the public will perhaps be eager to be acquainted: and the relation here communicated must undoubtedly prove satisfactory, as all the facts have either fallen under the author's own observation, or been collected by him from persons on whose authority he could rely.

The following introductory remarks are not only curious in themselves, but in some manner necessary to the elucidation of the narrative:

P. 9. 'The manufactures, trade, and commerce of Philadelphia had, for a considerable time, been improving and extending with great rapidity. From the period of the adoption of the federal government, at which time we were at the lowest ebb of distress, our situation had progressively become more and more prosperous. Confidence, formerly banished, was universally restored. Property of every kind, rose to, and in some instances beyond, its real value; and a few revolving years exhibited the interesting spectacle of a young country, with a new form of government, emerging from a state approaching very near to anarchy, and acquiring all the stability and nerve of the best-toned and oldest nations.

'In this prosperity, which revived the hopes of four millions of people, Philadelphia participated in an eminent degree. New houses, in almost every street, built in a very neat, elegant stile, adorned, at the same time that they enlarged the city. Its population was extending fast. House rent had risen to a most extravagant height; it was in many cases double, and in some treble what it had been a year or two before; and, as is generally the case, when a city is thriving, it went far beyond the real increase of trade. The number of applicants for houses, exceeding the number of houses to be let, one bid over another; and affairs were in such a situation, that many people, though they had a tolerable run of business, could hardly do more than clear their rents, and were, literally, toiling for their landlords alone. Luxury, the usual, and perhaps inevitable concomitant of prosperity, was gaining ground in a manner very alarming to those who considered how far the virtue, the liberty, and the happiness of a nation depend on their temperance and sober manners. Men had been for some time in the habit of regulating their expences by prospects formed in sanguine hours, when every probability was caught at as a certainty, not by their actual profits, or income. The number of coaches, coachees, chairs, &c. lately set up by men in the middle ranks of life, is hardly credible. And although there had been a very great increase of hackney chairs, yet it was hardly ever possible to procure



one on a Sunday, unless it was engaged two or three days before. Extravagance, in various shapes, was gradually eradicating the plain and wholesome habits of the city. And although it were presumption to attempt to scan the decrees of heaven, yet few, I believe, will pretend to deny, that something was wanting to humble the pride of a city, which was running on in full career, to the goal of prodigality and dissipation.

‘ However, from November 1792, to the end of last June, the difficulties of Philadelphia were extreme. The establishment of the bank of Pennsylvania, in embryo for the most part of that time, had arrested in the two other banks such a quantity of the circulating specie, as embarrassed almost every kind of business; to this was added the distress arising from the very numerous failures in England, which had extremely harassed several of our capital merchants. During this period, many men experienced as great difficulties as were ever known in this city. But the opening, in July, of the bank of Pennsylvania, conducted on the most liberal principles, placed business on its former favourable footing. Every man looked forward to this fall as likely to produce a vast extension of trade. But how fleeting are all human views! how uncertain all plans founded on earthly appearances! All these flattering prospects vanished like the baseless fabric of a vision.

‘ In July arrived the unfortunate fugitives from Cape François. And on this occasion, the liberality of Philadelphia was displayed in a most respectable point of light. Nearly 12,000 dollars were in a few days collected for their relief. Little, alas! did many of the contributors, then in easy circumstances, imagine, that a few weeks would leave their wives and children dependent on public charity, as has since unfortunately happened. An awful instance of the rapid and warning vicissitudes of affairs on this transitory stage.

‘ At this time, the destroying scourge crept in among us, and nipped in the bud the fairest blossoms that imagination could form. And, oh! what a dreadful contrast has since taken place! Many of our first commercial houses are totally dissolved, by the death of the parties, and their affairs are necessarily left in so deranged a state, that the losses and distresses which must take place are beyond estimation.’

The malignant fever, which has committed such ravages in Philadelphia, made its appearance about the end of July; the first victim was seized on the 26th or 27th, and was carried off on the 6th or 7th of the following month. A great diversity of opinions still prevails among the medical men of America, relative to its origin. Dr. Hutchinson maintains, that it was not imported, but endemical; and that it arose from some damaged coffee, and other putrid vegetable and animal substances. Mr. Carey denies the *facts* on which this opinion is founded.

Dr. Rush expressly says, ‘ the disorder is not an imported one, but of native growth.’

On the other hand, most of the inhabitants of Philadelphia think, that it was introduced into that city; although there is much diversity of opinion as to the time and manner of its introduction. Some assert, that it was imported by a vessel, called *Il Constante*, capt. Fiscovisch, of Ragusa, which touched at Martinico about the beginning of May; but this is deemed improbable, as the lower part of the city, where  
that



that ship lay, was not affected until the disorder spread thither from the upper part. Others think, that it was introduced by the *Mary*, captain Rush, which arrived on the 7th of august with some french emigrants from the Cape: but the existence of the disorder previously to her arrival renders this conjecture impossible. By a third party it is said, that it was communicated by a vessel from Tobago, which arrived in july, after having lost nearly all her hands with a malignant fever: but the *fact* on which this account is founded does not seem to have been satisfactorily ascertained. If we be to give credit to a fourth class of conjecture, the privateer *Sans Culottes Marseillois*, which arrived in the river in a foul dirty condition on the 22d of july, and emptied all her filth at a wharf between Arch and Race street, proved the Pandora's box, from which so many evils were to issue. In addition to these different opinions, not a few believe, that two distinct disorders were introduced into the city of Philadelphia about the same period,—the yellow fever from the West-Indies, and a species of pestilence from Marseilles.

Whatever might have been the origin of the distemper, there can be no doubt as to the melancholy series of calamities produced by it. The mortality began near that part of Water-street, where the *Mary*, the *Sans Culottes*, and the *Flora*, her prize, were moored; and continued for some time *local*, as almost every death that occurred in the early stage of the disorder could be traced to that quarter. It soon spread, however, by communication with the infected, and more especially by the sale of the beds, bedding, &c. of those who died of the disorder.

On the 19th, 20th, and 25th of august, the progress of the contagion attracted public notice, and struck terror into the citizens. About this time also, many of the inhabitants began to remove, and this alarming emigration was so prevalent during several weeks, that the roads in every direction were crowded with carts, waggons, coaches, chairs, &c.

The first official notice taken of the disorder was by the mayor of Philadelphia, on the 22d of august, when he issued the most peremptory orders for cleansing and purifying the streets. On the 26th, the college of physicians recommended it to the inhabitants to avoid all unnecessary intercourse with the infected; to place marks on the doors or windows of the houses where they were lodged; to pay great attention to cleanliness, and to air the rooms of the sick; to provide a large and airy hospital in the neighbourhood of the city for their reception; to put a stop to the tolling of the bells; to convey those who died of the disorder to the grave in carriages, and as privately as possible; to avoid all fatigue of body and mind, and standing or sitting in the sun, or in the open air; to accommodate the dress to the weather, and to exceed rather in warm than in cool clothing; and to avoid intemperance, but to use fermented liquors, such as wine, beer, and cider, with moderation. They likewise declared it to be their opinion, that fires in the streets were dangerous, and would prove ineffectual in stopping the progress of the fever. They at the same time recommended the explosion of gunpowder in the open air, and the frequent use of vinegar and camphor in the apartments of the infected.

The number of patients increasing daily, and the alms-house having been shut against all those labouring under this much-dreaded disorder,



order, some temporary place of accommodation became absolutely necessary. The guardians of the poor accordingly took possession of the circus, a building formerly dedicated to feats of horsemanship, and removed seven persons afflicted with the malignant fever to it. High wages were offered for nurses, but none could be procured, so that the poor, deserted wretches being left in the open air, one crawled out and died on a neighbouring common, and two perished on the spot. Such was the difficulty of procuring persons to remove the *corpses*, that one of the bodies lay in a state of putrefaction for above forty-eight hours, and would not even then have been buried, but for the intrepidity of a servant girl, who assisted a carman when about to relinquish an office he found it impossible to fulfil by himself.

The inhabitants in the neighbourhood of the circus now took the alarm, and threatened to set fire to it, unless the sick were removed: a building adjacent to Bush-hill was therefore pitched upon, and actually taken possession of by force. Shortly after this, all the guardians of the poor, except James Wilson, Jacob Tomkins, jun. and William Sansom, resigned their functions; and it is with great sorrow we mention, that of these excellent and indefatigable citizens, the first two fell sacrifices to their duty, and the last escaped from the fatal disorder with great difficulty.

The consternation of the inhabitants of Philadelphia was now carried beyond all imaginable bounds. Dismay and affright were visible in the countenance of almost every man who remained in the city. Many shut themselves up in their houses, and were constantly employed in fumigating, scouring, and purifying them. Those who ventured abroad held handkerchiefs or sponges impregnated with vinegar at their noses; others carried tar in their hands, or camphor-bags about their necks. The corpses of the most respectable inhabitants were carried to the grave, unattended by a single friend or relation. People turned aside at the sight of a hearse; many never walked on the footpath, but constantly used the middle of the street, to prevent the chance of infection from the houses. Acquaintances and friends avoided each other; the old custom of shaking hands fell into such general disuse, that many were affronted at the very offer, and several valued themselves highly on the skill and address with which they got to windward of every person they met.

While the city was in this deplorable state, and the people at the lowest ebb of despair, the most frightful scenes of domestic barbarity took place: p. 30.

‘Who, without horror, can reflect on a husband deserting his wife, united to him perhaps for twenty years, in the last agony—a wife unfeelingly abandoning her husband on his death-bed—parents forsaking their only children—children ungratefully flying from their parents, and resigning them to chance, often without an enquiry after their health or safety—masters hurrying off their faithful servants to Bush-hill, even on suspicion of the fever, and that at a time, when, like Tartarus, it was open to every visitant, but never returned any—servants abandoning tender and humane masters, who only wanted a little care to restore them to health and usefulness—who, I say, can even now think of these things without horror? Yet such were daily exhibited in every quarter of the city.’

Great as was the calamity with which Philadelphia was now visited,  
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It was as usual exaggerated, and a general consternation and suspicion was spread through all the states of the union. In consequence of a meeting at Chestertown in Maryland, on the 10th of September, notice was sent to the eastern states, &c. that they would not be permitted any longer to pass through that place. On the 12th, governor Clinton prohibited all vessels from Philadelphia to approach nearer to New-York than Bedlow's island; and, on the very same day, the inhabitants of that city took precautions, to prevent any intercourse by land. The governor of Maryland, the people of Baltimore, the corporation of Alexandria, the legislature of Massachusetts, the selectmen of Boston, the governor of Rhode island, the governor of North Carolina, the inhabitants of Charleston, the governor of Georgia, and the people of Augusta, all adopted the proper means for precluding an intercourse with this ill fated city; and their proclamations and resolutions breathe a spirit of extreme caution, that falls but little short of cruelty.

Let it be recorded, however, to the honour of humanity, that the inhabitants of Springfield, of Elizabeth town, and of Elkton, instead of proscribing the fugitive philadelphians, and hunting them up and down like so many felons, kindly provided hospitals, and physicians, and nurses, for such as chose to seek an asylum among them.

In the mean time, the progress of the disease still continued to increase in the place where it first broke out, and the three remaining guardians of the poor were found incompetent to discharge all the duties of their office. Ten citizens now offered to assist them with their labours; and two of these, Stephen Girard, a wealthy merchant, a native of France, and Peter Helm, a native of Pennsylvania, voluntarily undertook the dangerous office of superintending the hospital at Bush-hill, where they were eminently serviceable. And here, it is but justice to state, that Absalom Jones, Richard Allen, and William Gray, three negroes, distinguished themselves by their humane exertions.

In order to relieve the distresses of the poor, as well as of the sick, 6,500 dollars were borrowed by the committee from the bank of North America, and the liberality of the citizens of Boston, New York, Gloucester county, Germantown, Darby, &c. was conspicuous on this occasion; they were consequently enabled to assist about twelve hundred people weekly, most of whom had large families.

The number of persons removed to Bush-hill daily, for a long time, amounted from twenty to thirty; and that of those hurried from the same place was often equal. The removals to the hospitals, and the persons buried from the city hall, formed the barometer by which some judged of the state of the disease, and in general it was a very just one.

The last week in October proving cold and raw, with northerly winds and a considerable fall of rain, a visible alteration immediately took place, and confidence began to be restored; so very satisfactory had the prospect become by the 10th of November, that the committee were then actually preparing to surrender up their trust.

It may be necessary to relate here, that the disorder raged with increased violence, as the season advanced towards 'the mild fall months.' In September, the mortality was much greater than in August; and still greater to the 25th of October than in September. Although



Although all the hopes of the citizens rested on cold and rain, especially the latter, yet on the 26th of october, the day when the virulence of the fever entirely abated, there was hardly any rain, and but a very moderate degree of cold.

The contagion proved uncommonly fatal to medical men; ten, exclusive of students, were swept away in the course of a single month. Of the clergy, seven were carried off by the disorder, and seven escaped, after a severe illness, occasioned by being exposed to the infection, while in the exercise ' of the last duties to the dying.'

It may not be unworthy of remark, that the mortality has not been near so great among the women as among the men; or so frequent among the old and infirm, as among the middle aged and robust. Tiplers, drunkards, those who lived high, and those of a plethoric habit, generally became victims to the distemper.

' To the *filles de joie*, it has been equally fatal. The wretched debilitated state of their constitutions rendered them an easy prey to this dreadful disorder, which very soon terminated their miserable career.'

It has also proved dreadfully destructive among the poor; at least seven-eighths of the number of the dead were of that description: whole families in little dirty alleys have sunk into one silent, undistinguishing grave.

From its direful effects, however, the french settled in Philadelphia have been in a very remarkable degree exempt. This is attributed by some ' to their despising the danger.' The negroes did not, indeed, escape the disorder, but the number afflicted with it was not great; and according to an eminent physician, ' it yielded to the power of medicine in them, more easily than in the whites.'

The emigration from Philadelphia is supposed to have amounted to 17,000; the sphere of action of the disorder was greatly diminished by this event.

The following is a list of the burials:

August	—	—	—	—	325
September	—	—	—	—	1442
October	—	—	—	—	1993
November	—	—	—	—	118
Jews, returned in gross	—	—	—	—	2
Baptists, ditto	—	—	—	—	50
Methodists, ditto	—	—	—	—	32
Free Quakers, ditto	—	—	—	—	39
German part of St. Mary's congregation	—	—	—	—	30
Total					4031

We are sorry that we have not room sufficient for the insertion of Mr. Rittinhouse's meteorological observations, during the continuance of the mortality; and we beg leave to refer the curious reader for this, and a number of other very interesting particulars, to the pamphlet itself.

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#### ERRATUM.

Page 388, last line, *for* Warburton's *read* Warton's.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

ART. I. *The Imperial Free Economical Society at Petersburg*, the Memoirs of which we have noticed Vol. XII, p. 349, desirous of extending it's knowledge on those subjects on which it's inquiries are bent, wishes to enter into a correspondence with similar societies in foreign countries; a scheme which it conceives would be mutually advantageous to each, and promote the progress of science. If any society, therefore, be disposed to join with it in the design of a general communication of their discoveries, it will readily impart to it every thing worthy notice, that may occur relative to rural or political economy, in the extensive Russian dominions, and take great care, that the expence of conveyance shall be as little as possible.

ART. II. Berlin. *Beyträge zur Deutschen Sprachkunde, &c.* Essays on the German Language; read in the Royal Academy of Sciences at Berlin. Collection the first. 8vo. 384 p. Price 1 r. 8 g. 1794.

The preface to these essays, written by count Herzberg, informs us, that the members of the academy, at the instance of the count, have begun to carry into execution the plan sketched by Leibnitz, at it's establishment in the beginning of the present century, for the perfection of the german tongue. From their united labours, when complete, will arise a good and accurate grammar, a copious dictionary, and a history of the language. After the preface follow two discourses; the first, by C. R. Zöllner, on the improvement of the german tongue; the second, by the late Moritz, on it's improvableness. The essays are, 1. Proof that the german nation is indigenous and aboriginal, and never underwent a total change: by count Herzberg. 2. General reflections on improving languages: by prof. Garve. 3. On the formation of german adjectives: by prof. Ramler. 4. On the articles, pronouns, and auxiliary verbs, of modern languages. 5. Proof how the language of a people modifies it's way of thinking and morals; by prof. Meierotto. 6. On german technical terms used in mathematics: by prof. Burja. 7. On german dialects: by Mr. Gedicke. After general observations on dialects, Mr. G. remarks the similitude of character between the principal dialects of the germans, and those of the greeks. 8. On the prize question of the Electoral German Society at Mannheim, respecting synonymes: by W. A. Teller.

*Jen. Allg. Lit. Zeit.*

ART. III. Copenhagen. *Skrifter af Naturhistorie-Selskabet, &c.* Memoirs of the Society of Natural History. Vol. II. Parts I. II. 8vo. 410 p. and several plates. 1792.

From the speedy continuation of these memoirs we perceive with much pleasure the activity of the society, from which the naturalist may form considerable expectations. The 1st part of this vol. contains eight essays. 1. Some remarks on a tour to the northern parts of Norway, in 1787: by prof. Mart. Vahl. 2. On the Linnean genus



pholas, and that allied to it, teredo : by L. Spengler. 3. On the stalactitiform chalcedony, and some nondescript norwegian and greenland stones : by prof. Abildgaard. 4. Description of a new plant, dahlia crinita : by sir C. P. Thunberg. It is from the cape of Good Hope. 5. Sketch of a physiological description of the sea-dog : by D. N. Riegels. This is an interesting piece. 6. On the basaltic mountains in the Faro isles : by capt. Born. 7. Some species of plants described by lieut. col. von Rohr, with remarks by prof. Vahl. The species are codonium, vavanga, schollera, antherylium, melanthera, pseudo-elephantopus, garcia nutans, mimosa guama. 8. Extracts from Mr. Poulsen's journal on a voyage to Iceland, and a tour in it.

In the 2d part are fifteen. 1. On a remarkable stone : by Mr. Rothe. This is a proof of the great revolutions which the earth has apparently undergone in Zealand. 2. On two scarce fish : by Dr. and prof. Strom. One is probably a salmo immaculatus, the other a new species of eperlanus or osmerus Artedi. 3. Remarks on the history of insects : by counsellor Tönder-Lund. They relate to the genus scyllarus, and an aranea arcuata from the East Indies. 4. Description of two new plants, tradescantia and rudbeckia : by prof. Vahl. 5. Additions to the genera perdicium and rohria : by the same. They are three species : p. piloselloides, r. armata, and r. ilicifolia. 6. On a clavaria on a carabus hortensis : by the same. This was a particular species, that might properly be termed setiformis : filiformis, indivisa, glabra, nigra, apice albicante. 7. Description of a new sponge : by the same. A spongia labyrinthiformis, from the West Indies. 8. On the anas spectabilis, and the method of catching eider ducks in Greenland : by Otho Fabritius. 9. Description of the blennius punctatus : by the same. 10. Description of five new insects : by G. Paykull, gentleman of the court of Sweden. These are two bombyces, lanigera and quenseli ; and three noctuæ, funesta, cincta, and heliophila. 11. Description of two new lepades : by L. Spengler. L. ehrensverdiana, and l. pectinata. 12. Anatomical description of the delphinus phocaena : by Sven Poulsen. 13. Farther extracts from S. Poulsen's journal of a voyage to Iceland. 14. Extracts from Mr. Daldorf's journal from Copenhagen to Tranquebar. In these are some interesting zoological remarks, and Mr. D. has increased our knowledge with the following new species. Plotus ineptus : nigro-fulcus, abdomine albo, macula ante oculos violacea. Oriscus cruciger : antennis quaternis, cauda dilatata trivalvi. Gasterosteus antecessor : spinis dorsalibus tribus, membrana branchiostega septem radiata. 15. On a crystallised chalcedony : by counsellor Roth.

#### M E D I C I N E.

ART. IV. Zurich and Leipzig. *Delectus Opusculorum ad omnem Rem Medicam spectantium, &c.* Select Tracts on Medical Subjects, first published by celebrated Italian Physicians, and now republished by J. J. Römer, M. and C. D. Vol. I. 8vo. LVI and 470 p. with 8 plates. 1790.

The tracts in this volume are 1. A. Scarpa de Structura Fenestraz rotundæ Auris, & de Tympano secundario, Anatomicæ Observationes : 1772. 2. J. B. Palletta de Nervis crotaphitico & buccinatorio : 1784. 3. Leop. M. A. Caldani de Uretrum Inæqualitate, & de



de Foetus Nutritione. 4. Ejusdem Diff. de Chordæ Tympani Officio, & de peculiari Peritonæi Structura: from the Saggio scientifico e letterari dell' Accademia di Padova. 5. Lanc. Nannonii de similarium Partium humanum Corpus constituentium Regeneratione Dissertatio: 1782. 6. J. B. Falletti de abdita Morbi Causa per Anatomen indagata in Muliere infœcundo: from the Giornale per servire alla Storia ragionato della Medicina di questo Secolo. 7. J. A. Lapi de Acidula ad Ripam Tyberis Epistola: 1754. 8. Paul. Valcurenghi de vera Praxi Medicis necessaria, & Ægrotis utili: from his Continuatio epidemiarum Cremonensium Constitutionum: 1742. 9. J. P. Frank Oratio de Populorum Miseria, Morborum Genitrice. 10. P. Orlandi Diff. de Variolarum refellenda Inoculatione: 1788. 11. Octavii Nerucci Historia Febris epidemicæ Senensis Anni 1766-7. 12. Hier. Mercurialis Nomothelasmus, sive Ratio Lactandi Infantes: 1552. 13. J. P. Frank Discursus de Morbis Pecudum a Medentibus nequaquam prætervidendis.

In a prefatory epistle to Dr. Turra, the editor undertakes to defend the reputation of his countrymen, against the reflections thrown on them by some german writers; and gives a catalogue of the medical publications of italian physicians in the year 1789, as a proof, that they by no means deserve contempt. The paper, print, plates, and price, of this volume, merit commendation.

*Jen. Allg. Lit. Zeit.*

ART. V. Leipzig. *Winke aus der Geschichte eines Augenkranken, &c.* Hints from a History of a Disease of the Eyes, for the better Treatment of Weak though sound Eyes: by J. S. Felt. 8vo. 168 p. 1793.

This is a valuable tract. The author, a clergyman, has for seventeen years laboured under a disorder, which he terms a weakness of the eyes, and attributes to a gouty matter: we however deem it a preternatural irritability of the optic nerves, an *hypochondria oculorum*, and think the pains in the feet preceding it were not owing to gout, but the increased irritability of the nervous system. By the history of this disease it would appear, that attention to diet, and cautiously accustoming the nerves to the stimuli by which they were offended, with perhaps the use of the warm bath, were the best remedies. All our medicines, properly so called, are, nearly without exception, stimulant in a certain degree, and therefore injurious. Indeed we cannot too strongly caution the physician against the use of such as are commonly recommended, mercurials, belladonna, epispastics, &c., for instance. What Mr. F. says of screens, and cold baths for the eyes, particularly merits attention. Hypochondriac persons, who have no complaint of the eyes, may read this book with much advantage.

*Jen. Allg. Lit. Zeit.*

ART. VI. Nuremberg and Altdorf. *Institutiones Therapiæ generalis, &c.* Institutes of Therapeutics: by J. C. G. Ackermann, Pub. Prof. in Ord. at Altdorf. 8vo. 398 p. 1794.

As a practical work this book has many excellencies.

*Jen. Allg. Lit. Zeit.*



## ANIMAL MEDICINE.

ART. VII. Copenhagen. *Efterretning om den Kongelige Danske Veterinair-Skoles Indretning, &c.* Account of the Establishment of the Royal Danish Veterinarian School: by Erik Viborg, Prof. &c. 8vo. 184 p. 1792.

This school was first set on foot by Dr. Abildgaard, in 1773, and is one of the best establishments of it's kind, at the same time that it has been conducted at a very trifling expence, compared with it's importance.

*Jen. Allg. Lit. Zeit.*

## ANATOMY.

ART. VIII. Frankfort on the Main. Mr. Sömmerring has published the fourth volume of his system of anatomy [see our Rev. Vol. XII, p. 467], containing the angiology, or the heart, arteries, veins, and lymphatics, in 538 p. 8vo. It will be observed, that Mr. S. has very properly classed the heart with the blood vessels, not with the viscera, as is common.

*Jen. Allg. Lit. Zeit.*

## NATURAL PHILOSOPHY.

ART. IX. Leipzig. Prof. Hube has published the 2d volume of his Introduction to Natural Philosophy [see our Rev. Vol. XVI, p. 352], and we can now speak of the work in terms of higher commendation. We shall only observe, however, that what the author says respecting two kinds of evaporation, and the theory of light and colours, particularly merits notice.

*Jen. Allg. Lit. Zeit.*

## BOTANY.

ART. X. D. J. Hedwig's *Sammlung seiner zerstreuten Beobachtungen, &c.* A Collection of miscellaneous Observations on Botanico-economical Subjects: by D. J. Hedwig. Vol. I. 8vo. 208 p. 5 coloured plates. 1793.

These essays have already appeared in different periodical works, and Mr. H. promises us annually a volume of new ones, chiefly relative to the physiology of plants, and we presume they will not be deemed crude by the botanical critic. The essays in this volume are 1. On the sexual parts of mosses, and their propagation by seed. 2. On seedpods. 3. *Lycoperdon pusillum*. 4. On the true origin of the male parts of fructification in plants, with a dissection of the *colchicum autumnale* explanatory of the doctrine advanced. 5. What is properly the root of a plant, in some measure explained, and particularly by means of the *colchicum autumnale*. 6. On the viviparousness of plants. 7. On the perspiration of plants. 8. Inquiry concerning an unexceptionable mark of distinction between plants and animals. 9. On the preservation of corn through the winter. 10. On the growth of moss on trees, and how far it is injurious to them. 11. On watering plants with spring-water, and the cause of mildew in corn.

Mr. H. has also begun the fourth volume of his *Stirpes cryptogamicæ* [see our Rev. Vol. II, p. 244]. The plates, which are both plain and coloured, are excellent; and of the latin text a german translation is given.

*Jen. Allg. Lit. Zeit.*

ART



ART. XI. Lünenburg. *Fungi Mecklenburgenses selecti, &c.* Select Mecklenburg Fungi: by H. Julius Tode. Fasc. I. containing new Genera. 4to. 47 p. 7 plates. 1790. Fasc. II. containing an Appendix of new Genera, and the first three Subdivisions of Sphærizæ acaules. 64 p. 10 plates. 1791.

The promised continuation of this work will not be unacceptable to the lover of botany. *Jen. Allg. Lit. Zeit.*

## MATHEMATICS.

ART. XII. Berlin. Mr. Bode has just published his Concise Sketch of the Astronomical Sciences, *Kurzer Entwurf der Astronomischen Wissenschaften*, (8vo. 455 p. 7 plates: price 1 r. 6 g.), which he promised us in the last edition of his Illustration of Astronomy [see our Rev. Vol. XVII, p. 117].

## GEOGRAPHY.

ART. XIII. J. F. Zöllner's, Kgl. Pr. Oberconfist. Rath, &c. *Briefe über Schlesien, &c.* Letters on Silesia, Cracow, Wieliczka, and the County of Glatz, written during a Tour in the Year 1791: by J. Fred. Zöllner. 2 vols. 8vo. 876 p. beside the index: with a map and plates. 1793.

These volumes deserve the notice of those who wish for information respecting the countries visited by Mr. Z. *Jen. Allg. Lit. Zit.*

ART. XIV. Where printed not mentioned. *Skizze von Grätz.* Sketches of Gratz. Parts I. II. 8vo. 352 p. 1792.

These sketches, apparently the performances of a native, deserve notice for the judgement, humour, and freedom, with which they are written. They also convey to us the pleasing information, that in Gratz reason is rapidly gaining an ascendancy over superstition. Within these ten years the character of the inhabitants is wonderfully improved: the people dare think for themselves, and freely permit others to do the same. The most remarkable circumstances relative to Gratz are, that there is scarce a house in which one idiot is not to be found, and in many there are two or three; and the people are so fond of dogs, that at least three may be reckoned to every house. *Jen. Allg. Lit. Zit.*

## POLITICAL OECONOMY.

ART. XV. Halle. A german translation of *Hobbes's Leviathan* is just published here, in two vols. 8vo.

ART. XVI. Copenhagen. *Tale holden i Christiania for en Forsamling om et Universitet i Norge, &c.* Discourse on the Establishment of an University in Norway, delivered at Christiana, with a Sketch of a Plan for a Norwegian University: by Jas. Nic. Wilse, Prof. of Divinity. 8vo. 71 p. 1793.

ART. XVII. *Tale holden i Christiania den 4 Jun. 1793 angaaende et Universitet i Norge, &c.* Discourse delivered at Christiana, June 4, 1793, respecting an University for Norway: by Jas. Wulfsberg. 8vo. 16 p. 1793.

ART. XVIII. *Til de priselige Maend, hvilke have udsatt Proemie, &c.* To the estimable Men, who have proposed a Prize respecting the Establish-



Establishment of an University in Norway: from Tyge Rothe. 8vo. 38 p. 1793.

ART. XIX. *Et Par Ord om det Norske Akademie, &c.* A Word or two on the Norwegian Academy, in Answer to the Essay in the Berlin Gazette, entitled: a Letter from Norway: by E. Falken. 8vo. 112 p. 1793.

More than twenty years ago, immediately after the re-establishment of the liberty of the press in the danish dominions, the question respecting the foundation of an university in Norway was agitated with considerable ardour; but it produced nothing. Prof. Wilsø has lately revived the subject; and about forty persons met at Christiana, on his invitation, the fourth of june last. On this occasion the two discourses abovementioned were delivered, and a subscription was made for two prizes, one of 200 dollars danish [45l.], the other 100, for the best essays on the best possible establishment for a norwegian university, the most proper situation, and the funds requisite for the undertaking. There have been found some, however, to oppose this patriotic scheme, either from selfish motives, or ancient prejudices. One objection made to it is the offspring of a narrow-minded policy, apprehensive, that the connexion of Norway with Denmark would be thereby loosened.

*Jen. Allg. Lit. Zit.*

ART. XX. Copenhagen. *Examen des Principes repandus dans l'Œuvre de Mr. Paine, &c.* An Examination of the Principles diffused through Mr. Paine's Work, entitled *The Rights of Man: or a Defence of Monarchy*: by C. W. de Morgentierne, Chamberlain to the King. 8vo. 106 p. 1793.

Poor Paine, decried and branded as a heretic in politics, whose work, notwithstanding it's total want of order, and many exaggerated passages, contains more than one home truth, has here found a furious antagonist, as Burke has a blind admirer. To the first, however, he will not be more formidable, than the second will have reason to be proud of his approbation. The good cause of monarchical government, which in fact renders the subjects of most countries happier, than could easily be expected at present from a democracy, would be in a bad way, could nothing better be advanced in it's defence. For our knight, with the best will in the world, has placed his subject in such an oblique point of view, as would make every rational unprejudiced man reject all monarchies, had they no other grounds to support them. He denies, that a nation has the original right to choose a governor, and, if he fail of performing his duty, to set him aside, and adopt another form of government: for according to him kings are emanations of the deity, actually gifts of heaven, vicegerents of god, who, according to many passages in the Bible, have right and power to require implicit obedience from their subjects. But we find it no where explained, how the deity brought men destined to this blind obedience to their proper leaders, like flocks of sheep to their shepherds: and if the author will deny, in defiance of reason, of history, and even of scripture, that the people in ancient times chose their own kings, he must find them another origin. Nay, still worse, he approves the english revolution in 1688 (very naturally, because in virtue of it the house of Hanover now reigns in Britain), yet neither shows how the people acquired



acquired at that time the right of reorganising themselves, which they had not originally, nor how they again lost this right.

‘ But what can be expected from a writer, who rejects the authority of reason in politics; and who asserts, that the rights of civil society and of the state are not founded on those of the state of nature, but that man in society must renounce his nature, and all it's rights? what from an historian, who makes Voltaire and Rousseau the authors of all the cruelties that have stained the french revolution; who seriously maintains, that a virtuous people (a virtuous *people* observe, not *individuals*) have, under every government, means of enjoying the freedom necessary to happiness; and who extols to the skies the french nobility on account of their veteran courage, fidelity in serving their country, and devotion to their king? or what from a philosopher, who ascribes to noblemen various virtues of superiour rank, as innate, and exclusively their's? For a chamberlain the noble author may be very well qualified: but for a writer on politics he is surely altogether unfit.’

*Jen. Allg. Lit. Zeit.*

## VOYAGES AND TRAVELS.

ART. XXI. Offenbach. *Erinnerungen aus meiner dritten Schweizerreise, &c.* Memorandums of my third Tour in Switzerland. Written to mitigate the Grievs of my wounded Heart, and perhaps afford Consolation to many sorrowing Minds: by Sophia von La Roche, Widow. 8vo. 504 p. 1793.

These memorandums were written during a tour to Lausanne, Geneva, and the neighbouring country, made by the authoress, in company with Mrs. von Steinberg, in the year 1791, to dissipate her grief for the death of a beloved son. The expression of her sorrow for the loss of him, whom many scenes they had formerly visited together forcibly recalled to her remembrance, is natural, though frequent; and many anecdotes interspersed of Gibbon, Macpherson, lady Hamilton, and other persons of celebrity, with whom she met, respecting their opinions of the french revolution, and the state of Switzerland at the present crisis, will be found particularly interesting.

*Jen. Allg. Lit. Zeit.*

ART. XXII.. Leipfic. *Bemerkungen auf einer Reise von Strassburg bis an die Ostsee, &c.* Observations on a Journey from Strassburg to the Baltic. In the Summer of 1791. First Half, to Mentz. 8vo. 192 p. 1793.

The anonymous author, a friend to liberty and freedom of thinking, sees a considerable revolution in the minds of people taking place throughout Europe; and is persuaded, that it is no longer time for the bulk of mankind to be hoodwinked by ignorance, or enchained by despotism. Still there is great danger, that change may not be confined within the bounds of improvement; and such observations as occurred to our author, suitable to the spirit of the times, he here imparts for the general good. His design is indisputably meritorious, and his remarks well deserve attention. The following anecdote is not generally known.

‘ On the spot where Turenne was slain, near the little village of Sarbach, the famous cardinal Rohan, now called Rohan-Collier [Necklace-Rohan], erected a pillar, and built a cottage for a french invalid. But a storm of wind blew down the pillar, and the cottage was never inhabited. Far more honourable for the hero, than this monument of the

the



the cardinal's vanity, was the plain stone, which formerly covered the spot, with the simple inscription: *Here fell Turenne.*

*Jen. Allg. Lit. Zeit.*

ART. XXIII. *Copenhagen.* Mr. Baggesen has published the second volume of his *Labyrinten* [see our Rev. Vol. XIV, p. 360], which finishes the tour through Germany. Switzerland and France will occupy two volumes more.

*Jen. Allg. Lit. Zeit.*

#### ROMANCE.

ART. XXIV. *Berlin.* *J. C. Ildebalds Reise nach dem Lande der Freyheit, &c.* J. C. Ildebald's Travels in Search of the Land of Liberty, in the Years 1780—1790. Translated from an English Manuscript. Vol. I. 8vo. 240 p. 1793.

Though a translation from the english this is not, as a german original it has no small merit. The author, be he who he will, possesses a clear head, is an impartial observer of men and things, and has a sufficient share of wit to enliven the solid knowledge he imparts. The hero of this philosophico-political romance is a german, who by marrying a rich woman in Petersburg added much more to his wealth than his happiness. At her death he quitted trade, and gave himself up wholly to his favourite inquiries concerning liberty, and the best form of government, to which his thoughts had been turned by the american war. His conversations with able men of various countries perplexed instead of convincing his understanding. A philosophical entertainment he gave to an american, an englishman, a venetian, a russian, and a turk, at which his chosen topics were debated, ending very unphilosophically, he resolved to seek from experience what he could not find by speculation. For this purpose he set out on his travels. Imagining, that, if liberty were natural to man, it would be most conspicuous where men lived in a state of nature, he began with Greenland. Thence he proceeded through the country of the Eskimaux, traversed North and South America, visited Siam, the Molucca islands, and part of Asia and Africa. His travels are not ended here; though the volume is, in such a way as to excite our curiosity strongly for what follows.

*Jen. Allg. Lit. Zeit.*

ART. XXV. *Copenhagen.* *Hausmoderen, eller den vaerdige Landbr-quinde, &c.* The Housewife, or the worthy Villager: a Prize Essay: by Em. Balling. 8vo. 124 p. 1792.

This novel, which obtained the large silver medal from the Royal Economical Society, well deserves to make part of the furniture of every cottage. It conveys much valuable instruction for the conduct of life, through every period of it, in a pleasing form, and in a popular style.

*Jen. Allg. Lit. Zeit.*

#### ENGRAVINGS.

ART. XXVI. *Leipsic.* *Anzeige sämmtlicher Werke von Hn. Daniel Berger, &c.* An Account of the Works of Mr. D. Berger, Rector and Teacher of Engraving of the Royal Prussian Academy of Arts and mechanic Sciences at Berlin. Published with the Author's Consent, and arranged in chronological Order, with his Portrait. No. I. 8vo. 192 p. Price 16 g. 1792.

It is the design of the editors to give a *catalogue raisonnée* of the works of celebrated engravers, with short accounts of their lives.

*Jen. Allg. Lit. Zeit.*



# A P P E N D I X

## T O T H E

### E I G H T E E N T H V O L U M E

#### O F T H E

# A N A L Y T I C A L R E V I E W .

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#### P O E T R Y . T H E D R A M A .

**ART. I.** *The Poetical Works of William Preston, Esq.* In Two Volumes. 8vo. 817 pages. With a Head of the Author, and six Vignettes. Price 16s. in boards. Dublin, Archer; London, Otridge and Son. 1793.

If it ever happened to the reader, to wander for two or three hours in the British Museum, and after he left it to be asked, what he had seen, he may form some idea of the situation of a reviewer, who is called upon to give an account of two large volumes of poetry, consisting of numerous pieces in almost every species of versification. As in the former case, so in the latter, it would be as unreasonable as fruitless, to expect any thing more than a very general, and very imperfect description of the contents. This is all that, in the present case, we can attempt; and our readers will we trust, see no reason to be dissatisfied, if our account, as far as it goes, be just.

Several of the pieces have, we find, already appeared in print; some in a small volume published in Dublin about thirteen years ago; others, of a subsequent date, in different miscellanies. These pieces, collected together with many original productions, form the present volumes, printed with a degree of correctness and elegance, which the Dublin press has seldom exhibited, and embellished with several elegant vignettes, and a portrait of the author.

The pieces, which are on a great variety of subjects, are placed by the author in a kind of systematic arrangement, in which the reader is led on, by an agreeable gradation, from the lower to the higher species of poetry.

The first class consists of poems which are of a satyrical cast. Of these, the first three are on subjects too local and temporary to afford lasting entertainment; and perhaps we ought to add, are too deeply and severely tinged with national prejudice, or personal resentment, to merit much praise. These are, 'An heroic epistle from Donna Teresa Pinna y Ruiz, of Murcia, to Richard Twiss esq., author of *Travels into Spain and Ireland*;'



‘ Mr. Twiss’s Heroic answer;’ and ‘ An Heroic epistle from Mr. Manly, author of the famous gold coloured metal, to Mr. Pinchbeck.’ These are followed by two pieces of general satire, the first entitled, ‘ Seventeen hundred and seventy seven; or a Picture of the manners and character of the age; in a poetical letter from a lady of quality in England, to Omiah at Otaneite;’ the second, ‘ The female aggressor, or temple of Cocytus, in four Cantos.’ In the former the author compares those vices, which are reared as it were in a hot bed, and the result of art and refinement, with those which are the spontaneous growth of an indulgent soil and climate; in the latter he contrasts the parade of profligacy with the dissimulation of godliness. In both he has allowed himself a considerable degree of latitude in description; but professes to have sincerely meant to serve the cause of virtue, and pleads in his vindication the example of Juvenal. It does not, however, always so fully appear, as in the roman satirist, that *facit indignatio versum*. The portrait of the methodist, though sketched with a masterly pencil, is a more extravagant caricature, than Foote’s Mother Cole.

These satirical pieces are followed by a poem, entitled, ‘ The Contrast, or a Comparison between England and Ireland, written in 1780;’ which the author himself acknowledges now appears to him rather too national. The next piece is an elegant ‘ Epistle to a Young Gentleman on his having addicted himself to the study of Poetry;’ in which are pathetically described the seeds of woe which the poet bears within himself, and the hard fate which commonly awaits him from the world. From a long gallery of those unfortunate poets, whom the author calls ‘ the martyrs of the lyre,’ and whose respective misfortunes he exhibits, we shall select his picture of the fates of Spencer and Milton. VOL. I. P. 177.

‘ Sweet child of fancy, prince of british song,  
 Dear to the learn’d, the brave, and beauteous throng;  
 To Sidney dear, by Raleigh lov’d in vain,  
 Eliza vainly prais’d thy peerless strain.  
 Lo, half thy fame is swallow’d by the deep,—  
 What floods of brine thy thorny pillow steep!  
 Not soft they fall, by Mulla’s pleasant shore,  
 Under the foot of Mole, that mountain hoar.  
 Ah me, no more at pity’s call they flow,  
 No more embalm the lover’s gentle woe;  
 For keen distress they flow, domestic harms,  
 For muses silent midst the rage of arms;  
 Mourn the wide ravages of civil strife,  
 And quench the smould’ring lamp of weary life.  
 Where, Spenser, where was Gloriana’s hand?  
 Art thou an exile from thy native land?  
 Shall princes thus immortal praise reward?  
 Does thankless Britain spurn her noblest bard?  
 For thee, Despair unfolds his hideous cave,  
 The horrid forms of ghastly famine rave;

That



That eye to pity, and that heart to feel!  
What kindred softness shall thine anguish heal?  
Eblana mourn, th' illustrious outcast dies!  
Ye nymphs of Liffey, join his parting sighs.

' And thou, with age oppress'd, beset with wrongs,  
And fall'n on evil days, and evil tongues,  
In darkness and with dangers compass'd round;  
What stars of joy thy night of anguish crown'd?  
What breath of vernal airs, or sound of rill,  
Or haunt by Siloa's brook, or Sion's hill,  
Or light of cherubim, th' empyreal throne,  
Th' effulgent car and inexpressive ONE?  
Alas, not thine the foretaste of thy praise;  
A dull oblivion wrapt thy mighty lays.  
Awhile thy glory sunk, in dread repose,  
Then, with fresh vigour, like a giant rose,  
And strode sublime, and pass'd, with gen'rous rage,  
The feeble minions of a puny age.'

These touching lines will give our readers no unfavourable idea of the author's poetical talents. Next follow several pieces of an airy and sportive turn, and short epistolary fragments. Among these are, a humorous piece entitled the 'Sirloin,' and many Anacreontic verses on love and wine; the last sufficiently free in sentiment, and at the same time uniformly easy in diction, and harmonious in versification. To these succeed, 'Sonnets, Love Elegies and other Amatory Poems,' prefaced by some ingenious and elegant observations on the history and character of love poetry, and on Petrarch the great master in that species. On these pieces the author appears to have bestowed much diligence; they express every variation of love in mellifluous and impassioned strains, but with that extravagance of sentiment and language, which, on these subjects, has from time immemorial been admitted as an established poetical license.

From these lighter airs, the poet passes on in his climax, to those more vigorous efforts of the poetical talents, Lyric Poems of considerable length and comprehensive plan. To these he prefixes, 'Thoughts on Lyric Poetry,' in which he ingeniously vindicates the irregular ode, as a proper vehicle for the sublimer strains of poetry. Of this kind the principal pieces are, 'An ode founded on the story of Myrrha, in Ovid's Metamorphoses,' 'An Ode to the Moon,' and another 'To Health.' From the Ode to the Moon we copy the following truly poetical lines on Madness. VOL. II. P. 54.

' Madness, with her moody band,  
Owns thy plenilunar hand;  
Her matted locks in wild amazement stare;  
With fiery red her eye-balls glare;  
Her mouth suffus'd with bloody foam;  
In airy voids her glances roam  
To seek the forms of pain;  
And ah! no voids to madness—the  
Peoples them all with dire variety;



Demons circle round her head,  
 Harpies tend her thorny bed,  
 And lakes of fire expand, and seas of blood,  
 And fury passions jar,  
 With wild tempestuous war,  
 And shapeless horrors rise, and shades that kill,  
 And ever-varying clouds of nameless ill,  
 Along the dire horizon brood :  
 A thousand forms of guilt, remorse and pain,  
 All hideous hateful things compose her sullen reign  
 Stranger to repose,  
 A deadly pale her hollow cheek o'erflows ;  
 Smote by the summer's sun and winter's wind,  
 The restless corse with eager famine pin'd ;  
 And now, with rending hand her hair she grasps,  
 Now to her naked breast the galling chain she clasps,  
 Madness, I know thee by thy yell,  
 Eldest born of hell.

' Oft, at midnight hour,  
 Madness, I've mus'd beside thy bow'r.  
 The walls preclude the human sight,  
 The roof alone receives the light ;  
 From the living tomb,  
 Thro' the silent gloom,  
 Faintly darts a sickly gleam ;  
 The nightly taper sends a beam,  
 To mark the chamber of dismay,  
 Where, remov'd from light of day,  
 The tortur'd wretch is bound ;  
 No parent, friend, or comfort nigh,  
 No soothing hand, no pitying eye,  
 The clanging whips resound,  
 The horrid keeper's frown is there,  
 The shrieks of rage, and pain, and fear.  
 O piteous was that moan !  
 And now, a deeper groan  
 Succeeds—the struggle of imprison'd breath,  
 The long drawn note of agonizing death.

' Pause, oh ! pause, thou din of fear ;  
 Thro' the darkness gliding mild,  
 Far other strains I hear,  
 Sweet as woodland notes and wild :  
 Strange melody—they sink—and now they swell ;  
 Tales of unconscious misery they tell ;  
 Bursts of fairy music flow,  
 Softly-soothing sounds impart  
 Pangs that harrow up the heart,  
 More than shrieks of woe,  
 More, than conflicting nature's cry,  
 When direst forms of death are nigh ;  
 When torments search the quiv'ring vein ;  
 And weary life contends with pain ;



They tell, how very soon,  
 In happy being's noon,  
 In vernal beauty's roseate pride,  
 When hope with promise warm,  
 And pleasure's halcyon charm,  
 In smiling prospect, show'd the level tide;  
 A sultry blight, a livid flame,  
 Devouring madness came.  
 And challeng'd for her own the bud of youth,  
 And teeming gems of piety and truth,  
 And bade her ruthless demons rove,  
 With hurried ravage, thro' the gentle mind,  
 And tear that breast, by heav'n assign'd,  
 The fair unsullied shrine of innocent love.

• But frenzy chief, with fierce control,  
 Goads, goads the tuneful soul;  
 Lo! by her hand, in shiver'd fragments hurl'd,  
 The sacred mirror, that exprest  
 The maker's image, full confest,  
 In fairest forms of this sublunar world;  
 The feelings all in outrage borne;  
 The wond'rous net perplex'd and torn,  
 Where mem'ry erst, by genius taught,  
 Immortal visions caught;  
 A viewless train, the furies spread  
 Their mantle o'er the poets head;  
 Hell-painted texture, warping round  
 A curtain close, a gloom profound;  
 With horrid strains all holy things they chace,  
 And pour th' expansive veil o'er nature's goodly face.  
 No more, the mind, with grateful change,  
 Th' ideal train arrays;  
 Fancy no more, in ample range,  
 With young creation plays;  
 One dread unvaried form is nigh,  
 And fills, for ever fills the fascinated eye.

• Oh! dim eclipse of reason's light!  
 Disastrous night!  
 Without all hope of day!

As the highest point in our author's gradation of poetic labour, he presents his readers with three tragedies. The first of these is *Offa and Ethelbert, or the Saxon Princes*, founded on a story mentioned in Hume's *History of England*, Vol. 1, in which Offa, king of Mercia, is said to have basely murdered Ethelbert, king of the East Angles, when he visited his court to conclude a marriage with Offa's daughter, Elfrida. If the play have less stage business than may be expected in a modern tragedy, in the distinct and lively exhibition of character, in propriety and purity of sentiment, and in uniform correctness, elegance, and occasional force of language, it possesses a considerable portion of excellence. In the character of Offa, the natural struggles between affection and duty, in a mind not wholly



abandoned to guilt, and in that of Bertha, the dreadful excesses produced by a criminal passion, long cherished and at last disappointed, are strongly painted. For a specimen of Mr. P.'s dramatic style, we shall give the following pleasing scene, in which Elfrida's tender importunity obtains from her father a temporary suspension of his cruel resolution to forbid the marriage. Vol. II. P. 109.

SCENE IV.

SIGEBERT *returns with* ELFRIDA.

*Elf.* I learn from venerable Sigebert  
My father seeks my presence; and have hasted  
To know his honour'd will.

*Offa.* Attend, my child.  
Thou still hast been obedient to my wish,  
And, well thou know'st, with fond solicitude  
I have prevented thine. The hour is come,  
If an indulgent father's tenderness  
May challenge a return, to show thy mind  
Nor heedless, nor ungrateful to his love.

*Elf.* Why should my father thus, with circumstance,  
And hint imperfect, half reveal his will,  
And half withhold; as doubtful of my duty?  
Heav'n knows this heart, my daily orisons  
Have been, in thought and deed, to please my father.

*Offa.* Well, I will prove thee then. Canst thou resign  
The wish most inward to thy heart, which hope  
Hath, like a child, it's mother's pride and toy,  
Nourish'd with amorous thoughts, and images  
Of fond delight? I know the sacrifice  
Most painful; well I see th' impassion'd storm.  
'Tis as I should command thee pierce thy heart;  
Or tear the precious apple from an eye.  
But what were duty, what in sight of heav'n,  
The palm of virtue, were it's practice easy?—  
You start and tremble.

*Elf.* Oh! my dearest father.  
You taught me first to look on Ethelbert,  
As on my future lord. My heart is his  
More than my own; but 'twas my father's boon  
Not mine; and now, it may not be recall'd.  
Part of my being, with my heart-strings twin'd  
Is the strong tie, that binds me to his fate.  
Like a young plant, my love for Anglia's king  
Hath grown beneath your hand; you saw it rise,  
And daily water'd it, with lavish praise  
Of his endowments. Would you root it up,  
And cast it forth, now, in the blooming promise  
Of fair and golden fruit? This fatal change  
Your words import.

*Offa.* Now answer me, Elfrida,  
Meet were it, that the father to the child  
Should render strict account, of all the motives,  
That actuate his will? Suffice to say,



Dear as my life I prize thy happiness.  
But reasons cogent founded in the weal  
Of Mercia's state, and prudent policy,  
Demand this sacrifice.

*Sige.* Yes, beauteous maid,  
Most nearly it concerns the good of myriads  
Present and future, that the high-born daughter  
Of Mercia should reject the proffer'd nuptials  
Of Anglia's monarch. Maidens, in their songs  
Thy praises shall rehearse; and learn'd historians,  
Amongst illustrious dames that sav'd their country,  
Record Elfrida.

*Elf.* Why is this? What monster  
For light too hideous lurks in mystery?  
Why am I thus beset? Upon my knees,  
O lov'd, rever'd, dear author of my being,  
To thee I fall. Behold my streaming tears;  
Spurn me not from thee; by the fainted shade  
Of my departed mother. By the charge,  
Giv'n with her last embraces, when she join'd  
Our hands in hers, then, cold and damp with death,  
And said—"Be kind to this, the first-born pledge  
Of our chaste loves."—If e'er my natal hour  
With joy suffus'd thy cheek; or on thy heart  
Paternal transport rush'd, as from the fight  
Return'd and red with wounds, to thee I ran,  
And clung around thy knees all cas'd in mail.  
Then in thine arms tir'd from the work of death,  
Stooping you caught me, and in tender passion  
Strain'd to your bosom, whence the blood of foes,  
Flow'd undistinguish'd from your own, and painted  
With crimson streaks your cuirass.

*Offa.* Rise, my daughter,  
I cannot bear thee plead, and may not grant  
Remission of my purpose; well thou know'st  
Thy sorrows rend my heart; yet were I weak,  
And all unworthy of the crown I wear,  
Should ev'n my tenderness to thee, whose grief  
I would most gladly with my own redeem,  
Retard me from pursuit of Mercia's weal.

*Elf.* Ere yet I rise, O hear all righteous heav'n,  
The solemn vow breath'd from a virgin's lips,  
Which in due orison, both ev'n and morn,  
Have sought the throne of grace; if I must yield  
My lord betroth'd, the husband of my choice,  
To that authority, which never yet  
I dar'd to question; then, the spouse of God,  
From this delusive world will I retire  
A cloister'd votary, and in humble weeds  
To bid my beads, and chant the solemn rites,  
And pray, that thou, and Ethelbert may live  
Prosperous and happy; or a requiem sing



To souls of slaughter'd wretches, who have fall'n  
 In fields embattled, victims of the pride  
 And avarice of kings, These little charms  
 Fasting and vigils shall consume, these robes  
 And tinsel ornaments to sackcloth change.

' *Offa*. Oh rise, my daughter: sure, a spirit of heav'n,  
 Speaks thro' thine organs, for mine alter'd soul  
 Now loaths, as sinful, what it late pursued,  
 As wise and laudable. Ye pow'rs of grace,  
 Be ever blest; that, in due time, recall'd  
 My wandering feet, ere yet the fatal meshes  
 Of error's net had snar'd them past redemption.

' *Sige*. What then is man! and what are his resolves?  
 A feather tost by ev'ry vagrant gale, [*aside*,  
 Thus fades the air-built pile of Mercia's greatness,  
 Puff'd into nothing, by a puling maiden,  
 With a few love sick sighs,—what I had labour'd,  
 For years, to raise.—Yet will I not despair;  
 Ambition has relax'd, not yielded whole,  
 Her powers on Offa's mind. I will essay him,  
 And find occasion apt—when glorious pride  
 And prudence shall, in reason's balance, weigh  
 A kingdom's value, with a woman's tear.'

The second tragedy, entitled '*Messene freed*,' is grounded on the story (related at length in Barthelemi's *Travels of Anacharis*) of the sacrifice, demanded by the oracle for the deliverance of Messene, of a youthful maiden belonging to the family of Æpytus. The fact on which the third tragedy is built, is taken from the history of the lombards (*Ant. Univ. History*, Vol. xviii). It is the murder of Alboinus, through the treachery of his wife Rosamund, whose father, Cunimundus, had formerly been slain in battle by the hand of Alboinus. Concerning these we can only stay to remark in general, that the former is an elegant classical production, formed upon the grecian model; and that the latter, though not materially deficient in character, leaves an unpleasing impression upon the reader's mind, perhaps chiefly because the gratification of the malignant passion of revenge is the principal business of the play.

On the whole, though in perusing these volumes we have not been able throughout to approve the writer's sentiments, and though it would not be difficult from so large a mass of poetry to select matter for critical censure, we think the author entitled to the general praise of possessing a happy facility of invention, a ready command of poetical imagery and diction, and an uncommonly easy flow of harmonious versification.

ART. II. *The Siege of Ismail; or, A Prospect of War. A Tragedy*,  
 8vo. 100 pages. Dublin.

THIS tragedy is a new production, from the prolific genius of Mr. Preston, whose poetical works have just passed under our inspection. Like his tragedy, entitled *Democratic Rage*, it is of a political cast; though intended not to foment discord; but, by exhibiting



exhibiting the horrors of war, to incline the contending parties towards peace. The horrid massacre, which attended the storming of Ismail by the Russian troops, in December, 1790, is the fact upon which the plot is grounded. It affords a warning spectacle of the miseries which may be suffered, and the cruelties which may be exercised, in the resentment of opposition, or the fury of conquest. After the opinion we have given of the author's poetical talents, it is unnecessary to enter into any particular critique on this tragedy. The moral of the piece may be gathered from the following passage. P. 97.

‘ O ye, that sit at home, and cry for war,  
 Absorbed yourselves in luxury and ease ;  
 O were ye here, to see the dreadful thing,  
 For which without remorse ye raise the cry !  
 What piteous havock of the human kind,  
 What multiplied affliction, direful scenes,  
 That outrage human nature. O shame, shame,  
 Ye vaunt your feelings, and of mercy talk,  
 And yet can pray for this ; blush if ye can.  
 Where are the thousands, that this morning shone,  
 With all the pride, and circumstance of war,  
 In health, and strength, and beauty ?—O how chang’d !  
 What are they now ? Some lifeless on the ground,  
 And scarce distinguish’d from the trampled clay ;  
 Some mangled hideous things, scarce warm with being,  
 Are left to range, a warning spectacle.  
 To show mankind the bitter fruits of war.’

ART. III. *The Maid of Normandy ; or, the Death of the Queen of France. A Tragedy, in four Acts : as performed at the Theatre Wolverhampton.* By Edmund John Eyre, Author of the *Dreamer Awake*, &c. &c. late of Pembroke College, Cambridge, and now of the Theatres, Worcester, Wolverhampton, and Shrewsbury. 8vo. 84 p. pr. 1s. 6d. Longman. 1794.

OF late we have had frequent occasions to express our regret, that the drama, which is intended for the general amusement of the public, should ever be employed for the purpose of inflaming party rage. This play, which it seems has been exhibited upon a stage, is little more than a versified repetition of the recent stories of madame Cordé's assassination of Marat, and the trial and execution of the late queen of France. One imaginary character is indeed introduced, as a contrast to those of Marat and Robespierre ; and doubtless also in order to treat the spectator, at every hazard of propriety, with a love story. The piece indeed is on the whole entitled to little praise, and will, probably, with many other similar offerings of political zeal, be soon consigned to oblivion. We quote, as a specimen, the following soliloquy, which the author puts into the mouth of the queen. P. 47.

‘ Dear liberty, thou first, best gift of nature !—  
 Bless'd with thy sweets, forth from his clay-built cot,

The



The lowly hind, contentment for his dow'r,  
 Rises at early morn, and cheerly sings;  
 Or, as he yokes the oxen to the plough,  
 Whistles the ditty of some rustick love.  
 At close of day, his labour well perform'd,  
 He hies him home, and o'er the blazing hearth,  
 His prattling offspring, and his artless mate,  
 Share in their turns the envy'd smile of joy.

Soon as the night, with sable, wide expanse,  
 Darkly obscures the cheering light of day,  
 And in her murky vest appears to mourn  
 The sun's declined beam, he lays him down  
 Upon his bed, and weary'd with his toil,  
 In slumbers, unembitter'd by disease,  
 Sleeps, 'till the wakeful harbinger of morn,  
 Tunes his shrill trumpet.'

This tragedy, contrary to the established law of the drama,  
 consists of only four acts.

D. M.

P O L I T I C S.

ART. IV. *A Letter to a Member of the House of Commons, upon the Meeting of Parliament.* By the Author of the Letters to Mr. Fox, upon the dangerous and inflammatory Tendency of his Conduct in Parliament, and upon the Principles, Duties, and Composition of Minorities. 8vo. 152 p. pr. 3s. Owen, 1794.

THE author of the present letter, from being an *alarmist* (see our Rev. Vol. xv, p. 211) and an advocate for the ministry, has become one of their most violent opponents. After some prefatory observations on Mr. Fox, and his adherents, he takes occasion to remark 'on the mistakes, errors, and crimes of his majesty's servants,' which he is afraid 'have but too great a chance and probability of escaping detection, or punishment at least, through the contempt into which he (Mr. F.) and the remnant of his party are fallen.' He, however, still thinks it the duty, and trusts it is yet the privilege of a free and generous spirit, 'to present these grand delinquents to the grand jury of the nation, and to convict them before that tribunal, from which neither power nor greatness, nor crowds of mercenary friends can protect them, the tribunal of the public opinion; that high and moral court, whose censure after that of our private thought, is most painful, whose acquittal and applause are the most dear, the most honourable enjoyments of life.'

'When I speak of mistakes and crimes,' adds the author, 'I mean to prove that *both* have been distinctly committed, not but that mistakes are criminal, and highly criminal in ministers, particularly a repetition of mistakes; conscious by experience of their folly and incapacity, it is their duty to withdraw and yield the reins of government to a stronger wrist, and a mightier mind. The soldier is not shot for being a coward, but the coward is put



to death for assuming the character of a soldier. It is not, perhaps, in our power, to be wise or brave, but we are the masters to refuse a post, where our folly or our cowardice may be fatal to our country. The first charge, however, which I shall bring against his majesty's servants, will not be of a doubtful or equivocal nature; it will be criminal in its fullest and most comprehensive sense, and I will press it upon the understanding and conscience of every man in the kingdom, whether it could originate in mistake, incapacity, or folly? and be not the true and legitimate offspring of political intrigue, of patronage and corruption, or of a corrupt compliance and condescension to the peculiar views and caprice of the court? It would be scarcely necessary to point out, that it is the sending of troops to Flanders, and engaging the country in an expensive and unprofitable war upon the continent, which I present as a wilful, corrupt, and deliberate act of delinquency on the part of the king's ministers; laying my indictment at the feet of the public, and consigning it to the memory and archives of the nation, I impeach the king's servants of this act, as a wilful and premeditated crime, and expecting as I do with ardent vows to heaven, and maturing by every honest and honourable exertion of my own mind and faculties, that period when justice may be done once more upon powerful men, in Great Britain, when the purity and integrity of our constitution shall be restored to us, and when we shall be freed from the noxious and blasting influence of courts, from the corruption of parliaments, from the torpor, indifference, and despair of the nation; I say, expecting that happy term, I prefer my charge.'

Into this 'bill of indictment' is also crowded a variety of other charges, such as the criminal negligence, and unpunished guilt, of the boards of ordnance and admiralty, relative to the siege of Dunkirk; the multiplied and scandalous attacks on the liberty of the press; the precipitate evacuation of Toulon; the immense salaries and sinecures bestowed on favourites; &c.

'If we were to throw our eyes together over the composition of the cabinet, I think we should find matter not only for astonishment, but for alarm: at the head of all the minister, his brother presiding over the admiralty; his cousin one secretary of state, his creature the other! To preserve any kind of equilibrium, or counterpoise to this enormous weight, fatigues the policy, and exhausts the genius of the court: the balance of Europe never employed so much thought, cabal, and intrigue, as the balance of the cabinet of St. James's. For this lord Hawkesbury watches and trembles; for this all colour has forsworne his cheeks, and the pen shakes in his indefatigable fingers! But it is not here alone that the ministerial family seems to have obtained an undue preponderance; we might contemplate it in another point of view, where it seems to hold the compliant conscience of parliament; and threatening now reform, and now dissolution, is as powerful at Westminster, as it is suspected, or formidable at St. James's. Shall we strengthen this ambitious house which is new to the country? Are we certain that we should not entail a private despotism over the crown, and the house



house of commons? If we were to examine the conduct of affairs since they took possession of the helm, what promise have they kept with the nation, what right have they restored, what advantage have they obtained for it? We will not rake the cinders of Oczacow; we will not pursue them to Nootka-sound; history, posterity will judge them, and with them that pernicious and dishonourable principle, that it is permitted to arm where it is not permitted to go to war, and that a generous and mighty nation may threaten, where it dares not, or cannot fight.' The following passage is worthy of attention:

"We are so far," says my lord Bolingbroke, in some part of his political writings, "from possessing the virtues of our ancestors, that we have not inherited even the spirit and manliness of their vices." This was, no doubt, addressed to the feelings of those whom the prostituted minister of his time had corrupted, or whom corruption enabled the minister to insult, and set at defiance. What would that ardent spirit, that eloquent tongue have said to us, had he survived unto our time, and beheld all the vices, all the corruptions of Walpole, near the throne; without his love for the constitution, his good nature or sincerity? What would he have said, if instead of his brother Horace, patient, vigilant, indefatigable in business, he had beheld a brother, negligent, ignorant, indolent; inaccessible, presiding over the very first active department in the war, but invisible to an officer, and a stranger at his own board? What if the foreign seals in the hands of another relation, pushed up to premature honours, and the counterpart in vanity, and inexperience to his cousin? *Ob generis fiducia!* What if another minister, whom it would be a libel to describe, by any thing but his offices, holding the sceptre of India in one hand, and the secretary's seals in the other, enthroned in Leadenhall-street, and cringing at St. James's; presiding, besides, over another board of equal emolument, and almost equal importance, not to mention I know not how many offices and sinecures in Scotland? What if he discovered another scotsman at the head of the court of chancery, forming a party under the patronage and connivance of a man, whether he be a minister or not, I defy any one to tell me: a king's friend, (as if kings had friends) a king's favourite, the eye sore of every administration, the enemy and the accomplice of every minister, cold, cowardly, and callous, intriguing, plotting, balancing, and undermining, overthrowing every man and every system by turns: too base and timid to trust himself in the noon and glare of power, shrinking and creeping in the rank shade and thicket of favour; like the baleful ivy that climbs and tangles round our royal oak, blasting the noble pith with its chill gratitude, blighting the verdant arms with its accursed embraces? What, I say, if he saw such a man providing resources and palliatives, applying his *orvietan*, or *catholicon*, his political nostrums and quackeries, to protect the crown against its own servants; forming subdivisions of parties, and subdividing these; marshalling court lords, and instructing court members; appointing chancellors and presidents, and privy seals; and all to protect the king against the overbearing influence of his own minister? Ah, what would he not



not have said? He would have shaken our astonished souls; his patriot accents would have quivered in our degenerate hearts, would have aroused the briton part of us, the *divina particulum aura*. Oh, Bolingbroke! thou hadst not sounded a trumpet in a deaf man's ear! Truth, the necessity of thy soul; virtue, the genius of thy birth; and honour, the nurse and mentor of thy whole nature; all had spoken to us in thee! thy lips, where eloquence, where conviction sate; thy classic lips, whence reason and persuasion flowed in mingling streams; thy ardent spirit, and thy tongue of fire, had broke the sleep of slaves, and rung the souls of tyrants! St. John awake! Break through thy runic slumber: reach me thy pen of flame, to which the fall of hypocrites and traitors is reserved by fate! Or rather come thou, like some heaven-favoured hero, to dispel the mist that hangs upon our eyes, and hangs upon our souls! Come and dispel the charm of that accursed enchantriss, that circæan hag of CORRUPTION! CORRUPTION! that deforms our character, depraves our mind, and brutalizes our existence! Bid us be men once more; the noblest of the race of men, be Britons!

The author now before us, like many other honest and able men, treats the *majority* and the *minority* with the same degree of scorn. He affirms, that the 'present torpor' of the nation has its source 'in its contempt, and equal indifference towards both ministers and opposition, in its despair of obtaining any redress or remedy from either, and in the cool determination it seems to possess, to do itself that right which it thinks is impudently and unfeelingly denied to it on the one hand, and feebly and hypocritically demanded for it on the other.'

ART. V. *Political Lectures (No. I.) On the Moral Tendency of a System of Spies and Informers, and the Conduct to be observed by the Friends of Liberty, during the Continuance of such a System.* By J. Thelwall. 8vo. 40 pages. Price 1s. Eaton. 1794.

THE preface to this pamphlet exhibits a melancholy, but we are afraid, a true picture, of municipal intrigue, and official despotism; and as we cannot but view every attempt to abridge the liberty of speech, with a jealous eye, so we cannot but reprobate the conduct of those, who attack that inestimable right under the colour of law.

Mr. Thelwall, who seems to condemn persecution, attacks a variety of popular prejudices, such as that of *natural enmity* between 'two families of fellow-creatures,' who become implacable enemies, because 'a fancied line upon a map, or a little dirty pool of troubled water separates them from each other;' and a passion for war, 'that most profitable of all the various branches of the nefarious trade of courts; that *European slave trade*!—that detestable traffic in the blood and anguish of our fellow-creatures!'

Of a class of men, who seem to have acquired general reproach, the author speaks thus:

'It is one of the curses of the infernal system of these associators, that it has a direct tendency to debauch the morals of the community, and destroy every principle of honour, honesty, and truth,



truth, that ought to link man with man, and secure the happiness and advantages of the social union; and consequently to introduce every species of moral depravation—false accusation, perjury, and subornation of perjury, and in short, every abominable vice which treachery can devise, and malignity carry into execution. Nor let it be suspected, that this assertion is founded on prejudice, and the aversion which difference of political sentiment is but too apt to breed in the bosoms of mankind. The facts upon which it is to be supported are to be traced with too much certainty, in the records of those despotic countries in which the system has in former periods been established; (and *in none but despotic countries*, let it be remembered, was it ever *before* attempted to be introduced;) and the circumstance itself of this depravity is to be accounted for with sufficient facility, if we are but at all acquainted with the principles of the human character, and the steps and gradations with which vice treads upon the heels of vice, blackening in its progress till it sinks by imperceptible degrees into the lowest abysses of infamy and degradation; for vice no more than virtue is the offspring of an individual effort; and it is only by progressive steps that any considerable distinction, either in one or the other, is to be produced.’

Amidst the depravity of the present age, the author calls to our recollection the names of Gerrald, Margarot, Muir, and Skirving, men, says he, ‘bravely suffering (if suffering that can be called which is endured with such heroic cheerfulness) the accumulated ignominy of dungeons, fetters and invective calumny; and with a patriotic firmness, that puts to shame the boasts of ancient virtue, encountering the full malignity of an unconstitutional sentence, which is to banish them for fourteen years, among felons and malefactors, to the distant and inhospitable shores of New Holland.’

**ART. VI.** *A Letter to the Duke of Grafton, with Notes. To which is annexed a complete Exculpation of M. de la Fayette from the Charges indecently urged against him by Mr. Burke, in the House of Commons, on the 17th of March, 1794.* 8vo. 95 pages. Price 2s. 6d. Owen. 1794.

THE writer of this letter affects to be surprized, that the duke of Grafton ‘should again provoke the suspended indignation of his country;’ he reminds him of his ‘desertion of the late earl of Chatham,’ and his ‘wanton, not to say audacious violation of the constitution, in the case of the Middlesex election.’ The author also endeavours to *intimidate* the duke from joining the enemies of the present administration, by some insinuations respecting that part of his income ‘saddled on the customs:’ as it is roundly asserted, that ‘Charles the 1<sup>st</sup>, in granting any portion of the public revenues to his illegitimate issue was guilty of breach of trust to the nation, and the parliament that sanctioned the grant, was an accomplice in the fraud.’

Mr. Burke is severely, and perhaps justly blamed, for his late cruel and vehement attack on Mr. de la Fayette; we shall here subjoin two or three paragraphs on this subject.

‘ Mr.



‘ Mr. Burke has dared to pronounce M. de la F. guilty, and with all the vehemence of licentious eloquence, to brand him as a traitor:—but in what consists his guilt? who did he betray—what friends, what party, has he perfidiously deserted—in what instance has he proved himself an apostate? surely there is nothing criminal in endeavouring to crush despotism—neither was it treasonable to endeavour to break the fetters which held his degraded countrymen in bondage, and restore them to the rank of manhood in society.—If he failed in the attempt, if less versed in the doctrine of revolution than his vindictive adversary, he fell in the attempt, it was his misfortune, not his crime! but allowing him to have been criminal, does the loss of fortune, of liberty, and of all the endearing comforts of life, weigh nothing in the opposite scale?—will his being immured in a dungeon, excluded from the light of heaven, torn from his friends, and uninformed of the sad destiny of his virtuous hapless family, surrounded by assassins, and pining in grief and solitude, count for nothing? Is it no atonement for his vices or his errors, that he is exposed to suffer still greater, and if possible, more excruciating torments from the unrelenting malice of the unprincipled and dignified jailor who holds him in bondage?’

‘ How painful must it have been for a British house of commons to listen to the foul and malevolent harangues of a man, who having spanieled through life at the heels of nobility, is now become a pandar to authority, an instrument of oppression, a vehicle of slander to an itinerant dissolute priesthood, a kind of jackall to a beggarly crew of french bishops and nobles, running about with them from house to house, and from door to door, with all the fury of a bedlamite, as if his mind was as distempered as his heart appears callous and insensible to the claims of benevolence. We are no strangers to that gentleman’s partiality for the church of Rome, and can trace in the intemperance of his zeal for its vile and contemptible clergy, an anxiety to return to the track from which interest, and convenience, may possibly have seduced him early in life. Nor are we uninformed of the accommodating spirit of a religion that still traffics in indulgences, and which has neither forgotten the craft, nor relinquished the authority it possessed in the 14th century. We know that it occasionally admits the most faithful of its flock, to wander from the fold, with absolution in advance, lest an accident should happen before the pious vagrant, or rather the licensed apostate, can get back.—Whether Mr. B. is in this predicament; whether he is out upon bail on a promise to return before the last day of the term, or whether he has come back, and obtained a *billet de confession*, (a certificate) from the bishop of St. Pol de Léon, it is needless to enquire; all I pretend to assert is, that from the whole of his conduct, it is evident the principles of the jesuits have survived the abolition of their order.’

The author threatens, in case Mr. B. should again offend, to ‘ pursue him until he turns like the enraged viper, and expires by his own poison.’

ART.



**ART. VII.** *A Looking-glass for a Right Hon. Mendicant; or the real Character of a certain great Orator; with important political Observations; in particular, the Marrow of the Slave Question, and of that respecting the Laws of Debtor and Creditor, &c.* By an Old Member of Parliament. 8vo. 132 pages. Price 3s. 1794.

MR. FOX is attacked throughout this publication, with much acrimony, and sometimes with great injustice.

‘An examination of his heart, or rather of his moral conduct,’ we are told ‘taken from his childhood, and continued to this hour, affords us a glaring picture of vanity, self gratification, and interest; and whosoever takes a close and critical survey of his actions, will find those solely to have been their main spring and prime incentives. His repeated political tergiversations, his numerous, though baffled attempts at public deception, his suspicious conduct, or rather barefaced malversation in private life, leave him no possible claims to integrity of character: not but he has passed in the world for a good natured, sincere, and even generous man.’

‘The political principles of this gentleman, as may be gathered from the general tenor of his public and private declarations (to coin a new phrase) are those of high whiggism; in other words of speculative oligarchy. And to these linsley-woolsey principles, he has ever adhered, with all the narrow prejudice, and bigoted obstinacy of a presbyterian parson. Old Fletcher, of Saltoun, used to say, that he found much more patriotism, among the tories of his time than among the whigs; and I think the tories may very justly return the compliment to the republicans of the present. However rash, ill-judged, and ill timed their efforts are, they are undoubtedly sincere in their desires to reform the abuses of government. Happy for themselves and for the country, if they possessed philosophy enough to confine their wishes within just and moderate bounds.’

The ‘whig system, of Rye-house extraction,’ was hatched, according to the author, and brought to maturity during the troublesome reign of Charles II: and he asserts, that it is ‘a dangerous and dishonest aristocratical combination, not dissimilar to that of the barons of old, ever jealous of, and inimical to the just power of the crown.’

In the principles of ‘whiggism,’ we discover no predilection ‘for the primitive and patriarchal office of a king; or for hereditary right, the foundation and sacred prop of monarchy.’

‘This confederacy,’ it is added, ‘with liberty for ever in their mouths, have always acted as arbitrarily, when in power, as the temper of the times would possibly admit; and as the possession of power over both king and people, and the disposal of the good things of the state amongst themselves and their creatures, exclusively, was their original and variable object, and such ends were unattainable by any other means, than an extensive and corrupt influence; it ever has been, and must be vain for the country to expect from them a redress of grievances. To the



whig faction we owe it, that the fortunate conjunction of 1688 was not so advantageous to the kingdom, as a more honest and patriotic disposition of affairs would have rendered it. To the same origin is to be attributed our immense national debt, contracted to indulge foreign prejudices, and to further foreign interests at the expence of such a vast portion of the blood, treasure, and industry of this country. To their avarice and lust of power, to their unequal and monopolizing principles of government, we may with the strictest justice lay the reproach, that so many glaring defects, and even alarming grievances, exist in our civil system unremedied to this day.'

Much of this may possibly be true, and to much of it the nation is prepared to subscribe; but this attack on the whigs is followed by a panegyric on the administration of the late earl of Bute, which will not perhaps experience the same cordiality of reception.

Instead of 'gratitude,' the people were at one period impressed with a very different sensation, in respect to the principles which that nobleman was supposed to have instilled into 'his royal pupil;' nor can we feel any real pleasure, even during the present day, at the reflection, that 'the principles of toryism, openly cherished by the court,' have been 'gaining ground during the present reign, and are at this hour more universally predominant in the kingdom than at any former period.'

We entirely acquiesce in the reasoning of the author, relative to what he terms the 'marrow' of the slave question, the poor laws, and those of debtor and creditor; for in respect to them he manifestly adopts the side of reason, and of humanity.

ART. VIII. *A Supplement to the Conduct of the King of Prussia, &c. investigated; containing Observations upon the present State of English Politics; and a Plan for altering the Mode of carrying on the War. Addressed to all Ranks of Britons.* By Lady Wallace. 8vo. 50 pages. Bell. 1794.

OF the pamphlet, to which this is intended as a supplement, we have already given an account [see *Analyt. Rev.* Vol. xvi, p. 336]; and the present is written much in the same style and manner as the former.

Lady W. begins by deprecating the idea, that had gone abroad, of her 'abhorrence to a republican form of government,' a sentiment, she assures us, 'perfectly opposite to her feelings,' and 'every idea of common sense;' we are told in the same breath, however, not only of the 'superior excellence' of our own constitution, but 'of the errors, horrors, and injustice of every other which at present exists.'

Dumourier, we are assured, and we can readily credit the assertion, was never a 'republican;' and could he have believed a democratical form of government suited 'to so extensive a nation as the french, a people so ignorant, just emerging from superstition and tyranny,' our author would have been convinced, 'that he did not possess that profound judgment, which his real opinions prove that he does.'



'The french,' continues lady W., 'are infants all, in mental information and political knowledge—and most sturdy promising infants some of them have proved. But, *precoc*—too early ripe—they hourly, untimely fall: their ideas, education and morals, totally corrupted by a despotic government, which taught them that life;—nay, even the breathing freely the winds of heaven, depended upon their remaining the clowns of the pantomime of church and state; they were almost *automatons*. Can such a people, then, all at once, bear such rays of light to break on their feeble optics, newly emerging from almost total darkness?—No.—Inebriated with the delusive potion of unrestrained, undigested resolves, they hurry, one after another, to the heights of boundless ambition, and fall the victims of their abortive madness; annihilated by the envious frenzy of their more successful competitors. Time, suffering, reflection, and the dormant feelings of humanity, will, I have no doubt, one day reach them, that their mental powers were as inadequate to conduct this gigantic, unpolished structure, as that an infant who knows the value of figures, should declare himself master of Euclid. Dumourier was too sensible of these truths, not to shudder at those horrors which he foresaw would speedily be the consequence of their becoming a republic—unavoidable ruin overwhelming every individual who, either by their abilities, their opinions, or their wealth, appeared objects of the jealousy of those who usurped the government, and who to establish their illegal power, tyrannically exterminate all who oppose them. By which base means they have already sunk in murder, poverty, and every calamity, myriads of innocent, unoffending objects, with the guilty patricides. The enlightened mind and honest views of Dumourier, led him to seek peace with the english, and a restoration of the free government;—that plan having failed, his principles of honor would not suffer in him the existence of a wish to become the tyrant, or dictator of France; he now, unpolluted with crimes, and unaccompanied by those terrors which are ever awakened by remorse—enjoys, in obscurity, that glory which the world cannot give or take away—in rectitude, valor, and intrepidity—adorned by the only title estimable to the virtuous mind, that of an *honest man*."

Lady W., having thus dismissed her *hero*, with a character in which neither the friends nor foes of republican France will be very ready to acquiesce, returns to herself, and her opinions. She has ever been 'most avowedly averse to the war,' partly on account of the political intrigues of our 'foreign allies,' partly from the dread of 'foreign treachery,' and partly from the apprehension of 'similar scenes at home.'

'I was but too well convinced of the king of Prussia's weathercock principles; I knew that with the duc de Biron and others, he was indefatigable in his efforts to excite the french to revolt in the years 1788, 1789, and 1790; and however much I might suffer in the opinions of those who like not these truths, I felt it inconsistent with my anxious wish to serve my country—the being silent. I therefore, (forgetful of every thing but the integrity



integrity which dictated my information) declared to every one, *two years ago*, that if we were once fairly engaged in the war, our beloved cousin and the artful Catherine would leave us in the lurch; but I have ever declared it as my opinion, that they would not do so for some time longer. Prussia, and Russia, prior to their alliance with Austria against France, had a secret treaty to aid each other in every attack, on the one side against Austria, and on the other against the Porte. It appears as yet that they are not ready for their intended attack on the territories of those powers; as it is certain that the prussian army, should he (the king) now declare off, lays totally at the mercy of the brave austrians. But it is not his interest to retire from the contest, till he has extorted as much money as he can, from those who know the extent of his love and admiration, for even *their resemblances* if in gold; and so sensible are the french of his tastes, that they within this few weeks sent to him the most beautiful woman they could find in France, with an enormous sum of money. This play of the best bidder will hold good, until the higher game which they have in view is *started*, and then the mask will fall; then the face of the politicks in Europe will totally change; and then, I hope, it will please heaven to save the effusion of english blood! one drop of which is too high a price to pay for France. Left to themselves, the dark murky clouds will burst in vengeance on their devoted heads.'

After endeavouring to prove by several quotations from her former publications, that she has uniformly, but unavailingly predicted political events, this modern Cassandra renews her attack upon the french nation. Robespierre 'and his minister l'abbé Seyès' are entirely occupied in strengthening the popularity of the former, and 'exterminating every thing that opposes his ambitious career.' As to the soldiers on the frontiers, 'they are *forced* to appear all brave and formidable,' 'a new thing *this*,' it is added, 'for french soldiery;—they are inspired neither by a love of glory, nor by hatred to their invaders;—but by a moving artillery at their backs of guillotines and cannons.'

By way of concluding the war with glory, lady W. advises the ministry to withdraw the english troops from the continent, in order to be employed in desultory expeditions on the coast of France; to arm and employ the royalists; and to place the 'virtuous, glorious, Condé, crowned with laurels in the war of 1755,' at their head. Next to an immediate peace, this perhaps would prove the best policy; but, like the author now before us, we are afraid this scheme will be despised, at a period like the present, when 'we find literature totally despised—philosophic researches confined to the inside of a turtle—and every thing that does not fill the stomach or purse totally uninteresting.'

Much reproach is lavished on the 'seditious, hireling, cut-throat, concealed writer' of the 'female jockey club,' who is accused of having misrepresented lady W.'s pension of 120l. on 'the scotch establishment,' as 300l. per ann.: and surely no one, who believes, that she 'unquestionably saved Holland in decem-



ber 1792,' but must lament that this should prove a mistake. As the author has all of a sudden become an *alarmist*, and seems assiduous in propagating the wild reveries of a 'red hot hibernian plant' about extirpating 'king, lords and commons,' and in retailing the fantastic chimeras of 'Jack,' 'Tom,' &c., who 'already think themselves sure of the estates of the duke of Bedford, and Norfolk, the marquis of Lansdowne and others,' we make no manner of doubt, but, like other political converts, she will soon experience the reward of her new-born zeal, and once more be admitted into favour and protection.

## POLITICAL OECONOMY.

ART. IX. *Observations on the Duke of Richmond's extensive Plan of Fortification, and the new Works he has been carrying on since these were set aside by the House of Commons in 1786.* By the Author of the Short Essay.

*A Reply to the Answer to a Short Essay on the Modes of Defence best adapted to the Situation and Circumstances of this Island, &c. &c. &c.* In a Letter to his Grace the Duke of Richmond.

*An Appendix to the foregoing Pamphlets: containing a Comparison between Vauban's, or the customary Method of Construction, and that of the Marquis de Montalembert; to which his Grace of Richmond was so remarkably attached, that he would have put it in Practice in various Parts of this Island, had not Parliament seriously interposed with its Authority, and prevented him in a great measure from prosecuting his very extensive, and enormously expensive, Schemes of Fortification. Together with impartial Observations respecting the Works he has been carrying on, particularly at Plymouth, since the Year 1786, when his general Plan of new ones for the Security and Protection of those two principal Dock-yards was set aside in toto by a Vote of the House of Commons.* 8vo. 252 pages. Price 7s. in boards. Robinsons. 1794.

The first of these pamphlets is a republication of the 'Short Essay,' which appeared about eight years ago, and which according to the author 'made such an impression on the public mind, as to prevent the execution of a system of defence for Portsmouth and Plymouth dock yards, certainly much better calculated for the subjugation of this country, and the subversion of it's truly estimable constitution, than any other scheme, that had ever been submitted to the consideration of parliament.

'I flattered myself,' adds he, 'that it was finally put to rest by the casting voice of Mr. speaker Cornwall, who, for his disinterested conduct on the occasion, will live in the gratitude of his countrymen. It was soon however revived, and again introduced to the attention of the house of commons, with all the recommendatory artifice of the chancellor of the exchequer. The house without listening to such powerful political recommendation, indignantly rejected it a second time, by giving him leave to



to withdraw his motion respecting it, and directed an estimate to be made out of the expence of improving and completing the old works in these two divisions. I was then abroad. Had I been in England, the revival of a measure so truly reprehensible should not have passed without that reprobation and exposure it justly merited. Great, however, was my astonishment, when I found in an estimate of the expence necessary for completing old works, sums were inserted for the erection of new ones; and that the house, through inadvertence, had actually voted them. I was no less surprised to find, that after setting aside the master general's system of new works altogether, it had quietly permitted him to carry on part of the extensive plan which he had in contemplation, when he drew up his famous report of 1783. A wish to place these matters in their true light, free from every species of political disguise or misrepresentation, has chiefly given rise to this publication; in which I have paid the strictest attention to facts and veracity. Such instances however of inattention in the representative body of the people, to things of so much national importance and expenditure, are always much to be lamented, and particularly in times like the present, as the violent advocates for parliamentary reform may artfully bring them forward, and invidiously urge them as the strongest arguments for it's necessity that can possibly be adduced. On what principle the house adopted his grace's plan of defence for our West India islands, I have not been able to discover. Nevertheless, though I pretend not to the spirit of divination, I now venture to predict, that a few years will thoroughly convince both parliament and the nation, that it is founded on delusion, ignorance, and folly, and cannot be carried into execution in such a manner as effectually to answer the purposes *said* to be intended by it, under a sum equal at least to ten times the amount of the fallacious estimate he presented to the house, of the *probable* expence of completing it.'

It is contended in this essay, that the invasion of a country like Great Britain, either with temporary and particular views, or for the purposes of absolute conquest, must always be attended with extreme difficulty and danger. An expedition of this kind can never happen suddenly, on account of the immense preparations requisite for such an undertaking; or unexpectedly, on account of the rapidity with which intelligence is propagated among neighbouring nations. In an island like this, the necessity of having strong holds, 'or indeed any fortification at all, except such as are requisite for preventing a *coup de main*,' may with great propriety be questioned.

In case of an invasion however, a general engagement, or any decisive operation, ought to be avoided.

'We must drive the country, embarrass and destroy the roads, break down the bridges, &c., and act constantly on his [the enemy's] line of march, cutting off his detachments, intercepting his convoys, and harassing his communications; while we studiously, at the same time, avoid coming to any serious dispute



that might determine at once the contest, or risking the whole, on account of any secondary object.'

The following is a summary of the author's arguments, relative to the duke of R.'s fortifications :

1. That we ought, without scruple or hesitation, to discountenance his grace's plans of fortification for Portsmouth and Plymouth, as pregnant with mischief and ruin to this country ;

2. That they are altogether disproportionate, and unsuitable to the military establishment of Great Britain ;

3. That the expence, which would attend their erection, is such as the finances of this country cannot bear in her present distressed situation ; and

4. That it is highly preposterous and absurd, to propose new works on a much more extensive scale, than any person in this country ever thought of before, while little or no attention is paid to those already begun and executed, such as Portsea lines, &c.'

In the appendix, we are presented with a criticism on the fortifications at Gosport, Portsmouth, and Plymouth ; at the last of which places the duke is accused ' of building a palace for his brother,' and of ' carrying on several other erections, apparently for his accommodation, in one corner of the lines there, while he has left every other part of them to go to ruin and decay.' We are also told, ' that every military man, who is in the smallest degree a judge of attack and defence, must allow that his alterations in the Tower, by creating dead parts throughout the whole extent of the ditch, have rendered it much more defenceless than it actually was before they were made ;' and we are promised some future remarks on the corps of royal military artificers, and the horse artillery, ' which are unquestionably great impositions on the public.' The author, throughout his whole work, is anxious to point out the navy, as the natural, necessary, and proper defence, of Great Britain.

**ART. X.** *A desultory Sketch of the Abuses in the Militia, with comparative Reflections on the Increase of our military Establishments, and the Decrease of our Manufactures ; to which is added, an accurate Abstract from the last printed Lists, by which it will appear, that there are upwards of 14,000 Officers on full and half-pay, whilst there exist two hundred and thirty-eight Vacancies in the Militia at this critical Juncture. Addressed to the Right Hon. Francis Earl of Moira. 8vo. 212 p. pr. 3s. Bell. 1794.*

THE author of the ' desultory Sketch' observes to lord Moira, that ' there is an inveteracy of evil amongst us, which stands in need of the sharpest probe ; and events hourly prove, that superficial corrections in government, like temporary alleviations from medicine, only contribute to that increasing distemper which must, soon or late, get the better of expedients.'

' We are arrived at an epoch, my lord,' adds he, ' round which impenetrable darkness hangs, and in the womb of which unprecedented horrors are impregnated.—These are not the gloomy suggestions of solitary disaffection, nor the artful dictates of



of political ingenuity; they are observations drawn from the result of comparative reflection; and thoughts in theory, which our distracted neighbours have lamentably proved in practice. History, my lord, through all its hoary records, does not furnish *one* example to which the thinking man may resort to strengthen reason by analogy.—France alone stands unconnected with precedent, and leaves antiquity to all the labyrinths of puzzling conjecture. Kingdoms have been overthrown, religions have been altered—for every nation, whether civilized or barbarous, has had a Deity to worship—and various governments have succeeded to one another: but the means were only changed by gradual innovations, without entirely destroying the original object of society. If sceptres were wrested from the hands of tyrants, it was, perhaps, for no other purpose than to shift the diadem; if governments were dissolved, it was only to ameliorate imperfect institutions, to renovate old parts, and by the substitution of new ones, to render the political fabric more capable of bearing the shocks and outrages of time; and if religion (until the present century, the secret spring of action in every civilized country) had her share in the vicissitudes of human things, it was only to arrive at the same point of directing the compass of enquiry to different latitudes: but amidst the stupendous crash of monarchy before us, amidst the blood and desolation which mark its fragments, and in the entire dissolution of what had stood the test of above fourteen hundred years establishment, there is not a path to be found where history may repair, and reason on futurity. It is a chaos so impervious to human intellect, that as time advances, his scythe seems to cut down every vestige of antiquity, to prepare an universal waste, on which new opinions may rise as fast as old ones perish.

We shall beg leave to subjoin two other short extracts, one from the body of the work, and another from the introduction:

p. 174.

‘And what, my lord, as I have already asked, (as no well-wisher to the country can ask too often) what will be the issue of our brightest efforts? What will Dunkirk, though it should be successfully attacked, and laid in ashes, as Valenciennes has been, or what will Marseilles, Bourdeaux, or St. Maloe, though more securely garrisoned than Toulon, and peacefully preserved like Conde; what, in a word, will a triumphal entry into the capital of that unfortunate kingdom give to us and to our descendants? A short-lived blaze of temporary conquest, which shoots across the gloom of others, without affording one solid comfort to ourselves! If with the spirit of a timid and vindictive woman, we are seeking to revenge ourselves on the inconsistent threats of momentary factions, over whom the blade of retribution hourly hangs! is the melancholy satisfaction of adding to bloodshed and desolation, equal to the slaughter of our bravest troops, or the accumulation of an enormous debt? If to acquire possessions in that distracted land, is the uncertainty of tenure equal to the certainty of disbursement? Does not history sufficiently convince us, that however extended the conquests of this country may have been upon the continent of Europe, the advantages



they produced were not only short and limited, but eventually pernicious? Without recurring to a very distant period, and fixing the flattered imagination upon the victories of Agincourt or Cressly, let us candidly weigh Marlborough's successes against the uncanceled debts which still oppress us.'

Introd. p. viii.

'We are, thank God, arrived at an age when individuals—call them philosophers, or by any other name—not only promulgate opinions for the good of their fellow-creatures, unconnected with parties, but when truth and reason are magnanimously supported at the risk of personal security.—The *dulce & decorum pro patria mori* was the fictitious maxim of an ancient flatterer; to be exiled, or to even be led to the scaffold, and to smile at death, in the consciousness of being right, is the real one of modern virtue. Among the strange and novel principles which have appeared in the revolution of France, one has certainly prevailed, which, for strength of thought, and energy of action, far outdoes antiquity: writers and legislators have been found, who have practically shewn, that minds, under the influence of conviction, will face all the calamities of life, and vindicate opinion, in the actual certainty of death.

'On the 29th of November, 1792, the author had occasion to bear personal testimony to the truth of this observation. Rabaud de St. Etienne, (who was beheaded the 6th of December, 1793,) after some conversation relative to revolutions in general, but to factions in particular, which are always their concomitants, concluded by saying, "it is possible that the best well-wishers to their country may fall before the revolution is perfectly settled; if it should be my fate to perish in so honourable a cause, mankind will find me one of the few who write and act alike—the same unshaken steadiness, which has carried me through every political storm, from the first national assembly down to the present convention, will, I hope, accompany me to the scaffold." In the death of this zealous and indefatigable advocate for civil liberty, the political world has suffered an irreparable loss.'

In the course of this publication, the author animadverts, with much just severity, on the rapid advancement of the 'drones of patronage;' and very properly notices the deficiency in point of officers, in the only constitutional military establishment for the defence of this country, at a period when the army-list has been augmented to a very burthensome, if not alarming excess.

**ART. XI.** *Outlines of a Plan for making the Tract of Land called the New Forest, a real Forest, and for various other Purposes of the first national Importance; with a monitory Preface, announcing also some Undertakings, in which every Englishman is interested. Most respectfully submitted to the Consideration of the British Legislature and Nation. By the Rev. Philip le Brocq, A. M. Domestic Chaplain to his Royal Highness the Duke of Gloucester. 8vo 45 p. pr. 1s. 6d. Bell. 1793.*

As the wealth, industry, and importance of this country depend, in a great measure, on our navy, every plan like the present



sent ought to be cherished by a commercial, manufacturing, and maritime nation. The author, who seems to have turned his thoughts towards the improvement of the New Forest, informs us, that, in addition to its contiguity to one of our principal dock-yards, it possesses 'an excellent private yard within its own bosom, where several men of war have been already built.' He calls (and, like a number of other worthy men, we are afraid he will call in vain) for the 'triumph of true patriotism' over 'private interest and selfish views,' and appears desirous, that the present age should merit the praise and thanks of posterity.

He thinks the first object ought to be, to destroy, if possible, all the rabbits in the New Forest. He then proposes, that 50,000 acres should be bound 'by a circumferential enclosure,' and nearly the whole of this tract converted into a 'real forest;' the claims of those living at Lyndhurst, &c. being extinguished either by a liberal exchange, or a sum of money, and the right of herbage, pannage, and fuel, abrogated for ever. All the present officers of the forest, the lord warden, verdurers, and purveyor of the navy excepted, are to be dismissed, pensions being allowed them during their lives, and all the forest laws repealed.

'Those,' adds he, 'who are not acquainted with the forest, would scarcely conceive, that there is, in the very bosom of it, such a place as Beaulieu, where capital docks may easily be made, and where ships of war, of different rates, (first and second rates perhaps excepted) may be, and many have been built, by order of government. The fact is, that nature has been exceedingly provident for us, although we voluntarily shut our eyes, and will not make use—not the proper use, however, nor in so extensive a manner as we might—of the advantages which she has placed before us, and at which she points with her index, inviting us to enjoy them. Beaulieu is, in truth, not only such a spot as a *real* patriot could wish, for docks, and ship building, &c. but, as its name truly imports, a most beautiful and romantic situation.—I well know that it is private property, but I cannot, on that account, for a moment, entertain an idea that this circumstance is an obstacle to its being made of the highest national importance. The noble owner ought, surely, to be fully indemnified for the grant which he may be requested to make; and it is impossible that any man can have so injurious an opinion of the parties, as to imagine that obstacles should arise from either, to a "consummation so devoutly to be wished," as the making of this place of as high national importance as its locality and other most valuable circumstances allow.

'At no very great expence, it is easy to fill with water the centre of the vale, which reaches from Beaulieu to Lyndhurst, and also the centre of the vale from Lyndhurst to Ringwood. A cut of about four miles only, would join together Southampton and Beaulieu rivers, and thus open a much shorter internal communication between Salisbury and the west of England, when the projected canal from Salisbury to Southampton shall be finished, than it now can be without such a cut. Through several other low parts of the forest, canals are easily practicable; so that it is, in fact, easy to make Beaulieu a place of the first national importance,



portance, to which timber, &c. may, from all parts of the forest, and from distant places, be easily conveyed by water. Probably some of your wise œconomists, who never expand their ideas sufficiently to comprehend plans of the first national importance, will object to this on account of the expences to be incurred! Of such I shall, instead of reasoning with them, ask this plain question: Is not the word *expence*, when compared with the object which it is proposed to be the means of obtaining, to be denominated great or small, useful or useless, in proportion to the advantages and the magnitude of the object?

‘ For my part, I am for the adoption of all plans which are evidently of high national importance.—Shall the whole island of Great Britain be intersected with innumerable canals, made at an amazing expence by associated individuals, and by means of which all kinds of productions and manufactures circulate to and from the metropolis, and the different parts of the island, as blood and health to and from the heart of the human body,—and shall the british government be supposed less spirited, less inclined, and less able than individuals are to realize plans of the very first consequence to the nation? To diffuse such an opinion would be to libel the legislature and the executive power of the country. For the completion of my plan, thousands only would be necessary! Have we never thrown away *millions* in visionary pursuits? Would it not be prudent in an individual, possessed of landed property in several distant counties, to bestow particular attention on his home estate; to have it cultivated and planted in the best possible manner; to have it well fenced, and secure from depredations? Is it less prudent in a government to make all possible use of domestic advantages, and to be peculiarly attentive to every object relative to a navy, which alone can preserve us from foreign insults, attacks and depredations; and which, in fact, constitutes the strength and glory of the country; and ought always to be the pride of britons?’

After pointing out the proper fences for the enclosed tracts, Mr. le B. insists, ‘ that a single bush ought not to be cut, nor one fern plant to be mown, these being guardians of young timber.’

The ‘ \* true british oak’ ought to be carefully preserved, the dur or *deer mast* rejected, and a due proportion of beech trees suffered to grow. In no case, except of extreme necessity, should an oak be transplanted. If the tap root be injured, in the removal, though ever so slightly, (and this can with difficulty be avoided) the tree will never thrive so well as if it had been suffered to remain in it’s original place.

The following observations are too interesting to be here omitted:

‘ \* The true british oak has only one or two acorns on a long fruit stalk. Its leaves are sessile. This short description is sufficient to enable any one to distinguish it from other varieties of the oak.’

‘ At



‘ At the distance of six feet every way, let a turf, of about one foot square, and three inches in depth, be taken out with a spade, and gently broken in pieces. Let the earth in the square hollow be loosened, and on the middle of it place one fine sound acorn, and at two of the opposite angles, diagonally, place two seeds of the black or white thorn, or of holly, one at each angle; then replace carefully the broken turf, and the business is done. In the course of a very few years, the operation of thinning those plantations will become necessary, and it should be continued every year, regularly, until only forty or fifty oaks, as shall be judged requisite, remain upon every acre. The young trees pulled up, may be sold to individuals, who shall choose to plant them. It would, however, be more liberal to give them away, with a view to encourage private individuals to form plantations of oak, the timber of which, though transplanted, might be applied to many domestic uses, by which means better timber might be spared from private estates, for naval purposes, if wanted.’

‘ I think I may fairly estimate the quantity of timber produced on the 50,000 acres, and to suppose them fully stocked with oaks and beeches. At a proper number of trees on each acre, each containing, at an average, 80 feet of timber, the quantity which the circumscribed forest shall be capable of producing, will be above three millions of loads, and the total value more than twelve millions. The whole quantity of timber annually required for the navy is scarcely more than 25,000 loads, worth about 100,000*l.* whereas the whole forest would produce annually 80,000 loads, worth more than 300,000*l.* and a constant supply may, by proper management, be continually growing to the end of time. Two hundred thousand pounds worth of timber might, therefore, be sold annually, on a supposition that the demand for the navy should not increase.’

‘ I cannot conceive why the timber, intended for the use of the navy, should be carried, not *properly* squared, and unsawn, to the dock yards. I would recommend that the whole of it, as the form and scantlings necessary are previously known, should be prepared for use, and sawn on the spot where it is fallen. In the New Forest, as the ground belongs to government, after the timber is thus prepared, I would recommend that, on dry elevated spots, timber shells of houses, resembling, externally, whiting manufactories, should be erected for the reception of timber intended for the navy, after it is fully squared and sawn.’

ART. XII. *The Report of the select Committee, appointed by a general Court of Governors of the Royal Hospitals of Bridewell and Bethlem, January 10, 1792, ‘To inquire into the Revenue, Expenditure, the standing Orders and Management of the Hospitals of Bridewell and Bethlem; and to report to the General Court as soon as possible, what Regulations and Improvements may be adopted for the greater Benefit of the two Hospitals.’* 4to. 68 pages. Parker. 1792.

In this report, the fruit of much industry, and a considerable portion of abilities, the committee state, ‘that arts-masters and apprentices are not required by, or even mentioned in, the royal grant of



of Bridewell to the city of London; but, that the citizens of London petitioned for Bridewell, and Edward vi. gave the same for a house of industry and employment; or to use their own words, 'a house of occupations:' first, for boys of riper years, who were found unapt to learning, and so inexperienced in the trades which they had been thought competent to learn, as to be unable to get work; secondly, for the sore and sick, when cured and discharged from St. Thomas's, if able to work, that they might not beg or wander about as vagabonds, but have suitable employment; thirdly, for the lewd, the sturdy beggar, and the idle in general, who should be compelled to labour therein, and so to serve the commonweal; and, lastly, for 'prisoners discharged at the sessions,' that they might have occupations, and not again become thieves or beggars. Accordingly, the rules and ordinances established by the first governors in 1557, immediately after the grant, declare that Bridewell was "for the suppression of idleness, which is the enemy of every virtue; and for the nourishment of industry, the conqueror of all vice.

'But this is not all; your committee find, under the second head of inquiry, that the charter gives a discretionary power to the governors to appoint and remove officers, to prescribe and alter rules and regulations as circumstances shall require. And they are fully warranted in adding, that however necessary and useful arts masters and apprentices might be in times less enlightened, and in the infancy of the arts, yet that now they are neither necessary nor useful; and upon the present establishment, not in the least within the intent of the charter. Nothing indeed can be more objectionable than the present very defective and expensive mode of educating a few boys, chiefly from the country, to inferior trades, for no good purpose whatsoever, except it be praiseworthy to see those very boys become beadles or fire-porters, or follow some mean occupation, which the committee have found in most instances to be the case soon after the usual gifts have been received. In fact, experience and common sense revolt at the very idea of educating and employing a number of youths, not merely in the metropolis, but as it were under the very roof with prostitutes and vagrants of the most abandoned characters, with whom the utmost precaution and vigilance have hitherto proved insufficient to prevent an intercourse.'

The committee also declare it to be their opinion, that the Royal hospital of Bethlem is part of the same charity as Bridewell hospital, and remark, 'that no part of the revenue of Bridewell has ever been more usefully employed, or perhaps so unexceptionably, as that which has gone in aid of the poor lunatics at Bethlem.'

The average annual income of Bridewell, taken for the last sixteen years, after deducting 361l. 7s. 1d. $\frac{1}{2}$  for quit rents, &c., is stated at 3954l., and the average annual expenditure at 3725l. 17s. 8d. $\frac{1}{2}$ . The neat annual average of Bethlem for the same period, after deducting, as before, the quit rents, &c., amounts to 6608l. 15s. 9d., and the expenditure to 6532l. 7s. 3d.

It appears by a statement laid before the committee, that 5957l. 11s. have been expended on the apprentices, and 7493l. 16s. 4d. in maintaining the vagrants in Bridewell hospital, while during the same period 19,254l. 0s. 4d. have been disbursed in salaries; 6341l. 6s. 1d. $\frac{1}{2}$  paid



paid to officers for taxes, views of estates, &c. ; 17,332l. 19s. 7d. for repairs, and no less than 3234l. 9s. 1d. in feasts!

While we approve much of the recent judicious amendments in the *pecuniary* department of the hospital, we cannot but consider the conduct of the committee, in disclaiming 'all intention to comment upon past abuses and deviations from the true spirit of these charters,' as little less than an abandonment of their duty; for they must be conscious, that great abuses still subsist, and that an affectation of *lenity* towards individuals is a gross injustice to the noble charity of which they are in a peculiar manner the guardians, and the trustees.

## IRISH AFFAIRS.

ART. XIII. *Letter to the Inhabitants of the Town and Lordship of Newry.* By Joseph Pollock, Esq. 8vo. 211 pages. Dublin, Byrne. 1793.

THIS pamphlet contains a variety of observations relative to the late meeting at Dungannon, to which the author was sent as a delegate from Newry.

Mr. P. may be a sincere friend of liberty, but he very unaccountably seizes and adopts the arms of despotism: affects as much horror at the idea of change as any of the parasites or placemen of the castle, and seems to be perpetually tortured with the apprehension of a dreadful civil war. He assures us, and we sincerely believe him, that he is no candidate for any species of martyrdom; and we are shocked to find, that he should consider his former labours in favour of liberty as partaking something of the nature of 'knight-errantry.'

The following is, we trust, an *exaggerated* picture of the state of the Irish nation:

'We have gained such a spirit of discontent through the country, and in many parts such a spirit of disobedience to the law, of idleness, rapine, and disorder, that nothing but a general reformation of sentiment, of the rigour of legal and military execution, can quell them. We have gained such an idea of French liberty and equality,—or popular improvements, say, upon these,—dispersed among our people, that, it should seem, multitudes of them want but a watchword, or a little more encouragement and power—no matter from what quarter—to change their old mode of living by industry and by the employment derived from the great, the rich, the commercial, and the manufacturing, into the nearer and shorter mode of living more in less time, though by it the sources of after life should be exhausted—living on the rich and great while the plunder should last, and committing every excess that can appear necessary to procure, maintain, or justify the privilege. We have gained the destruction of credit in every line, no man knowing what the next moment may produce, and every man therefore providing in some sort against the worst. We have gained, of course, an almost total stagnation of trade, manufactures, public works, and private industry, and a dearth of the necessities of life in the capital, the consequence of unusual difficulty and danger of transporting them from the country, or of a scarcity, the natural effect of popular dissipation and idleness. We have gained the destruction of our volunteer institution, late the pride of the country. We have gained an increased military establishment, and the  
expence



expence, without perhaps the benefit of a militia. We have gained the gun-powder and treasonable correspondence bills, confessed unfit, either of them for ordinary times, but which in these times I fear, no man, a friend to the people themselves, could have opposed. We have gained, in at least some parts of the kingdom, a sort of military government, necessary, I do believe, to maintain the peace of the country, but betraying a lamentable fact, that such a government is necessary.'

How these manifold curses could have been *gained* by the spirit of emancipation and reform that had gone forth, and animated nearly the whole nation, we are at a loss to comprehend; although it may not be difficult to account for some of them, when we recollect how many public men in Ireland, as well as in England, have suddenly stopped short in their career of patriotism from timidity, and how many have been induced by corruption to desert their original principles. We do not attribute any of these motives to the author now before us, but we must confess, that neither his language nor his arguments are such as we could have expected from the *quondam* delegate of Newry.]

## AMERICAN AFFAIRS.

ART. XIV. *A Message of the President of the United States to Congress, relative to France and Great Britain. Delivered December 5, 1793. With the Papers therein referred to. To which are added the French Originals. Published by Order of the House of Representatives. 8vo. 103 pages. Price 3s. Philadelphia printed; and sold by Butterworth, London. 1794.*

THE president of the United States, in this message, reflects with some degree of asperity on 'citizen Genet,' who has endeavoured to involve America 'in a war abroad,' and 'discord and anarchy at home.'

The correspondence now laid before the public, consists principally of letters that passed between Mr. Jefferson and the french minister plenipotentiary, respecting the law of nations, and the application of particular treaties. Mr. Genet, in a letter dated 'New York, september 18, 1793, second year of the french republic, *one and indivisible*,' delivers himself with a considerable degree of severity in respect to general Washington, whom he accuses, 1. Of usurping the sovereignty of the United States, which resides essentially in the people, and it's representation in the congress; 2. Of studiously avoiding to announce a single sentiment favourable to the revolution, although all the towns on the continent, from Charleston to Philadelphia, had made the air resound with their most ardent wishes for the french republic; 3. Of having received and admitted to a private audience, Noailles and Talon, 'known agents of the french counter-revolution, who have since had intimate relations with two members of the federal government;' 4. 'That this first magistrate of a free people, decorated his parlour with certain medallions of Capet and his family, which served at Paris as signs of rallying;' 5. That the first complaints made to his (Genet's) predecessor, relative to the armaments made at, and prizes carried into Charleston, 'were in fact but a paraphrase of the notes of the english minister;' and 6. That the president



of the United States took on himself to give to our treaties every interpretation, absolutely contrary to their true sense; and by a series of decisions which they would have us receive as laws, left no other indemnification to France, for the blood she spilt, for the treasures she dissipated in fighting for the independence of the United States, but the illusory advantage of bringing into their ports the prizes made on their enemies, without being able to sell them.

The conclusion of this letter is too curious to be here omitted:

‘ It results from all these facts, sir, that I could not but be profoundly affected with the conduct of the federal government towards my country, a conduct so contrary to what the will of their sovereign, to what the proceedings of mine, gave me reason to expect; and that if I have shown firmness, it is because it was indispensable that my resistance should be equal to the oppression, to the injustice, which were in opposition to the interests confided to me; it is, that it was not in my character to speak as many people do, in one way, and act in another; to have an official language, and a language confidential. I have done strictly my duty; I have defended my ground, and I will suffer no precedent against any of the rights of the french people while there remains to me a breath of life; while our two republics shall not have changed the basis of their political and commercial relations; while they shall not have persuaded the american people that it is more advantageous for them to become insensibly the slaves of England, the passive tributaries of their commerce, the sport of their politics, than to remain the allies of the only power who may be interested to defend their sovereignty and their independence; to open to them their colonies, and to their riches, those markets which double their value. If it be to this that tend all the machinations set in motion against the french republicans, and against their friends in the United States; if it be to attain this more conveniently, that they wish to have here, instead of a democratic ambassador, a minister of the ancient regimen, very complaisant, very mild, well disposed, to pay his court to people in place, to conform himself blindly to whatever may flatter their views and their projects, and to prefer above all to the modest and sure society of good farmers, plain citizens, and honest artisans, that of distinguished personages, who speculate so patriotically on the public funds, on the land, and the paper of the state, I know not if the french republic can find for you at this day such a man in their bosom; but at all events, sir, I can assure you, that I will press very strongly its government to *sacrifice me without hesitation*, if this injustice offers the least utility. Accept my respects,

‘ GENET.’

We shall conclude this article with another quotation: it is from Mr. Genet’s letter to Mr. Jefferson, of november 15.

‘ Before having the happiness of serving a free people, I was employed by a court, and I resided at several others. I have been seven years the head of the *bureau* at Versailles, under the direction of Vergennes. I have passed one year at London, two at Vienna, one at Berlin, and five in Russia, and I am too well initiated in the mysteries of these cabinets not to tremble at the fate which menaces America, if the cause of liberty should not triumph every where, for every where, where there is a throne, I warrant that you have an enemy. All the princes look upon you as our teachers; almost all consider you



as rebels, who must sooner or later be chastised; almost all have sworn your ruin as well as ours, and be assured that George III. has not entered into their league but on this condition. Your expedients, your management, will not change this system; and if the ministers who reside with you hold a different language, it is only the better to deceive you. They triumph at the security into which they have plunged you, at the very moment when their courts are insulting you in every quarter, except on your coasts, where they know we have forces; but their tone will change whilst ours shall remain invariably the same, true and sincere. Accept my respect,

‘ GENEV.’

## NOVELS.

ART. XV. *The Confessions of James Baptiste Couteau, Citizen of France.* Written by Himself: and Translated from the Original French, by Robert Jephson, Esq. Illustrated with nine Engravings. In two Volumes. 12mo. Price 8s. in boards. Debrett. 1794.

THOUGH the writer has decorated his work with the same title, which Jean Jacques Rousseau chose for a posthumous publication, the reader must be informed, that the two productions differ entirely in one very essential point. Whereas the celebrated philosopher of Geneva in his *Confessions* laid open the secrets of his heart, and the defects of his character, with a degree of honesty seldom exercised on such occasions; this citizen of France is represented as boasting of crimes, which he never committed, and as assuming to himself a degree of depravity, which can scarcely be conceived to belong, in reality, to any human being. We have said, that James Baptiste Couteau is represented as doing this; for, in truth, this story seems throughout a mere fiction, written for the unnecessary purpose of loading the french nation with new reproach, for the enormities practised among them since the commencement of the revolution. Their dreadful story, without exaggeration, makes humanity shudder. Why, then, attempt to load it with details, which credulity herself cannot swallow? Why call in the aid of imagination to blacken a picture, already not to be viewed without horror! Yet, this the author of the present work has done. He has made his hero one unalloyed mass of villany, both in principle and practice; and carried him through an uninterrupted succession of enormous crimes, debaucheries, robberies, rapes, and murders, without giving him one poor semblance of a virtue to diversify the character. In the course of the narrative, he has interwoven such a description of the late proceedings, and the present spirit and manners of the french nation, as, if true, would prove Milton's Pandemonium to be a paradise, when compared with France, and his devils to be angels of light, in comparison with the members of the french convention. Of the wild extravagance to which this writer's zeal has carried him, the reader may form some



some idea, from the following short passage on french education.

VOL. II. P. 170. ' We were not inattentive to the education of our youth. By the same edict which forbade parents to suffer their children to go to church, tending only to effeminate their minds and to infect their morals, we enjoined a substitutionary exercise much more likely to prepare them to be good citizens, and useful members of the democracy. A certain number of unadults in every district, from the age of eight to fourteen, were ordered to attend the waggon which carried off the dead bodies of such as were massacred. These children were to be instructed how to pack the carcases so as to lye most conveniently, and take up least room in the vehicle. This institution not only served to make them handy, but to familiarize them to spectacles from which tender minds are too apt to revolt. Thus we laid a foundation to secure the patriotism and confirm the fortitude of the rising generation. Another advantage is also likely to result from it. The relish for human flesh is beginning to prevail much in our country. Should it ever become an article of exportation (as it probably may be), our infants will thus have learned one branch of a trade which may bring in large sums to the people's exchequer; our young females may soon be taught to become salters; and we shall then be able to undersell all our neighbours, not only from our greater abundance of the exportable commodity, but from the superior excellence of the manufacture, no nation having taken such wise precautions as we have done to secure a preference in this article of provisions.'

If to this paragraph we were to add the description of the rape and murder of Claudine, and other similar passages, the reader would be astonished to be told, as he is in the preface, that ' in these pages he will see the detail of much wickedness, and no exaggeration; the author's difficulty having been to invent up to the real atrocities of the nation, from which he has selected his principal characters.' The truth is, the hero of this tale is diabolical wickedness personified, like Shakespeare's Aaron, who, after enumerating his exploits, says

Tut! I have done a hundred dreadful things,  
As willingly as one would kill a fly;  
And nothing grieves me heartily indeed,  
But that I cannot do ten thousand more.

ART. XVI. *Francomania, French Madness; or the Travels of the Devil and Folly in France, Liege, Brabant, &c.* Translated from the French. 12mo. 224 pages. Price 3s. sewed. Edinburgh, Guthrie. London, Vernor and Hood. 1794.

From the title of this volume the reader will naturally expect a torrent of abuse against the french nation; and thus far he will not on the perusal be disappointed. But he must not expect this devil to be so great a wit as some of his former travelling brethren. Something like humour is indeed attempted in the narration of the adventures of Lucifer and Folly, and in delineations of the characters which pass under their observation. But the humour is



of so low a kind, that we may well be excused, if we pass it over without making any extract.

ART. XVII. *The Shrine of Bertha: a Novel, in a Series of Letters.* In two Volumes. By Miss M<sup>r</sup>. E. Robinson. 12mo. 464 pages. Price 6s. sewed. Scatcherd. 1794.

As the first effort of immature genius, this novel has a claim to candour; and in some respects it is not without a just title to praise. The piece wants indeed that simplicity, which might be expected in so short a work, two love tales being carried on collaterally through the volumes; the incidents are not always sufficiently diversified to excite a lively attention; and the expression is sometimes overstrained, especially in the parts intended to represent vulgar characters. But the characters are naturally drawn; the scenery and incidental circumstances are well conceived and described; and the story terminates in a manner which gives the reader entire satisfaction. The plaintive parts of the novel, in which Laura visits the shrine of Bertha, whom she afterwards discovers to be her mother, are rendered very interesting by some pathetic pieces of poetry, from the elegant pen of the author's mother, Mrs. Robinson. In a future edition of this novel, miss R. will correct the following errors, Vol. I, p. 62, for *condensify*, read *density*; Vol. II, p. 100, in a letter from *Vienna*, for the *Rhine*, read the *Danube*.

ART. XVIII. *The History of Philip Waldegrave.* In two Volumes. 12mo. 450 pages. Price 6s sewed. T. Evans. 1793.

As a tale, this performance is exceedingly meagre and insipid. With very little variety of incident or sentiment, it simply relates, that an ingenious young surgeon fell in love with an amiable girl, who had the good sense to prefer him to a wealthy coxcomb:—that her uncle generously sent the young man first to Leyden, and afterwards to Edinburgh, to qualify him for the profession of physic; and that, when he had finished his studies, he was happily married, and settled as a physician in London.

The author's design in relating this plain story appears to have been, to make it a vehicle for certain miscellaneous observations critical and moral; but these are, in general, too trite and superficial to afford the reader much instruction or amusement. As a favourable specimen, we give the following conversation, in which the character of Milton is vindicated from some severe charges, which have been lately brought against it.

VOL. I. P. 100. "The political sentiments of Milton, and the part he took in support of the government of the commonwealth, are, I presume," said Mr. Mainwaring, "the principal ground of the accusations against him. The abilities which he exerted against the royal party, greatly excited their animosity against him; and those who, in later times, have adopted high ideas of the rights and power of kings, have continued to retain similar prejudices against him, and have been inclined, on every occasion, to misrepresent his conduct."

"I am



“ I am very ready to admit,” said Mr. Grantham, “ that Milton was a republican. He appears to have been so from principle ; and I think that man’s sentiments must be very narrow, who is inclined to censure him on that account. Milton thought, that a nation might be very happy without kings. The inhabitants of whole countries have been of the same opinion ; the most illustrious of the Greeks and Romans entertained the same sentiment ; and, therefore, if it be an erroneous sentiment, it can be no great discredit to Milton to have adopted it. A man may imagine, that there is something in the disposition and habits of the people of England, which may render a limited monarchy better for them than a republic, and yet not think one jot the worse of Milton for being of a contrary sentiment. It is one of those points wherein the wisest and best men may, without any reproach, be of very different opinions.”

“ I think,” said Mr. Ainsley, “ Milton has been censured for flattering Cromwell.”

“ That accusation,” replied Mr. Grantham, “ has been brought against him ; and it must be admitted, that he has said some handsome things of Cromwell. But, in justice to Milton, it should be remembered, that Cromwell was a man of whom great things might be said without flattery. He also put on such specious appearances, that he deceived the most penetrating ; and was probably believed by Milton, as well as others, to have been actuated by much better motives than he really was. Milton was appointed Latin secretary under the commonwealth ; and though he was continued in that office after Cromwell assumed the protectorship, he was only employed in public dispatches, and was never the confidant of Cromwell, nor was employed by him in any unjustifiable transaction. It should also be remembered, that, in his second defence of the people of England, he gave Cromwell the most excellent advice, and such as would not have been given by an interested dependent, or a servile flatterer. He exhorted him never to suffer that liberty, for which he had passed through so many dangers, either to be violated by himself, or in any measure lessened by others ; and he pointed out what an enormity it would be, if Cromwell should himself be a violator of that liberty, of which he had avowed himself the defender.”

“ I likewise recollect,” said Mr. Mainwaring, “ that, in his second defence, he calls God to witness, that he had written nothing contrary to his conscience, nothing but what was conformable to his real sentiments ; that he had been wholly uninfluenced by interested or ambitious views ; and had been actuated only by his attachment to the interests of his country, and to the cause of public freedom. Such an appeal, from such a man as Milton, ought to convince those of the uprightness of his intentions, who may totally differ from him in his political sentiments, if they possess any degree of equity or candour.”

“ Some sarcasms,” said Mr. Grantham, “ have been thrown out against this great poet, because he hastened home from his travels, from patriotic motives, on the commencement of a civil war, and yet afterwards took no active part in that war.” But



Milton's original design might be to support the cause of public freedom, not by his sword, but by his pen. This was the most natural method for a literary man, as Milton was, to promote that cause; and it might be the most important service he could render it. When not engaged in this, it was to be expected, that he would be employed in other literary pursuits. It has, indeed, been intimated, that a design was formed of conferring on him an office in the army. If it were so, this might have been prevented, not from any disinclination in Milton, but from some other causes preventing the appointment. There is certainly not the least ground for suspecting him of any want of courage, or of any deficiency of zeal in the cause to which he adhered."

In similar conversations are introduced, strictures upon eminent characters and celebrated writings; accounts of places visited by the hero of the tale; and reflections upon various subjects, as card playing, angling, painting, education, friendship, &c. but they are treated so slightly, as to leave little impression upon the reader's fancy, or convey little information to his understanding.

ART. XIX. *The Dupe, a modern Sketch.* In Two Volumes, 12mo. Pr. 5s. sewed. 361 p. Debrett. 1793.

THE principal object of this novel is to hold up to ridicule the character of a silly and ignorant country squire, who is made the dupe of an artful woman. This character is drawn with some humour; but the story is too short, and the principal incidents too much entangled with foreign matter to excite, in any high degree, the reader's imagination, or interest his feelings. The chief merit of the piece consists in the diversity of style, adapted to the variety of character, which the writer has contrived to introduce.

## T H E O L O G Y.

ART. XX. *Letters to Edward Gibbon, Esq. Author of the History of the Decline and Fall of the Roman Empire.* By George Travis, A. M. Archdeacon of Chester. The Third Edition, corrected, and considerably enlarged. 8vo. 569 p. pr. 9s. in boards. Rivingtons. 1794.

IN this corrected and much enlarged edition of these letters, Mr. T. gives the mature result of his inquiries concerning the authenticity of the much controverted passage 1 John v, 7; and, in conclusion, retains the opinion, which he delivered in his first edition, 'that the verse in question seems, beyond all degree of serious doubt, to have stood in the epistle when it originally proceeded from the pen of St. John.' Much new, and, as the author judges, valuable matter, is added to the stock of evidence, by which the author had, in the former editions, supported his opinion. Among these enlargements, since the first edition, some of the principal are, the addition of some new authorities, to the list of direct and positive evidence, in defence of the authenticity of the verse in question; arguments to prove, that Tertullian  
quoted



quoted the verse *intentionally*, and that the original epistles of the apostle were extant in his days;—a fuller examination of the evidence concerning Facundus, who flourished in the fifth century, to show that he read the verse in his bible;—additional arguments to prove, that Jerome was the author of a preface to the catholic epistle, which, in several later bibles, goes under his name;—further extracts from Gregory Nazianzen;—an elaborate defence of R. Stephens, to prove, that the verse was in his Greek manuscript;—a further inquiry concerning the existence of the verse in the ancient copy of the armenian version;—and a distinct examination of the objections made to the verse by Newton, and Griesbach.

The reader will be surprized not to find added, to the list of Mr. Travis's opponents, the name of Porson. In the preface, too, as well as in the body of the work, this formidable name is, as it seems, purposely omitted. If our reader should be at a loss to conjecture the reason, let him endeavour to discover it in the following extract from the preface to this improved edition. p. 3.

‘It is not to be understood, that a distinct answer is meant to be given, in the following pages, to every stricture which has been made on the former editions of these letters. Few of them, which I have seen, can claim the credit of originality. A reply to Simon, Emlyn, or Wettstein, gives to this class of writers their own confutation. Still fewer are entitled to the praise of candor and liberality. *Cum talibus neque amicitias habere volo, neque inimicitias.* The argument, in every such instance, may be attended to; but the man will certainly be overlooked.’

That the argument has, in fact, been attended to in such manner as to bring out clearly the conclusion, which has been the great object of the author's indefatigable researches and zealous exertions, many critics will, probably, still be inclined to doubt. With respect particularly to the objection, that this verse is not once quoted in the genuine works of the Greek fathers, notwithstanding the general rules which the author has laid down as guides, to lead him through this wide *field of vacuity*, with safety and dispatch, we apprehend it will be pretty generally thought, that he has passed through it with more dispatch than safety. Mr. T, however, appears perfectly satisfied with the success of his inquiries. Of the complacence with which he reviews his labours, the reader may judge from the remarks with which he concludes his defence of R. Stephens. p. 261.

‘I wish now, sir, to close this long, but not unimportant, disquisition concerning the greek mss of R. Stephens; in which, I trust, it is proved (among other things) beyond the fear of a serious contradiction, that the mss of Le Long, Wettstein, and Griesbach, are not the mss of R. Stephens. Independent of the ineffective imbecility of the external evidence against R. Stephens, the discordances before specified alone (even if there were no others to support them) in number more than competent, in nature decisive, render it an absolute impossibility to believe that these were the mss which R. Stephens made use of in his New Testament of A. D. 1550. They are counterfeits, on whose unresisting pages some busy and dishonest librarian, or some other



person equally forward and dishonest, has inscribed forged and false marks of R. Stephens from some undue and improper motive, most probably to advance their reputation by the credit of his illustrious name: *but they are NOT the MSS of R. Stephens.*

‘It is matter of regret that the clouds, which have thus thrown a temporary obscuration over the fair fame of R. Stephens, could not be dissipated and dispersed without injury to some of the most valuable editions of the New Testament now subsisting. The depreciation of those of Wetstein and Griesbach, indeed, is the less to be lamented, because it has been, on their parts, incurred pertinaciously, or at least by a very great and a very blameable negligence. But these regrets are abundantly compromised and compensated to every ingenuous mind, by the pleasing reflection, that through this investigation probity traduced has been vindicated, and calumniated integrity has been justified. The memory of R. Stephens will now be redeemed to its ancient honors: His name will be now renovated, and will remain sacred to all posterity. The hand, which has effected this renovation, exults to record it, and pledges itself to sustain and to support it. And this conscious satisfaction is not lessened by perceiving that the result of this investigation,—whilst it restores R. Stephens to the full enjoyment of the approbation and esteem of those who had been taught to hesitate in their judgement, and almost to withdraw from him their good opinion, whilst it ascertains a fact important to the literary world, whilst it decides a question highly momentous to all future editors of the New Testament,—advances at the same time, with almost equal steps, towards the establishment of the authenticity of that passage of St. John, which is now in debate in these letters; by disabling the chief impeachment, the only important objection which is, or can be, brought against it; the alledged want, namely, *of the testimony of Greek MSS in its support.*’

Whatever additional strength the main argument may have gained from the reinforcements of this edition, in one respect at least the work is considerably improved since its first publication. Though Mr. T. chooses still to retain the charges originally preferred against Dr. Benson and Mr. Gibbon, he has (especially with respect to the former) considerably lowered the tone of his invective. The charges of ‘gross ignorance, and intentional dishonesty,’ are now softened into ‘blameable ignorance, and disingenuous concealment;’ and ‘sophistical, and, as it seems, wilful perversion of the truth,’ are now simply called, ‘sophistical, as it seems, perversion of the truth.’ We remark, too, a considerable improvement in point of modesty. What was before *proved*, is now only rendered *highly probable*: *was found*, is changed into ‘*seems to have been found*’; and, whereas the modern assaults upon this text were then said to have been made ‘by some ill-informed, ill-judging, or ill-disposed persons,’ they are now simply called ‘the assaults of modern objectors,’ which, adds the writer, ‘it is hoped, and trusted; have been repulsed in the preceding dissertation, in a manner (although unequal to the subject yet) *sufficiently adequate* to the serious conviction of every unprejudiced inquirer after truth.’ Whether the

differ-



dissertation, in it's improved state, be *sufficiently*, or only *insufficiently* adequate to the defence of the verse in question, we leave it to Mr. Porson to examine.

ART. XXI. *A Sermon preached before the honourable House of Commons, at St. Margaret's, Westminster, on Thursday, January 30, 1794: being the Day appointed to be observed as the Day of the Martyrdom of King Charles I.* By the Rev. Thomas Hay, A. M. Chaplain to the House of Commons. 4to. 30 p. Price 1s. Walter. 1794.

IN this sermon a general review is taken of the civil dissensions of the last century, in order to deduce from them a warning to the present times. The calamities of that period are exhibited as an instructive lesson, on the danger of fanatical intemperance; and the recent events in France are represented as affording a melancholy example of the still more lamentable effects of irreligion. Whence is inferred, in conclusion, the indispensable necessity of true religion to the support of civil government and social order. Without determining the degree of accuracy with which facts are here stated, the propriety of the general conclusions drawn from them may be readily admitted. And it would be injustice to the author not to add, that the discourse is elegantly written.

ART. XXII. *The Christian's Consolation in the Hour of domestic Distress. A Discourse read to the Author's Family, soon after the Death of a beloved and most affectionate Wife, who died in Child-bed.* By a Layman. 8vo. 43 p. pr. 1s. Rivingtons. 1793.

THE sentiments expressed in this discourse are such as may be naturally conceived to have arisen in a pious and affectionate heart, under the afflicting circumstances in which it was written. Some may be inclined to think, that domestic griefs and consolations might, with more propriety, be kept from the public eye; but we are of opinion, that many persons, in a similar situation, may think themselves obliged to the author of this discourse, for having furnished them with reflections so well adapted to afford relief in a moment of severe distress.

ART. XXIII. *The great Duty of universal Love. A Sermon preached at Topsham, November 10, 1793.* By Samuel Blatchford. Published by Request. 8vo. 16 p. pr. 6d. Johnson.

THE subject is excellent; but we find nothing in the manner in which it is treated, that could entitle the discourse to the honour of appearing in print.

ART. XXIV. *The Grace of Christ in Redemption; enforced as a Model of sublime Charity. In a Sermon preached at St. Giles's, Cripplegate, on Sunday, December the 8th, 1793; and published, by particular Desire, for the Benefit of the Spitalfield Weavers,* By the Rev. C. E. de Coetlogon, A. M. 8vo. 28 p. pr. 1s. Jordan. 1794.



THE purpose for which this sermon was preached, and to which the profits arising from the sale of it are applied, may reasonably exempt it from the rigour of criticism. Yet we must remark, that to whatever praise the writer may be entitled for charity in one sense of the term, in another sense of it he has little claim to commendation. In his superabundant zeal for the doctrine of the divinity of Christ, which is the leading subject of his discourse, he loads with the most bitter reproach those who deny this doctrine; charging them with being infidels in disguise, and with perverting and confounding the sense of scripture by affectation and blasphemy; and pronouncing it 'the contemptible fashion of modern times, to call it candour and liberality of sentiment, if we admit that any person can be deemed a genuine believer in the scriptures, who denies the unequivocal divinity of Jesus Christ.'

ART. XXV. *A comprehensive View of the real Christian's Character, Privileges, and Obligations. Being the Substance of a Course of Sermons on the eighth Chapter of St. Paul's Epistle to the Romans.* By the Rev. T. Bryson. 8vo. 304 p. price 3s. 6d. Chapman. 1794.

IF the labours of modern divines, even of orthodox faith, be compared with those of their forefathers, it will appear, that in point of industry at least there has been a lamentable degeneracy. By the side, for example, of Dr. Manton's solid folio on the 119th psalm, or even of *Jacomb's* substantial quarto commentary on the *first four verses* of the eighth chapter of Romans, how insignificant would this small course of short sermons, (about eight pages each) on the *whole chapter*, appear! However, what is deficient in quantity, is made up in quality. These discourses are, both in form and matter, excepting only the circumstance of length, a true copy from the ancient puritanical pattern.

ART. XXVI. *A Letter addressed to the Hon. and Rev. Bromley Cadogan, on the Subject of his two Sermons, preached in the Churches of St. Giles, Reading, and St. Luke, Chelsea; and published in London, Oxford, Cambridge, Reading, &c. entitled Liberty and Equality.* 8vo. 30 p. pr. 1s. Deighton. 1793.

Two charges are brought against the preacher to whom this letter is addressed. The first, that with respect to politics, in his sermons entitled *Liberty and Equality*, after having declared himself counsel for the plaintiff, he stood forward solicitor for the defendant. The second, that the theological doctrine of his sermons, tending to establish a methodical interpretation of the christian doctrine of the justification by faith, and to depreciate the practical christian virtues, is of pernicious tendency. The former charge is barely touched upon; the latter is supported by comparing several passages of the sermon with the language of the apostles Paul and James on the subject. The letter shows more good intention than critical ability.

ART.  
C. 10



**ART. XXVII.** *The miraculous Prophecies, Predictions, and strange Visions, of sundry eminent Men, &c. from the first Dawn of Literature, touching Revolutions that have happened, and Revolutions to come, in which is given a most striking and faithful Picture of the present Times, and what is to follow; with an Account of Babylon's Fall, or the Destruction of Popery, and in that glorious Event, a general Reformation over all the World. Second Edit. with Additions. Extracted from the original Works of Michael Nostradamus, Christopher Love, John Lacy, Peter Jurieu. Robert Nixon, Baron Swedenbourg, Robert Fleming, Anne Tappet, John Fellingbass, Complete Magazine, Lord Chesterfield, William Lilly, - Bishop Newton, J. Dant, Dr. Gill, Alstedius, &c. &c. 12mo. 64 p. pr. 1s. Sael. 1794.*

To hold forth the probable conjectures of wise men, or the ingenious comments of learned divines, under the notion of miraculous prophecies, is a paltry expedient, which, however necessary it may be to support the reign of superstition, is wholly unworthy of the friends of reason and philosophy. If the general reformation of the world were to be effected, it would not be by encouraging, but by correcting, the credulity of the vulgar. We cannot avoid, therefore, wholly disapproving of the apparent design, with which this heterogeneous mass of enthusiastic predictions, bold guesses, or sagacious anticipations, respecting future events, is collected. Lord Chesterfield, averse as he *systematically* was to a broad laugh, would certainly not have been able to refrain from laughing outright, could he have foreseen, that his wise conjectures respecting the french nation would have placed him among the prophets, in the same list with Christopher Love, Wm. Lilly, baron Swedenbourg, and Robert Nixon.

#### ECCLESIASTICAL HISTORY.

**ART. XXVIII.** *The History of the Clergy during the French Revolution. A Work dedicated to the English Nation; by the Abbé Barruel, Almoner to her Serene Highness the Princess of Conti. 8vo. 577 pages. Price 7s. 6d. in boards. Coghlan. 1794.*

THE horrors which have attended the french revolution have been so enormous, that it is wholly unnecessary for its enemies, in describing them, to have recourse to exaggeration. A plain unvarnished tale affords abundant occasion of regret and shame to the friends of truth and freedom, and of exultation and triumph to the advocates for priestcraft and tyranny. Yet so strong is the impulse of party spirit, that the writers in support of the old system find it extremely difficult, to give their cause the advantage of a simple and candid statement of facts. Every account, which they have hitherto given, of the severities that have been exercised by the constituted authorities, or by the lawless mob, against the aristocratic party, and particularly against the priests, abounds with marks of credulity or misrepresentation: The present work in particular is a long and minute narrative of the persecution of the priests, in which every circumstance, that can serve to excite indignation or disgust against their persecutors,



persecutors, is industriously collected, and in the description ingeniously heightened; many horrid tales, in themselves highly improbable, are related without proofs; and every thing is placed in that light, which may best serve to interest the passions of the reader on the side of the sufferers. In short, according to this writer, on the one side all is innocence and sanctity; on the other side, all is savage and diabolical phrensy. We do not find in this history sufficient proofs of authenticity and fairness, to induce us to trouble our readers with many extracts. They will perceive the artful manner in which the feelings of weak and superstitious minds are in this work addressed, from the following passage. Part I. P. 95.

• Many occurrences, which I have well attested by unquestionable witnesses, though not declaratory of the vengeance of heaven to any degree of evidence, will not be uninteresting to many of my readers, on account of their very singular combination with the first achievements of the leading and most distinguished men of this schismatical church. D'Expilly was chosen on the first of november, the feast of *all-saints*. The air was rent with the most terrible peals of thunder during the whole of the long ceremony of his election, though at a season in which such things are very unusual. This prodigy was still more remarkable that day on which D'Expilly went to take possession of the first constitutional see. Surrounded by a numerous guard he was on his march to Quimper. He arrived at the gates of that town about two hours before sun-set. Not a cloud was to be seen above the horizon, and the weather remarkably fine. Immense crowds of citizens were gathered together, some impelled by a revolutionary zeal for this first intruder, others enticed by curiosity, and the novelty of a triumphant entrance, all however eagerly desirous to contemplate the man who was to be the Photius of the revolution. From his triumphant car he had already fixed his eyes on the towers of that cathedral, the see of which he was going to seize on. On the first appearance of his escort the air resounded with shouts of acclamation from the revolutionists who attended him—when lo! in a moment a veil of darkness, direful as the plagues of Egypt, covered the heavens, and involved the car, town, and spectators, in a mournful obscurity. A general terror succeeded, and every mind was fixed on the portentous event. Sorrowful and pensive, a momentary blush stole on the intruder's face, whilst his conscious heart heaved some throbbings of remorse. But these were not the first emotions of the sort which he had learned to stifle. On the evening before his consecration he had once more consulted a doctor of Sorbonne; and dashed at the frightful spectre of the schism he was to be the founder of, he promised to shun for ever Tallyrand d'Autun. The next morning however he bowed his head under the sacrilegious imposition of the hands of this apostate, and hardened in his error, consummated the usurpation.

• As obstinate as he, but more implacable in his hatred, Saives the first intruder bishop of Poitiers was more visibly and more severely chastised by the avenging hand of God. Scarce seated in the chair of intrusion, and surrounded by all his counsel, he was pouring out torrents of fury, and preparing to sign a decree, which was to put all the faithful priests under a general interdict, when he suddenly  
fell



fell down dead: his right hand closed, and his arm extended and stiffened were permanent marks of expiring rage.

‘The pages of an historian less reserved than myself would teem with similar occurrences less authentic and less public; and heaven would appear to have been prodigal of such prodigies, if they had all been recorded without distinction. But whether the natural effect of rage, or a special punishment, it is certain, that during the first days of the schism many of its principal agents were seized by sudden death: some the moment they were hastening to drive from the altars catholic priests who had not conformed, others whilst they were employed in demolishing our temples. Intruders, who had stifled all remorse of conscience, would not have been converted by more remarkable prodigies.’

The work concludes with a relation of the bounty of the english nation to the french emigrants, ingeniously contrived to lead the public mind, by an easy transition, from compassion for roman catholics, to a favourable disposition towards popery; a disposition, which many protestants are at this moment inconsistent enough to encourage. While recent horrors make a strong impression upon the imagination, it ought not to be forgotten, that if the phrensy of liberty have driven the french nation into shocking excesses, the phrensy of conquest has often produced excesses still more shocking; and that if civism and philosophy have slain their thousands, tyranny and superstition have slain their ten thousands. The Bartholemew massacre furnished scenes of savage butchery and studied cruelty, not to be paralleled in the recent history of the french revolution. In truth, the merits of the great political and ecclesiastical questions now before the public can never be examined fairly, till they are detached from all those adventitious circumstances, which have been associated with them by passion and interest.

M. D.

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HISTORY. TRAVELS.

ART. XXIX. *A Defence of the Scots Highlanders, in general; and some learned Characters, in particular: with a new and satisfactory Account of the Piets, Scots, Fingal, Ossian, and his Poems: as also of the Macs, Clans, Rodtria; and several other Particulars respecting the high Antiquities of Scotland.* By the Rev. John Lanne Buchanan. 8vo. 28 pages. Price 6d. Egerton. 1794.

THE author now before us appears extremely ambitious to defend the celts from the violence of Mr. Pinkerton, who seems to have conceived an inveterate dislike to every thing appertaining to them [See our Review, Vol. v, p. 1,]. It is thus that he details the motives, which have induced him to undertake the present work:

‘After reading an inquiry into the history of Scotland, written by Mr. John Pincarton [Pinkerton] and considering the asperity of that author, with the injurious, unsupported, and illiberal reflections thrown out against the highlanders in general, and learned characters in particular; I was prompted to make a few remarks on his acrimony against them, and to state facts in their true light, as far as consists with my own knowledge, and these supported by the authority of gentlemen of veracity and candour, in favour of the injured country and



and people *so outrageously insulted*. This small testimony is a tribute due to truth, and a duty which every man of honour ought to pay her. The writer, though not a native of the abused spot, had nevertheless full access of knowing both the genius and dispositions of the different classes of people that inhabit these distant regions. But in order to do justice properly to so tender a subject as characters, whether taken in a general or more limited point of view, it will be necessary to follow Mr. Pincarton in a few particulars, by way of giving a specimen of his spirit; for to attempt a commentary on the whole of his works, would require two volumes, and even then but disgust my readers. And should not this sturdy aggressor be convinced of his error, a circumstance (as it is thought) beyond hope, yet the author flatters himself that the impartial public will lend a favourable ear to a plausible narrative, and fully fraught with veracity, offered by one who had no other motive but an honest regard for truth. From this gentleman's inquiry it appears, that he has a design to obtrude the gothic piks from Scandinavia upon the scotch nation, as ancestors to the pecks of North Britain; yet as the two Macphersons, Dr. John, minister of Slate, in Skye, in his critical dissertation, and Mr. James Macpherson, in his introduction to the history of Great Britain and Ireland, have effectually blocked up their entrance; so Mr. Pincarton, who has written posterior to them, must first destroy their credit before he can open a free passage for the goths, his favourite people: but his abusing a whole nation of people, learned and illiterate, for their sakes, appears unhandsome and inhumane; however, of this the reader will judge for himself.

Mr. B. begins by selecting a number of passages from Mr. P.'s work, relative to the origin of the scots, and here, as in the whole of this dispute, he relies much on his own knowledge and Mr. P.'s ignorance of the 'gaelic.'

By way of reply to some remarks by Mr. P. and Dr. Johnson, insinuating 'that no fragment is older than the fourteenth century,' and that 'no evidence, for a hundred lines, is older written than a century back,' the author refers his antagonist to Mr. Mac Nicol, 'who has trounced the old man, Dr. Johnson, very soundly,' and who, he adds, 'will convince him "that gaelic was well known in Scotland long prior to this foolish date."' Now we apprehend, that the question is not concerning the antiquity of the language, but of the manuscripts written in that dialect, and consequently this assertion, as well as the stories about the 'old woman of Herries,' and 'her grandmother,' and 'the pleadings of the courts of justice,' (as they were undoubtedly oral) are irrelative and inconclusive.

According to Mr. P., 'the celtic is a savage language, or mixture of many others, so soft and undetermined in orthography, that as Buchanan says of the etymology of his time, *ex quo libet quod libet fit*, you may make what you please of what you please.' In opposition to this assertion, Mr. B. quotes Smith, in order to prove 'there never was a language better adapted to poetry than the gaelic, as almost all its words are energetical and descriptive of the objects they represent, and are also, for the most part, an echo to the sense,' and Mac Nicol, by way of demonstrating that it is 'as copious as the greek, and no less suited to poetry than the modern italian.'

Things.'



‘ Things,’ adds Mr. B., ‘ of foreign and late invention, may not probably have obtained names in gaelic; but every object of nature, and every instrument of common and of general use, has many vocables to express it, such as suit all the various changes that either the poet or orator may choofe. To prove the copiousness of our language, it is sufficient to assure the public, that we have a poetical dialect as well as one suitable to prose only; that the one never encroaches on the other; and that both are perfectly understood by the most illiterate highlander. The chief defect in our language proceeds from what is reckoned the greatest beauty in other languages—it has too many vowels and diphthongs, which, though suitable to poetry, renders the pronunciation less distinct and marked than perhaps in less harmonious, and consequently, more barbarous tongues. Some ignorant writers of the gaelic of late, it is true, have bristled over their compositions with too many consonants, but they are generally quiescent in the beginning and at the end of words, and are preserved only to mark the etymon.’

It is impossible either to read this, or the work which occasioned it's publication, without pronouncing them both ‘ foully illiberal.’ We purposely avoid any observations on the author's language, which sets all criticism at defiance, though we cannot but remark, that the dedication possesses all the servility which Pinkerton ascribes to the ‘ celts,’ and seems to be the production rather of a ‘ scallag,’ than of a freeman.

ART. XXX. *Slavery and Famine, Punishments for Sedition; or, an Account of the Miseries and Starvation at Botany Bay.* By George Thompson, who sailed in the Royal Admiral, May, 1792. With some Preliminary Remarks. By George Dyer, B.A. late of Emanuel College, Cambridge; Author of the Complaints of the Poor. 8vo. 77 pages. Price 2s. Ridgway. 1794.

THE account here given of our very unpromising settlement in New South Wales is in general corroborated by the journals already published by many of the officers, who have been so unfortunate as to serve there, except so far as relates to the severe treatment of the convicts, and the very extraordinary mortality, that has taken place among them.

We confess, that (political convictions apart) we imagined the persons sentenced to transportation were generally hardened ruffians, and notorious offenders, little susceptible of either fear or shame: but the following facts, which serve ‘ as an illustration of some reflections on the severe sentences inflicted for slight offences,’ tend greatly to shake this opinion:

A man was lately sentenced at the Maidstone assizes to seven years transportation, for *stealing* some corn ‘ out of a bin’ to feed his master's horses; the corn *stolen* belonged to a farmer, who had borrowed a team of horses, and worked them hard, but had *forgotten* to give them any thing to eat.

Edward Moseley for stealing a game cock was condemned by judge Gould, at Maidstone, in 1792, to seven years imprisonment. Count Montreuil was lately sentenced by the justices of Sussex to three years hard labour in the hulks, for *swindling*. The crime



is thus stated: he borrowed a sum of money from Sir Thomas Broughton, under pretence of going to Ireland, but he altered his intention, and took another course.

In addition to the above, several *children* have been transported during the following terms: Alexander Dempster, William Collins, Thomas Galloway, and William Wales, aged fifteen, for seven years; Ann Holmes, aged 16, and ——— Scott, only 13 years of age, for life! All these were on board one vessel.

It is stated in the preface, that, on an average, every person transported to New South Wales occasions an expence of 1000*l.* to the people of this country: and yet the editor is but too much justified by sad experience, in his tears of famine; for it will perhaps be long, very long, before this *hopeful* colony will be able to cultivate a sufficiency of grain for its own consumption, and all intercourse with it must of course be rendered precarious during the continuance of hostilities.

To a country like this, we cannot but lament, that such men as Messrs. Palmer, and Muir, and Skirving, should have been transported, on account of their *political opinions*; and we gladly seize the opportunity, now afforded by Mr. Dyer, of bewailing their sentence, and recording their worth. P. 42.

‘ Thomas Fysche Palmer, B. D. late senior fellow of Queen’s college, Cambridge, is of a respectable and ancient family at Ickwell in Bedfordshire; was educated at Eton school; was entered at Queen’s college, Cambridge, and, after going through the studies of the university with credit, was chosen fellow of that college. He was ordained a clergyman of the established church, and from the nature of his connections, as well as the direction of his studies, must have had prospects of considerable preferment.

‘ At Cambridge, Fysche Palmer was a regular attendant on the theological lectures of the late celebrated John Jebb, though antecedently to this connection, he had been of the calvinistic persuasion, intimate with John Berridge and Rowland Hill, two eminent methodist preachers of the established church. From an assiduous and critical study of the scriptures he became an unitarian, and possessing great activity of mind, he then shewed the same zeal in popagating the unitarian, as he had before the trinitarian doctrines. He never held any preferment.

‘ Hearing of a society of unitarians formed at Montrose by Thomas Christie, author of an excellent volume of sermons on the unity, Fysche Palmer was induced to go to Scotland with a view of joining that society. There he became a zealous teacher, formed unitarian societies at Dundee and Edinburgh, and taught occasionally in several villages, particularly in Forfar, and Newborough. He never received any pay: The employment of a teacher he thought honourable, and useful; but had long since laid aside the profession and garb of a priest.

‘ Of his income derived from his fellowship and private fortune he devoted more than half to benevolent purposes: he was a great economist, only to enable himself to be a philanthropist.

‘ James Ellis, the young man gone with him to Botany Bay, was formerly his servant; but proving himself to be a youth of  
virtuous



virtuous principles, and good talents, F. Palmer took pains in giving him instruction; and made him his companion. James Ellis used to preach for him occasionally.

‘With respect to the other gentlemen, not being possessed of much original information, I can say but little: To the abilities, learning, and worth of Thomas Muir, all who have the pleasure of his acquaintance can bear testimony. He was educated at the university of Glasgow, in Scotland; and from his distinguished talents would probably have been very eminent as an advocate. The other gentlemen are possessed of respectable talents; and few worthier characters, I am told are to be found, than William Skirving.—

‘The proceedings on these trials have been thought illegal by some of our first lawyers: the sentences, therefore, will be probably rejudged by posterity; and when the sentences passed by the Scotch judges are approved, the humanity of Henry Dundas will not be forgotten.’

ART. XXXI. *A Description and historical Account of the Places, now the Theatre of War, in the Low Countries, viz. Charlemont, Givet, Arras, St. Omer, Bethune, Aire, Lens, Bapaume, Hedin, St. Venant, Lillers, St. Paul, Dunkirk, Berg St. Vinox, Cassel, Bourbourg, Gravelines, Lisle, Douay, St. Amand, Armentieres, Orchies, Comines, La Bassée, Tourcoing, Valenciennes, Maubeuge, Conde, Le Quesnoy, Bouchain, Landrecies, Philippeville, Avesnes, Chimay, Bavay, Cambray, Chateau-Cambresis, Tignonville, Mont-medi, &c. embellished with a Frontispiece, and Plans of the principal fortified Places.* By Philip Astley, Esq. of Peter Street, Dublin, and of Hercules' Hall, Lambeth, London. 8vo. 80 pages. Pr. 5s. sewed. Dublin, Kelly; Lond. Egerton. 1794.

MR. ASTLEY, who has so often diverted the public with the tricks of his horses, clowns, and dancing dogs, appears to have turned author in his old age, and seems now to be fully as eager to exhibit some proofs of his *penmanship*, as he was formerly to display his *equestrian* activity.

The volume before us contains a short account of the French frontier towns in Flanders, accompanied with plans of the principal fortifications. We shall select one or two short passages by way of a specimen.

‘Dunkirk. Dunkirk signifies, in the Flemish language, *church of the downs*. This place is situated in the middle of the downs, which bordered on the maritime part of Flanders. It was first inhabited by fishermen, who, to be near the haven, erected the first dwellings, which were mere huts; from thence it became a hamlet, and by degrees a sea-port of consequence. Boudoin the younger, count of Flanders, surrounded that place with walls, about the year 960; and the count Philip of Alsace attracted to it a number of inhabitants from other parts, by the privileges which he held out for that purpose, &c.

‘In August 1793, the British and Hanoverians, under the command of his royal highness the duke of York, invested this city. The latter, headed by marshal Freitag, was detached from the  
main



main army, and took post along the Yser, as a corps of observation, in order to prevent the enemy, strongly incamped at Mount Cassel, from succouring the garrison. The duke, with the besieging army, immediately opened the intrenchments, and was preparing for a vigorous attack, when the french finding that Dunkirk would fall in a few days, if not relieved, collected their whole force in and near that quarter, amounting to 80,000 men, under Houchard, which they effected by seizing all the cattle and carriages of every denomination, for the purpose of transporting their troops with the more speed to the place of action. This being completed, they attacked, with the greatest fury, *en masse* (in a mass) every post on the Yser, and after a contest, which cost them 6000 men, the marshal made a retrograde motion towards the duke.

‘ On the following day, September 7, the garrison, in conjunction with Houchard, made a sally from the town, when, after a resistance on the part of the english, which will ever redound to their honour, on account of the great inferiority of their numbers, they effected their retreat with a trifling loss. The french were more indebted for their success on this day to *accident* than any thing else, for two gun boats were at high water brought too, on the duke’s flank, which, favoured by a strong s. w. wind, greatly impeded the progress of the workmen in the intrenchments, and indeed that of the whole army. In the evening, his highness issued orders for the destruction of all the works, magazines, &c. as also for the transportation, by the river, to Furnes, of every thing which could be removed with propriety and safety, leaving behind a few pieces of iron ordnance, mounted on ship carriages, some balls, shells, &c. &c. the whole but of little value. Thus the siege of Dunkirk was raised, and on the 13th the duke marched back to Hainault. Houchard, the french general, was impeached for having lost, in killed and wounded, 7,200 men, though he saved the city. He afterwards suffered by the guillotine.’

In the above passage, Mr. A., or his *editor*, attributes the success of the french to *accident*, although he allows, in the very same sentence, that it was produced by means of the admirable position, and well-directed fire, of two gun-boats. In the next quotation, the reader will perceive, perhaps not without surprize, that the duke of York and the english are mentioned as the conquerors of Valenciennes, and that not a single word is said either about the prince de Cobourg, or the austrians!

‘ Valenciennes.

‘ Nature and art have wonderfully conspired to render this one of the strongest places of the country. It is in Hainault, in an agreeable valley on the Escaut (or Scheldt) which separates it into two parts, and where that river receives the rivulet Ronelle: it is two leagues from Condé, three from Quesnoy, about seven from Cambray, Mons, Tournay, and Douay, and five from Maubeuge, &c. This city was besieged by the allies, commanded by his royal highness Frederic, duke of York, second son to the king of England, who, on the 23d of May, 1793, completely defeated the french, intrenched on mount St. Michael,



On the heights of Pamars, &c. and threw them into the utmost confusion. In consequence of this advantage, the duke was enabled to form an immediate and regular blockade of the city. Previous, however, to this action, his royal highness obtained a victory in the wood of St. Amand, in which the french general, Dampierre, was slain: he was afterwards interred with great funeral pomp on mount St. Michael, which place the republicans swore to maintain to the last extremity, but which the gallantry of the duke and his troops soon obliged them to abandon. The intrenchments were soon after opened, and a regular and incessant bombardment took place, which destroyed nearly half the city, 4000 of its troops, &c. and (which was much regretted) the celebrated church of St. Nicholas. His highness carried a horn-work, by springing a mine near it, on the 27th; a circumstance which so much intimidated the enemy, (many of whom it blew into the air) that the garrison, city, and citadel, surrendered; and on the 1st of august, the french marched out, to the number of 6000, grounding their arms and colours at the feet of the duke, leaving behind them an infinite number of cannon, mortars, and ammunition.

‘The environs of Valenciennes may, also, be styled a granary of France; and they are said to have kept at work, previous to the war, 1000 looms: its commerce chiefly consists of lace, cambrics, linen, and coal, the latter of which is exported in large quantities by the Scheldt, as far as Antwerp; hence it is that this post is of such importance to the allies, from its situation on that navigable river, which will admit of the transportation of every thing necessary for the ensuing campaign.

‘The works, which were destroyed at the time of the siege, have been repaired, and several additions made, 6000 peasants having been employed for that purpose. Before I quit the description of this key of Hainault, it would be injustice to the talents and intrepidity of the duke, and his royal brothers, princes Ernest and *Augustus* [Adolphus]—to the discipline and courage of the british and hanoverian troops—to the skill and perseverance of general Abercrombie, colonel Leach, and major Doyle—and indeed to the credit of the whole of the british and hanoverian armies, were it not to be recorded here, that a more military, glorious, brilliant, and better-conducted siege, never graced the annals of history. Such was the miserable appearance of the garrison when they marched out, that his royal highness, with his accustomed humanity, presented them with *twelve* large fat oxen, to supply their wants during their march to their outposts, between which and this city they had no hopes of relief.’

ANECDOTES. CHARACTERS.

ART. XXXII. *The Female Jockey Club, or a Sketch of the Manners of the Age.* By the Author of the former Jockey Club. 2d edit. 8vo. 207 p. pr. 4s. 6d. sewed. Eaton. 1794.

THE author of this miscellany thinks himself justified by the examples of Horace, Persius, and Juvenal, in ancient, and Boi-



leau, Pope, Young, &c. in modern times, for the *personality* of his satire.

‘Never,’ says he, in his preface, ‘would I provoke a tear from the eye of innocence, or plant a thorn in the bosom of unprotected beauty; and I should hold myself infamous were a single line ever to escape from my pen, that could add to the afflictions of poverty, or increase the measure of unmerited misfortune. Such characters I have always held sacred; but let not others, who yield unbounded scope for satire’s rod, escape its lash.’

The satire against the high-born females, who move in the more elevated ranks of life, is not indiscriminate, for we find the duchess of Devonshire praised for her charitable disposition, and highly extolled for having nursed her own children; ‘a maternal duty,’ wholly neglected in the fashionable world.’ We are told that ‘the divine eloquence of Rousseau awakened her sensibility, and that no sooner was she inspired with a sense of her duty, than she had virtue and resolution to fulfil it.’

We shall take our leave of this article with a short passage, in which the author once more apologizes for his attacks on the great.

‘The vain pomp and pageantries of courts, the *crocodile* splendour of fortune, (whose character has been faithfully described), have been always an *ignis fatuus* to seduce the people to their ruin. They have served as an useful shelter to every excess of folly, every enormity of crime; while the deepest distresses, the most urgent wants, are rejected as pleas of extenuation for the slightest transgressions, often committed, because no other alternative presented itself, whereby the crying exigencies of famished nature could be supported. Where then can be the crime, where the disgrace of striking at vice and folly, wherever they are to be found, intrenched under the ramparts of worldly prosperity; of persevering to advocate the cause of the oppressed; and of striving to improve the condition of the poor, by awaking the rich to a sense of their duty towards them.’ O.

#### BOOKS FOR YOUNG PERSONS.

ART. XXXIII. *Juvenile Pieces, designed for the Youth of both Sexes.* By John Evans, A. M. Pastor of a Congregation meeting in Worship Street. Second Edition, Enlarged and Corrected. 12mo. 143 pages. Price 2s. 6d. Crosby. 1794.

We mention this new edition of Mr. Evans’s juvenile pieces, of which, at their first appearance, an account was given in our Review, Vol. XVI, p. 344. merely to inform our readers, that the enlargement, referred to in the title, consists of a short ‘Address to the Young, on Early Wisdom, as displayed in the example of Christ.’ It is written with the same correctness of sentiment and language, which we remarked in the first publication.



## MISCELLANEOUS.

ART. XXXIV. *A Letter to a Gentleman of the Philanthropic Society, on the Liberty of the Press.* By Percival Stockdale. 8vo. 28 pages. Price 6d. Jordan. 1794.

MR. Stockdale, who has on some other occasions brought before the public his personal concerns, in this pamphlet complains grievously of a want of liberality in the managers of the philanthropic society, because they refused him their permission to print at their press a satirical poem against the bishop of Durham. Without seeing the poem, and being acquainted with the reasons which induced these gentlemen to refuse Mr. S.'s request, we cannot determine how far the refusal was reasonable; but that their conduct in this respect was *illiberal* and *unconstitutional*, is not in this pamphlet, as far as we can perceive, *demonstrated*. If it be admitted, as Mr. S. asserts, that 'he is warranted by the example of our celestial Master, to lash holy traders in the temple, as he flogged secular hucksters out of it,' it must also be allowed, that the managers of a charitable society ought to have leave to judge for themselves, how far it is consistent with the nature of their trust to make their press the vehicle of personal satire. D. M.

ART. XXXV. *Faro & Rouge & Noir; the Mode of Playing, and Explanation of the Terms used at both Games; with a Table of the Chances against the Punters, extracted from Demolivre. To which is prefixed a History of Cards.* 12mo. 80 pages. Price 2s. 6d. Debrett. 1793.

WE are informed in the preface, that the invention of cards must have taken place posteriour to the time of Charlemagne, that their discovery is supposed to have been made about the year 1390, and that they were first employed for the diversion of Charles vi of France, who had fallen into a melancholy turn of mind.

By the four suits, or colours, the inventor might design to represent the four states or classes in the kingdom. By the *cœurs*, or hearts, are meant the *gens de cœur*, choirmen or ecclesiastics. The spaniards, who certainly received the use of cards from the french, have *copas*, or chalices, instead of hearts. The flemish cards have hearts in yellow chalices. The nobility, or military part of the kingdom, are represented by the ends, or points of lances or pikes, termed *piques* by the french, and spades by us. The spaniards have *espadas*, swords, in lieu of pikes, which are of similar import. The cards made at Bruxelles have long fibres interlaced, covering the face of the card. By diamonds are designed the order of citizens, merchants, or tradesmen, *carreaux*, square stones, tiles or the like: the spaniards have a coin *dineros*, and the flamands [flemings] *deniers*, which answers to it: the dutch call the french word *carreaux*, "*steen*," stones, and diamonds, from the form. *Trefle*, the trefoil leaf, or clover grass, alludes to the husbandmen and peasants; this figure we corruptly called clubs. The flamands [flemings] have batons, both the military truncheon, and herculean club, and the spaniards have *bastos*, staves or clubs, instead of the trefoil. We seem to have given the flemish or spanish name, or signification, to the french figure. The four kings are representatives



of David, Alexander, Cæsar, and Charles; which names have always been on the french cards; thereby alluding to the four celebrated monarchies of the jews, greeks, romans, and franks under Charlemagne. By the queens, or *les dames*, are intended Argine, Esther, Judith, and Pallas, names retained on the french cards, typical of birth, piety, fortitude and wisdom, the qualifications residing in each person. Argine is an anagram for *regina*, queen by descent. By the knaves, or *les valets*, were designed the servants of knights; for knave originally meant only servant. French pages and valets, now indiscriminately used by various orders of persons, were formerly only allowed to persons of quality, esquires, *escuires*, shield or armourbearers. Others imagine, that the knights themselves were designed by those cards, because Hogier and Lahire, two names on the french cards, were famous knights at the time cards were supposed to have been invented.

So much for the history of cards: with respect to the particular game, on which this is intended as a dissertation, we beg leave to decline saying any more, than that it is admirably calculated for producing repentance in such *dupes*, as may be prevailed upon to become *punters*.

ART. XXXVI. *A Detection of gross Falschood, and a Display of black Ingratitude: being an Answer to a Pamphlet published by some evil-minded Person under the Name of the Rev. William Woolley, styling himself A. M. and addressed to Sir Richard Hill, Bart. and to his Brother, the Rev. Rowland Hill, as the two grand Impositors of St. Stephen's, and Surrey Chapel. By Sir Richard Hill, Bart. M. P. 8vo. 72 pages. Price 1s. 6d. Stockdale. 1794.*

WITHOUT entering into the particulars of this reply to a pamphlet noticed by us in p. 458 of this volume, we shall sufficiently discharge our duty to the public, and to the author, by saying, that it appears to us to have completely fulfilled the promise of the title-page. The complaint brought against Mr. Rowland Hill, of having refused a proper compensation to Mr. Woolley for church-service, is refuted by the attestation of one of the trustees of the Surrey chapel, declaring that, beside presents made to this complainant at different times, his regular demand was paid, and his receipt in full taken. The letters to sir R., under the signature specified in the title, sir R. calls a farrago of stupidity, impudence, and ignorance; and truly not without reason. The only wonderful circumstance in the affair is, that so much attention should have been paid to so undeserving an object. D. M.



# I N D E X.

Books reviewed have the first word printed in Capitals; Notices of new Books, and Articles of Intelligence, in Italics: the Languages in which Books are written, if not in English wholly, are pointed out by, A. *Arabic*, Æ. *Æthiopic*, C. *Chinese*, Co. *Coptic*, Cu. *Curdistanic*, D. *Dutch*, Dan. *Danske*, E. *English*, F. *French*, G. *German*, Gr. *Greek*, Gre. *Greenlandic*, H. *Hebrew*, Hu. *Hungarian*, I. *Italian*, Icel. *Icelandic*, L. *Latin*, Lap. *Laplandic*, N. *Norwegian*, P. *Portuguese*, Po. *Polish*, R. *Russian*, S. *Spanish*, Sam. *Samaritan*, Sc. *Slavonian*, Sw. *Swedish*, Syr. *Syriac*, W. *Welsh*, Wa. *Wallachian*, following the Title: either of these placed after the Number of the Page denotes, that the Reader will not there meet with Information on the Subject, but be referred to some Book, in such Language, in which he may obtain it.

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